

The Holy Bible Volume I: The First Part of the Old Testament (Genesis - Job)

Douay-Rheims Version, Challoner Revision

Project Gutenberg Holy Bible, Douay-Rheims Version, O.T. Part 1

Copyright laws are changing all over the world, be sure to check the copyright laws for your country before posting these files!!

Please take a look at the important information in this header. We encourage you to keep this file on your own disk, keeping an electronic path open for the next readers. Do not remove this.

****Welcome To The World of Free Plain Vanilla Electronic Texts****

****Etexts Readable By Both Humans and By Computers, Since 1971****

These Etexts Prepared By Hundreds of Volunteers and Donations

Information on contacting Project Gutenberg to get Etexts, and further information is included below. We need your donations.

The Holy Bible

Douay-Rheims Version, Challoner Revision

Volume I: The First Part of the Old Testament (Genesis - Job)

January, 1999 [Etext #1609]

Project Gutenberg Holy Bible, Douay-Rheims Version, O.T. Part 1

*****This file should be named 1drvb10.txt or 1drvb10.zip*****

Corrected EDITIONS of our etexts get a new NUMBER, 1drvb11.txt
VERSIONS based on separate sources get new LETTER, 1drvb10a.txt

This etext was prepared by Dennis McCarthy, Atlanta, Georgia
and Tad Book, student, Pontifical North American College, Rome.

Project Gutenberg Etexts are usually created from multiple editions, all of which are in the Public Domain in the United States, unless a copyright notice is included. Therefore, we do NOT keep these books in compliance with any particular paper edition, usually otherwise.

Livros Grátis

<http://www.livrosgratis.com.br>

Milhares de livros grátis para download.

We are now trying to release all our books one month in advance of the official release dates, for time for better editing.

Please note: neither this list nor its contents are final till midnight of the last day of the month of any such announcement. The official release date of all Project Gutenberg Etexts is at Midnight, Central Time, of the last day of the stated month. A preliminary version may often be posted for suggestion, comment and editing by those who wish to do so. To be sure you have an up to date first edition [xxxxx10x.xxx] please check file sizes in the first week of the next month. Since our ftp program has a bug in it that scrambles the date [tried to fix and failed] a look at the file size will have to do, but we will try to see a new copy has at least one byte more or less.

Information about Project Gutenberg (one page)

We produce about two million dollars for each hour we work. The fifty hours is one conservative estimate for how long it we take to get any etext selected, entered, proofread, edited, copyright searched and analyzed, the copyright letters written, etc. This projected audience is one hundred million readers. If our value per text is nominally estimated at one dollar then we produce \$2 million dollars per hour this year as we release thirty-six text files per month, or 432 more Etexts in 1999 for a total of 2000+ If these reach just 10% of the computerized population, then the total should reach over 200 billion Etexts given away this year.

The Goal of Project Gutenberg is to Give Away One Trillion Etext Files by the December 31, 2001. [10,000 x 100,000,000=Trillion] This is ten thousand titles each to one hundred million readers, which is only ~5% of the present number of computer users.

At our revised rates of production, we will reach only one-third of that goal by the end of 2001, or about 3,333 Etexts unless we manage to get some real funding; currently our funding is mostly from Michael Hart's salary at Carnegie-Mellon University, and an assortment of sporadic gifts; this salary is only good for a few more years, so we are looking for something to replace it, as we don't want Project Gutenberg to be so dependent on one person.

We need your donations more than ever!

All donations should be made to "Project Gutenberg/CMU": and are tax deductible to the extent allowable by law. (CMU = Carnegie-Mellon University).

For these and other matters, please mail to:

Project Gutenberg
P. O. Box 2782
Champaign, IL 61825

When all other email fails try our Executive Director:

Michael S. Hart <hart@pobox.com>

We would prefer to send you this information by email.

To access Project Gutenberg etexts, use any Web browser to view <http://promo.net/pg>. This site lists Etexts by author and by title, and includes information about how to get involved with Project Gutenberg. You could also download our past Newsletters, or subscribe here. This is one of our major sites, please email hart@pobox.com, for a more complete list of our various sites.

To go directly to the etext collections, use FTP or any Web browser to visit a Project Gutenberg mirror (mirror sites are available on 7 continents; mirrors are listed at <http://promo.net/pg>).

Mac users, do NOT point and click, typing works better.

Example FTP session:

```
ftp sunsite.unc.edu
login: anonymous
password: your@login
cd pub/docs/books/gutenberg
cd etext90 through etext99
dir [to see files]
get or mget [to get files. . .set bin for zip files]
GET GUTINDEX.?? [to get a year's listing of books, e.g., GUTINDEX.99]
GET GUTINDEX.ALL [to get a listing of ALL books]
```

Information prepared by the Project Gutenberg legal advisor

(Three Pages)

START**THE SMALL PRINT!**FOR PUBLIC DOMAIN ETEXTS**START

Why is this "Small Print!" statement here? You know: lawyers. They tell us you might sue us if there is something wrong with your copy of this etext, even if you got it for free from someone other than us, and even if what's wrong is not our fault. So, among other things, this "Small Print!" statement disclaims most of our liability to you. It also tells you how you can distribute copies of this etext if you want to.

BEFORE! YOU USE OR READ THIS ETEXT

By using or reading any part of this PROJECT GUTENBERG-tm etext, you indicate that you understand, agree to and accept this "Small Print!" statement. If you do not, you can receive a refund of the money (if any) you paid for this etext by sending a request within 30 days of receiving it to the person you got it from. If you received this etext on a physical medium (such as a disk), you must return it with your request.

ABOUT PROJECT GUTENBERG-TM ETEXTS

This PROJECT GUTENBERG-tm etext, like most PROJECT GUTENBERG-tm etexts, is a "public domain" work distributed by Professor Michael S. Hart through the Project Gutenberg Association at Carnegie-Mellon University (the "Project"). Among other things, this means that no one owns a United States copyright on or for this work, so the Project (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth below, apply if you wish to copy and distribute this etext under the Project's "PROJECT GUTENBERG" trademark.

To create these etexts, the Project expends considerable efforts to identify, transcribe and proofread public domain works. Despite these efforts, the Project's etexts and any medium they may be on may contain "Defects". Among other things, Defects may take the form of incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other etext medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

LIMITED WARRANTY; DISCLAIMER OF DAMAGES

But for the "Right of Replacement or Refund" described below, [1] the Project (and any other party you may receive this etext from as a PROJECT GUTENBERG-tm etext) disclaims all liability to you for damages, costs and expenses, including legal fees, and [2] YOU HAVE NO REMEDIES FOR NEGLIGENCE OR UNDER STRICT LIABILITY, OR FOR BREACH OF WARRANTY OR CONTRACT, INCLUDING BUT NOT LIMITED TO INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES, EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGES.

If you discover a Defect in this etext within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending an explanatory note within that time to the person you received it from. If you received it on a physical medium, you must return it with your note, and such person may choose to alternatively give you a replacement copy. If you received it electronically, such person may choose to alternatively give you a second opportunity to receive it electronically.

THIS ETEXT IS OTHERWISE PROVIDED TO YOU "AS-IS". NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, ARE MADE TO YOU AS TO THE ETEXT OR ANY MEDIUM IT MAY BE ON, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR A PARTICULAR PURPOSE.

Some states do not allow disclaimers of implied warranties or the exclusion or limitation of consequential damages, so the above disclaimers and exclusions may not apply to you, and you may have other legal rights.

INDEMNITY

You will indemnify and hold the Project, its directors,

officers, members and agents harmless from all liability, cost and expense, including legal fees, that arise directly or indirectly from any of the following that you do or cause:
[1] distribution of this etext, [2] alteration, modification, or addition to the etext, or [3] any Defect.

DISTRIBUTION UNDER "PROJECT GUTENBERG-tm"

You may distribute copies of this etext electronically, or by disk, book or any other medium if you either delete this "Small Print!" and all other references to Project Gutenberg, or:

[1] Only give exact copies of it. Among other things, this requires that you do not remove, alter or modify the etext or this "small print!" statement. You may however, if you wish, distribute this etext in machine readable binary, compressed, mark-up, or proprietary form, including any form resulting from conversion by word processing or hypertext software, but only so long as *EITHER*:

[*] The etext, when displayed, is clearly readable, and does *not* contain characters other than those intended by the author of the work, although tilde (~), asterisk (*) and underline (_) characters may be used to convey punctuation intended by the author, and additional characters may be used to indicate hypertext links; OR

[*] The etext may be readily converted by the reader at no expense into plain ASCII, EBCDIC or equivalent form by the program that displays the etext (as is the case, for instance, with most word processors); OR

[*] You provide, or agree to also provide on request at no additional cost, fee or expense, a copy of the etext in its original plain ASCII form (or in EBCDIC or other equivalent proprietary form).

[2] Honor the etext refund and replacement provisions of this "Small Print!" statement.

[3] Pay a trademark license fee to the Project of 20% of the net profits you derive calculated using the method you already use to calculate your applicable taxes. If you don't derive profits, no royalty is due. Royalties are payable to "Project Gutenberg Association/Carnegie-Mellon University" within the 60 days following each date you prepare (or were legally required to prepare) your annual (or equivalent periodic) tax return.

WHAT IF YOU *WANT* TO SEND MONEY EVEN IF YOU DON'T HAVE TO?

The Project gratefully accepts contributions in money, time, scanning machines, OCR software, public domain etexts, royalty free copyright licenses, and every other sort of contribution you can think of. Money should be paid to "Project Gutenberg

Association / Carnegie-Mellon University".

*END*THE SMALL PRINT! FOR PUBLIC DOMAIN ETEXTS*Ver.04.29.93*END*

This etext was prepared by Dennis McCarthy, Atlanta, Georgia
and Tad Book, student, Pontifical North American College, Rome.

THE HOLY BIBLE

Translated from the Latin Vulgate

Diligently Compared with the Hebrew, Greek,
and Other Editions in Divers Languages

THE OLD TESTAMENT
First Published by the English College at Douay
A.D. 1609 & 1610

and

THE NEW TESTAMENT
First Published by the English College at Rheims
A.D. 1582

With Annotations

The Whole Revised and Diligently Compared with
the Latin Vulgate by Bishop Richard Challoner
A.D. 1749-1752

VOLUME I: THE FIRST PART OF THE OLD TESTAMENT

CREDITS

Without the assistance of many individuals and groups, this text of the
Douay-Rheims Version of the Holy Bible would not be available for the

Project Gutenberg collection. Our most grateful and sincere thanks goes to those at 'Catholic Software' who have provided the electronic plain texts of the 73 books of the Bible. 'Catholic Software' also produces a Douay Bible program on CD-ROM that features a fully searchable Douay-Rheims Bible, footnotes, Latin text and dictionary, topical index, maps, Biblical art gallery, and other features. For more information of this and many other products contact:

Catholic Software
Box 1914
Murray, KY 42071
(502) 753-8198
<http://www.catholicity.com/market/CSoftware/>
waubrey@aol.com

Additional production assistance has been provided by volunteers from the Atlanta Council of the Knights of Columbus. Tad Book compiled and reformatted the texts to Project Gutenberg standards. Dennis McCarthy assisted Mr. Book and transcribed selections from the first editions included as appendices.

HISTORY

This three volume e-text set comes from multiple editions of Challoner's revised Douay-Rheims Version of the Holy Bible. The division of the Old Testaments into two parts follows the two tome format of the 1609/1610 printing of the Old Testament. In 1568 English exiles, many from Oxford, established the English College of Douay (Douai/Doway), Flanders, under William (later Cardinal) Allen. In October, 1578, Gregory Martin began the work of preparing an English translation of the Bible for Catholic readers, the first such translation into Modern English. Assisting were William Allen, Richard Bristow, Thomas Worthington, and William Reynolds who revised, criticized, and corrected Dr. Martin's work. The college published the New Testament at Rheims (Reims/Rhemes), France, in 1582 through John Fogy with a preface and explanatory notes, authored chiefly by Bristol, Allen, and Worthington. Later the Old Testament was published at Douay in two parts (1609 and 1610) by Laurence Kellam through the efforts of Dr. Worthington, then superior of the seminary. The translation had been prepared before the appearance of the New Testament, but the publication was delayed due to financial difficulties. The religious and scholarly adherence to the Latin Vulgate text led to the less elegant and idiomatic words and phrases often found in the translation. In some instances where no English word conveyed the full meaning of the Latin, a Latin word was Anglicized and its meaning defined in a glossary. Although ridiculed by critics, many of these words later found common usage in the English language. Spellings of proper names and the numbering of the Psalms are adopted from the Latin Vulgate.

In 1749 Dr. Richard Challoner began a major revision of the Douay and Rheims texts, the spellings and phrasing of which had become increasingly archaic in the almost two centuries since the translations were first produced. He modernized the diction and introduced a more fluid style,

while faithfully maintaining the accuracy of Dr. Martin's texts. This revision became the 'de facto' standard text for English speaking Catholics until the twentieth century. It is still highly regarded by many for its style, although it is now rarely used for liturgical purposes. The notes included in this electronic edition are generally attributed to Bishop Challoner.

The 1610 printing of the second tome of the Old Testament includes an appendix containing the non-canonical books 'Prayer of Manasses,' 'Third Booke of Esdras,' and 'Fourth Booke of Esdras.' While not part of Challoner's revision, the 1610 texts are placed in the appendices of Vol. II of this e-text set. Also included are the original texts of two short books, 'The Prophecie of Abdias' (Vol. II) and 'The Catholike Epistle of Iude the Apostle' (Vol. III), to give the reader a sense of the language of the first editions in comparison to the Challoner revision. Further background on the Douay-Rheims version may be found in a selection from the preface to the 1582 edition and the original glossary included in the appendices of Vol. III.

CONTENTS

The First Part of the Old Testament

- Book of Genesis
- Book of Exodus
- Book of Leviticus
- Book of Numbers
- Book of Deuteronomy
- Book of Josue
- Book of Judges
- Book of Ruth
- First Book of Samuel, alias 1 Kings
- Second Book of Samuel, alias 2 Kings
- Third Book of Kings
- Fourth Book of Kings
- First Book of Paralipomenon
- Second Book of Paralipomenon
- First Book of Esdras
- Book of Nehemias, alias 2 Esdras
- Book of Tobias
- Book of Judith
- Book of Esther
- Book of Job

THE BOOK OF GENESIS

This book is so called from its treating of the GENERATION, that is, of

the creation and the beginning of the world. The Hebrews call it BERESITH, from the Word with which it begins. It contains not only the history of the Creation of the world; but also an account of its progress during the space of 2369 years, that is, until the death of JOSEPH.

Genesis Chapter 1

God createth Heaven and Earth, and all things therein, in six days.

1:1. In the beginning God created heaven, and earth.

1:2. And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters.

1:3. And God said: Be light made. And light was made.

1:4. And God saw the light that it was good; and he divided the light from the darkness.

1:5. And he called the light Day, and the darkness Night; and there was evening and morning one day.

1:6. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.

A firmament. . .By this name is here understood the whole space between the earth, and the highest stars. The lower part of which divideth the waters that are upon the earth, from those that are above in the clouds.

1:7. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so.

1:8. And God called the firmament, Heaven; and the evening and morning were the second day.

1:9. God also said; Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done.

1:10. And God called the dry land, Earth; and the gathering together of the waters, he called Seas. And God saw that it was good.

1:11. And he said: let the earth bring forth green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

1:12. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good.

1:13. And the evening and the morning were the third day.

1:14. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years:

1:15. To shine in the firmament of heaven, and to give light upon the earth, and it was so done.

1:16. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars.

Two great lights. . . God created on the first day, light, which being moved from east to west, by its rising and setting, made morning and evening. But on the fourth day he ordered and distributed this light, and made the sun, moon, and stars. The moon, though much less than the stars, is here called a great light, from its giving a far greater light to the earth than any of them.

1:17. And he set them in the firmament of heaven to shine upon the earth.

1:18. And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.

1:19. And the evening and morning were the fourth day.

1:20. God also said: let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.

1:21. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.

1:22. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

1:23. And the evening and morning were the fifth day.

1:24. And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done.

1:25. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good.

1:26. And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

Let us make man to our image. . . This image of God in man, is not in the body, but in the soul; which is a spiritual substance, endued with understanding and free will. God speaketh here in the plural number, to insinuate the plurality of persons in the Deity.

1:27. And God created man to his own image: to the image of God he

created him: male and female he created them.

1:28. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

Increase and multiply. . . This is not a precept, as some Protestant controvertists would have it, but a blessing, rendering them fruitful; for God had said the same words to the fishes, and birds, (ver. 22) who were incapable of receiving a precept.

1:29. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:

1:30. And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

1:31. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

Genesis Chapter 2

God resteth on the seventh day and blesseth it. The earthly paradise, in which God placeth man. He commandeth him not to eat of the tree of knowledge. And formeth a woman of his rib.

2:1. So the heavens and the earth were finished, and all the furniture of them.

2:2. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

He rested, etc. . . That is, he ceased to make or create any new kinds of things. Though, as our Lord tells us, John 5.17, "He still worketh", viz., by conserving and governing all things, and creating souls.

2:3. And he blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made.

2:4. These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth:

2:5. And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.

2:6. But a spring rose out of the earth, watering all the surface of the earth.

2:7. And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living

soul.

2:8. And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed.

2:9. And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil.

The tree of life. . . So called because it had that quality, that by eating of the fruit of it, man would have been preserved in a constant state of health, vigour, and strength, and would not have died at all.
The tree of knowledge. . . To which the deceitful serpent falsely attributed the power of imparting a superior kind of knowledge, beyond that which God was pleased to give.

2:10. And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads.

2:11. The name of the one is Phison: that is it which compasseth all the land of Hevilath, where gold groweth.

2:12. And the gold of that land is very good: there is found bdellium, and the onyx stone.

2:13. And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia.

2:14. And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates.

2:15. And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it.

2:16. And he commanded him, saying: Of every tree of paradise thou shalt eat:

2:17. But of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.

2:18. And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.

2:19. And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name.

2:20. And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.

2:21. Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

2:22. And the Lord God built the rib which he took from Adam into a

woman: and brought her to Adam.

2:23. And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.

2:24. Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.

2:25. And they were both naked: to wit, Adam and his wife: and were not ashamed.

Genesis Chapter 3

The serpent's craft. The fall of our first parents. Their punishment. The promise of a Redeemer.

3:1. Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

3:2. And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat:

3:3. But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die.

3:4. And the serpent said to the woman: No, you shall not die the death.

3:5. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil.

3:6. And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat.

3:7. And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

And the eyes, etc. . .Not that they were blind before, (for the woman saw that the tree was fair to the eyes, ver. 6.) nor yet that their eyes were opened to any more perfect knowledge of good; but only to the unhappy experience of having lost the good of original grace and innocence, and incurred the dreadful evil of sin. From whence followed a shame of their being naked; which they minded not before; because being now stript of original grace, they quickly began to be subject to the shameful rebellions of the flesh.

3:8. And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.

3:9. And the Lord God called Adam, and said to him: Where art thou?

3:10. And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself.

3:11. And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?

3:12. And Adam said: The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat.

3:13. And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

3:14. And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life.

3:15. I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.

She shall crush. . .Ipsa, the woman; so divers of the fathers read this place, conformably to the Latin: others read it ipsum, viz., the seed. The sense is the same: for it is by her seed, Jesus Christ, that the woman crushes the serpent's head.

3:16. To the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

3:17. And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life.

3:18. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth.

3:19. In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken: for dust thou art, and into dust thou shalt return.

3:20. And Adam called the name of his wife Eve: because she was the mother of all the living.

3:21. And the Lord God made for Adam and his wife garments of skins, and clothed them.

3:22. And he said: Behold Adam is become as one of us, knowing good and evil: now therefore lest perhaps he put forth his hand and take also of the tree of life, and eat, and live for ever.

Behold Adam, etc. . .This was spoken by way of reproaching him with his

pride, in affecting a knowledge that might make him like to God.

3:23. And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.

3:24. And he cast out Adam: and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life.

Genesis Chapter 4

The history of Cain and Abel.

4:1. And Adam knew Eve his wife; who conceived and brought forth Cain, saying: I have gotten a man through God.

4:2. And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husbandman.

4:3. And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord.

4:4. Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings.

Had respect. . . That is, shewed his acceptance of his sacrifice (as coming from a heart full of devotion): and that, as we may suppose, by some visible token, such as sending fire from heaven upon his offerings.

4:5. But to Cain and his offerings he had no respect: and Cain was exceeding angry, and his countenance fell.

4:6. And the Lord said to him: Why art thou angry? and why is thy countenance fallen?

4:7. If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it.

4:8. And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.

4:9. And the Lord said to Cain: Where is thy brother Abel? And he answered: I know not: am I my brother's keeper?

4:10. And he said to him: What hast thou done? the voice of thy brother's blood crieth to me from the earth.

4:11. Now therefore cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand.

4:12. When thou shalt till it, it shall not yield to thee its fruit: a

fugitive and a vagabond shalt thou be upon the earth.

4:13. And Cain said to the Lord: My iniquity is greater than that I may deserve pardon.

4:14. Behold thou dost cast me out this day from the face of the earth, and from thy face I shall be hid, and I shall be a vagabond and a fugitive on the earth: every one therefore that findeth me, shall kill me.

Every one that findeth me shall kill me. . .His guilty conscience made him fear his own brothers and nephews; of whom, by this time, there might be a good number upon the earth; which had now endured near 130 years; as may be gathered from Gen. 5.3, compared with chap. 4.25, though in the compendious account given in the scriptures, only Cain and Abel are mentioned.

4:15. And the Lord said to him: No, it shall not so be: but whosoever shall kill Cain, shall be punished sevenfold. And the Lord set a mark upon Cain, that whosoever found him should not kill him.

Set a mark, etc. . .The more common opinion of the interpreters of holy writ supposes this mark to have been a trembling of the body; or a horror and consternation in his countenance.

4:16. And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth at the east side of Eden.

4:17. And Cain knew his wife, and she conceived, and brought forth Henoch: and he built a city, and called the name thereof by the name of his son Henoch.

His wife. . .She was a daughter of Adam, and Cain's own sister; God dispensing with such marriages in the beginning of the world, as mankind could not otherwise be propagated. He built a city, viz. . .In process of time, when his race was multiplied, so as to be numerous enough to people it. For in the many hundred years he lived, his race might be multiplied even to millions.

4:18. And Henoch begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech,

4:19. Who took two wives: the name of the one was Ada, and the name of the other Sella.

4:20. And Ada brought forth Jabel: who was the father of such as dwell in tents, and of herdsmen.

4:21. And his brother's name was Jubal: he was the father of them that play upon the harp and the organs.

4:22. Sella also brought forth Tubalcain, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcain was Noema.

4:23. And Lamech said to his wives Ada and Sella: Hear my voice, ye wives of Lamech, hearken to my speech: for I have slain a man to the

wounding of myself, and a stripling to my own bruising.

I have slain a man, etc. . .It is the tradition of the Hebrews, that Lamech in hunting slew Cain, mistaking him for a wild beast; and that having discovered what he had done, he beat so unmercifully the youth, by whom he was led into that mistake, that he died of the blows.

4:24. Sevenfold vengeance shall be taken for Cain: but for Lamech seventy times sevenfold.

4:25. Adam also knew his wife again: and she brought forth a son, and called his name Seth, saying: God hath given me another seed for Abel, whom Cain slew.

4:26. But to Seth also was born a son, whom he called Enos: this man began to call upon the name of the Lord.

Began to call upon, etc. . .Not that Adam and Seth had not called upon God, before the birth of Enos; but that Enos used more solemnity in the worship and invocation of God.

Genesis Chapter 5

The genealogy, age, and death of the Patriarchs, from Adam to Noe. The translation of Henoch.

5:1. This is the book of the generation of Adam. In the day that God created man, he made him to the likeness of God.

5:2. He created them male and female; and blessed them: and called their name Adam, in the day when they were created.

5:3. And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth.

5:4. And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters.

5:5. And all the time that Adam lived, came to nine hundred and thirty years, and he died.

5:6. Seth also lived a hundred and five years, and begot Enos.

5:7. And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters.

5:8. And all the days of Seth were nine hundred and twelve years, and he died.

5:9. And Enos lived ninety years, and begot Cainan.

5:10. After whose birth he lived eight hundred and fifteen years, and begot sons and daughters.

5:11. And all the days of Enos were nine hundred and five years, and he died.

5:12. And Cainan lived seventy years, and begot Malaleel.

5:13. And Cainan lived after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.

5:14. And all the days of Cainan were nine hundred and ten years, and he died.

5:15. And Malaleel lived sixty-five years and begot Jared.

5:16. And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.

5:17. And all the days of Malaleel were eight hundred and ninety-five years, and he died.

5:18. And Jared lived a hundred and sixty-two years, and begot Henoch.

5:19. And Jared lived after he begot Henoch, eight hundred years, and begot sons and daughters.

5:20. And all the days of Jared were nine hundred and sixty-two years, and he died.

5:21. And Henoch lived sixty-five years, and begot Mathusala.

5:22. And Henoch walked with God: and lived after he begot Mathusala, three hundred years, and begot sons and daughters.

5:23. And all the days of Henoch were three hundred and sixty-five years.

5:24. And he walked with God, and was seen no more: because God took him.

5:25. And Mathusala lived a hundred and eighty-seven years, and begot Lamech.

5:26. And Mathusala lived after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters.

5:27. And all the days of Mathusala were nine hundred and sixty-nine years, and he died.

5:28. And Lamech lived a hundred and eighty-two years, and begot a son.

5:29. And he called his name Noe, saying: This same shall comfort us from the works and labours of our hands on the earth, which the Lord hath cursed.

5:30. And Lamech lived after he begot Noe, five hundred and ninety-five years, and begot sons and daughters.

5:31. And all the days of Lamech came to seven hundred and

seventy-seven years, and he died. And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth.

Genesis Chapter 6

Man's sin is the cause of the deluge. Noe is commanded to build the ark.

6:1. And after that men began to be multiplied upon the earth, and daughters were born to them,

6:2. The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose.

The sons of God. . .The descendants of Seth and Enos are here called sons of God from their religion and piety: whereas the ungodly race of Cain, who by their carnal affections lay grovelling upon the earth, are called the children of men. The unhappy consequence of the former marrying with the latter, ought to be a warning to Christians to be very circumspect in their marriages; and not to suffer themselves to be determined in their choice by their carnal passion, to the prejudice of virtue or religion.

6:3. And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.

His days shall be, etc. . .The meaning is, that man's days, which before the flood were usually 900 years, should now be reduced to 120 years. Or rather, that God would allow men this term of 120 years, for their repentance and conversion, before he would send the deluge.

6:4. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown.

Giants. . .It is likely the generality of men before the flood were of a gigantic stature in comparison with what men now are. But these here spoken of are called giants, as being not only tall in stature, but violent and savage in their dispositions, and mere monsters of cruelty and lust.

6:5. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,

6:6. It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart,

It repented him, etc. . .God, who is unchangeable, is not capable of repentance, grief, or any other passion. But these expressions are used to declare the enormity of the sins of men, which was so provoking as to determine their Creator to destroy these his creatures, whom before he had so much favoured.

6:7. He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

6:8. But Noe found grace before the Lord.

6:9. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God.

6:10. And he begot three sons, Sem, Cham, and Japheth.

6:11. And the earth was corrupted before God, and was filled with iniquity.

6:12. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth),

6:13. He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.

6:14. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

6:15. And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.

Three hundred cubits, etc. . . The ark, according to the dimensions here set down, contained four hundred and fifty thousand square cubits; which was more than enough to contain all the kinds of living creatures, with all necessary provisions: even supposing the cubits here spoken of to have been only a foot and a half each, which was the least kind of cubits.

6:16. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it.

6:17. Behold, I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed.

6:18. And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.

6:19. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female.

6:20. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live.

6:21. Thou shalt take unto thee of all food that may be eaten, and thou

shalt lay it up with thee: and it shall be food for thee and them.

6:22. And Noe did all things which God commanded him.

Genesis Chapter 7

Noe with his family go into the ark. The deluge overflows the earth.

7:1. And the Lord said to him: Go in, thou and all thy house, into the ark: for thee I have seen just before me in this generation.

7:2. Of all clean beasts take seven and seven, the male and the female.

Of all clean. . . The distinction of clean and unclean beasts appears to have been made before the law of Moses, which was not promulgated till the year of the world 2514.

7:3. But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth.

7:4. For yet a while, and after seven days, I will rain upon the earth forty days and forty nights: and I will destroy every substance that I have made, from the face of the earth.

7:5. And Noe did all things which the Lord had commanded him.

7:6. And he was six hundred years old, when the waters of the flood overflowed the earth.

7:7. And Noe went in and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood.

7:8. And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth,

7:9. Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.

7:10. And after the seven days were passed, the waters of the flood overflowed the earth.

7:11. In the six hundredth year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the floodgates of heaven were opened:

7:12. And the rain fell upon the earth forty days and forty nights.

7:13. In the selfsame day Noe, and Sem, and Cham, and Japheth, his sons: his wife, and the three wives of his sons with them, went into the ark.

7:14. They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth, according to

its kind, and every fowl according to its kind, all birds, and all that fly,

7:15. Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life.

7:16. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside.

7:17. And the flood was forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth.

7:18. For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters.

7:19. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.

7:20. The water was fifteen cubits higher than the mountains which it covered.

7:21. And all flesh was destroyed that moved upon the earth, both of fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men.

7:22. And all things wherein there is the breath of life on the earth, died.

7:23. And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark.

7:24. And the waters prevailed upon the earth a hundred and fifty days.

Genesis Chapter 8

The deluge ceaseth. Noe goeth out of the ark, and offereth a sacrifice. God's covenant to him.

8:1. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated:

8:2. The fountains also of the deep, and the floodgates of heaven, were shut up, and the rain from heaven was restrained.

8:3. And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.

8:4. And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.

8:5. And the waters were going and decreasing until the tenth month:

for in the tenth month, the first day of the month, the tops of the mountains appeared.

8:6. And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven:

8:7. Which went forth and did not return, till the waters were dried up upon the earth.

Did not return. . . The raven did not return into the ark; but (as it may be gathered from the Hebrew) went to and fro; sometimes going to the mountains, where it found carcasses to feed on: and other times returning, to rest upon the top of the ark.

8:8. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth.

8:9. But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark.

8:10. And having waited yet seven other days, he again sent forth the dove out of the ark.

8:11. And she came to him in the evening carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth.

8:12. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him.

8:13. Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried.

8:14. In the second month, the seven and twentieth day of the month, the earth was dried.

8:15. And God spoke to Noe, saying:

8:16. Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee.

8:17. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it.

8:18. So Noe went out, he and his sons: his wife, and the wives of his sons with him.

8:19. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds went out of the ark.

8:20. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar.

Holocausts, . . . or whole burnt offerings. In which the whole victim was consumed by fire upon God's altar, and no part was reserved for the use of priest or people.

8:21. And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man: for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done.

Smelled, etc. . . .A figurative expression, denoting that God was well pleased with the sacrifices which his servant offered.

8:22. All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.

Genesis Chapter 9

God blesseth Noe: forbiddeth blood, and promiseth never more to destroy the world by water. The blessing of Sem and Japheth.

9:1. And God blessed Noe and his sons. And he said to them: Increase, and multiply, and fill the earth.

9:2. And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand.

9:3. And every thing that moveth, and liveth shall be meat for you: even as the green herbs have I delivered them all to you:

9:4. Saving that flesh with blood you shall not eat.

9:5. For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the life of man.

9:6. Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God.

9:7. But increase you and multiply, and go upon the earth and fill it.

9:8. Thus also said God to Noe, and to his sons with him:

9:9. Behold I will establish my covenant with you, and with your seed after you:

9:10. And with every living soul that is with you, as well in all birds, as in cattle and beasts of the earth, that are come forth out of the ark, and in all the beasts of the earth.

9:11. I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.

9:12. And God said: This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations.

9:13. I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth.

9:14. And when I shall cover the sky with clouds, my bow shall appear in the clouds:

9:15. And I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood to destroy all flesh.

9:16. And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.

9:17. And God said to Noe: This shall be the sign of the covenant, which I have established, between me and all flesh upon the earth.

9:18. And the sons of Noe, who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Chanaan.

9:19. These three are the sons of Noe: and from these was all mankind spread over the whole earth.

9:20. And Noe a husbandman began to till the ground, and planted a vineyard.

9:21. And drinking of the wine was made drunk, and was uncovered in his tent.

Drunk. . .Noe by the judgment of the fathers was not guilty of sin, in being overcome by wine: because he knew not the strength of it.

9:22. Which when Cham the father of Chanaan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without.

9:23. But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.

Covered the nakedness. . .Thus, as St. Gregory takes notice L. 35; Moral. c. 22, we ought to cover the nakedness, that is, the sins, of our spiritual parents and superiors.

9:24. And Noe awaking from the wine, when he had learned what his younger son had done to him,

9:25. He said: Cursed be Chanaan, a servant of servants shall he be unto his brethren.

Cursed be Chanaan. . .The curses, as well as the blessings, of the patriarchs, were prophetic: And this in particular is here recorded

by Moses, for the children of Israel, who were to possess the land of Chanaan. But why should Chanaan be cursed for his father's faults? The Hebrews answer, that he being then a boy, was the first that saw his grandfather's nakedness, and told his father Cham of it; and joined with him in laughing at it: which drew upon him, rather than upon the rest of the children of Cham, this prophetic curse.

9:26. And he said: Blessed be the Lord God of Sem, be Chanaan his servant.

9:27. May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant.

9:28. And Noe lived after the flood three hundred and fifty years.

9:29. And all his days were in the whole nine hundred and fifty years: and he died.

Genesis Chapter 10

The genealogy of the children of Noe, by whom the world was peopled after the flood.

10:1. These are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood.

10:2. The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.

10:3. And the sons of Gomer: Ascenez and Riphath and Thogorma.

10:4. And the sons of Javan: Elisa and Tharsis, Cetthim and Dodanim.

10:5. By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations.

The islands. . . So the Hebrews called all the remote countries, to which they went by ships from Judea, to Greece, Italy, Spain, etc.

10:6. And the Sons of Cham: Chus, and Mesram, and Phuth, and Chanaan.

10:7. And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. The sons of Regma: Saba, and Dadan.

10:8. Now Chus begot Nemrod: he began to be mighty on the earth.

10:9. And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord.

A stout hunter. . . Not of beasts but of men: whom by violence and tyranny he brought under his dominion. And such he was, not only in the opinion of men, but before the Lord, that is, in his sight who cannot be deceived.

10:10. And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.

10:11. Out of that land came forth Assur, and built Ninive, and the streets of the city, and Chale.

10:12. Resen also between Ninive and Chale: this is the great city.

10:13. And Mesraim begot Ludim, and Anamim and Laabim, Nephthum.

10:14. And Phetrusim, and Chasluim; of whom came forth the Philistines, and the Capthorim.

10:15. And Chanaan begot Sidon his firstborn, the Hethite,

10:16. And the Jebusite, and the Amorrhite, and the Gergesite.

10:17. The Hevite and Aracite: the Sinite,

10:18. And the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chanaanites were spread abroad.

10:19. And the limits of Chanaan were from Sidon as one comes to Gerara even to Gaza, until thou enter Sodom and Gomorrha, and Adama, and Seboim even to Lesa.

10:20. These are the children of Cham in their kindreds and tongues, and generations, and lands, and nations.

10:21. Of Sem also the father of all the children of Heber, the elder brother of Japheth, sons were born.

10:22. The sons of Sem: Elam and Assur, and Arphaxad, and Lud, and Aram.

10:23. The sons of Aram: Us, and Hull, and Gether; and Mes.

10:24. But Arphaxad begot Sale, of whom was born Heber.

10:25. And to Heber were born two sons: the name of the one was Phaleg, because in his days was the earth divided: and his brother's name Jectan.

10:26. Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare,

10:27. And Aduram, and Uzal, and Decla,

10:28. And Ebal, and Abimael, Saba,

10:29. And Ophir, and Hevila, and Jobab. All these were the sons of Jectan.

10:30. And their dwelling was from Messa as we go on as far as Sephar, a mountain in the east.

10:31. These are the children of Sem according to their kindreds and tongues, and countries in their nations.

10:32. These are the families of Noe, according to their people and nations. By these were the nations divided on the earth after the flood.

Genesis Chapter 11

The tower of Babel. The confusion of tongues. The genealogy of Sem down to Abram.

11:1. And the earth was of one tongue, and of the same speech.

11:2. And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it.

11:3. And each one said to his neighbour: Come let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar:

11:4. And they said: Come, let us make a city and a tower, the top whereof may reach to heaven; and let us make our name famous before we be scattered abroad into all lands.

11:5. And the Lord came down to see the city and the tower, which the children of Adam were building.

11:6. And he said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed.

11:7. Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech.

11:8. And so the Lord scattered them from that place into all lands, and they ceased to build the city.

11:9. And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.

Babel. . .That is, confusion.

11:10. These are the generations of Sem: Sem was a hundred years old when he begot Arphaxad, two years after the flood.

11:11. And Sem lived after he begot Arphaxad, five hundred years, and begot sons and daughters.

11:12. And Arphaxad lived thirty-five years, and begot Sale.

11:13. And Arphaxad lived after he begot Sale, three hundred and three years, and begot sons and daughters.

11:14. Sale also lived thirty years, and begot Heber.

11:15. And Sale lived after he begot Heber, four hundred and three years: and begot sons and daughters.

11:16. And Heber lived thirty-four years, and begot Phaleg.

11:17. And Heber lived after he begot Phaleg, four hundred and thirty years: and begot sons and daughters.

11:18. Phaleg also lived thirty years, and begot Reu.

11:19. And Phaleg lived after he begot Reu, two hundred and nine years, and begot sons and daughters.

11:20. And Reu lived thirty-two years, and begot Sarug.

11:21. And Reu lived after he begot Sarug, two hundred and seven years, and begot sons and daughters.

11:22. And Sarug lived thirty years, and begot Nachor.

11:23. And Sarug lived after he begot Nachor, two hundred years, and begot sons and daughters.

11:24. And Nachor lived nine and twenty years, and begot Thare.

11:25. And Nachor lived after he begot Thare, a hundred and nineteen years, and begot sons and daughters.

11:26. And Thare lived seventy years, and begot Abram, and Nachor, and Aran.

11:27. And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.

11:28. And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees.

11:29. And Abram and Nachor married wives: the name of Abram's wife was Sarai: and the name of Nachor's wife, Melcha, the daughter of Aran, father of Melcha and father of Jescha.

11:30. And Sarai was barren, and had no children.

11:31. And Thare took Abram his son, and Lot the son of Aran, his son's son, and Sarai his daughter in law, the wife of Abram his son, and brought them out of Ur of the Chaldees, to go into the land of Chanaan: and they came as far as Haran, and dwelt there.

11:32. And the days of Thare were two hundred and five years, and he died in Haran.

The call of Abram, and the promise made to him. He sojourneth in Chanaan, and then by occasion of a famine, goeth down to Egypt.

12:1. And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall shew thee.

12:2. And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed.

12:3. I will bless them that bless thee, and curse them that curse thee, and IN THEE shall all the kindreds of the earth be blessed.

12:4. So Abram went out as the Lord had commanded him, and Lot went with him: Abram was seventy-five years old when he went forth from Haran.

12:5. And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered, and the souls which they had gotten in Haran: and they went out to go into the land of Chanaan. And when they were come into it,

12:6. Abram passed through the country unto the place of Sichem, as far as the noble vale: now the Chanaanite was at that time in the land.

12:7. And the Lord appeared to Abram, and said to him: To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him.

12:8. And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east: he built there also an altar to the Lord, and called upon his name.

12:9. And Abram went forward, going and proceeding on to the south.

12:10. And there came a famine in the country: and Abram went down into Egypt, to sojourn there: for the famine was very grievous in the land.

12:11. And when he was near to enter into Egypt, he said to Sarai his wife: I know that thou art a beautiful woman:

12:12. And that when the Egyptians shall see thee, they will say: She is his wife: and they will kill me, and keep thee.

12:13. Say, therefore, I pray thee, that thou art my sister: that I may be well used for thee, and that my soul may live for thy sake.

My sister. . . This was no lie; because she was his niece, being daughter to his brother Aran, and therefore, in the style of the Hebrews, she might truly be called his sister, as Lot is called Abram's brother, Gen. 14.14. See Gen. 20.12.

12:14. And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful.

12:15. And the princes told Pharaoh, and praised her before him: and the

woman was taken into the house of Pharaoh.

12:16. And they used Abram well for her sake. And he had sheep and oxen and he asses, and men servants, and maid servants, and she asses, and camels.

12:17. But the Lord scourged Pharaoh and his house with most grievous stripes for Sarai, Abram's wife.

12:18. And Pharaoh called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tell me that she was thy wife?

12:19. For what cause didst thou say, she was thy sister, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy way.

12:20. And Pharaoh gave his men orders concerning Abram: and they led him away and his wife, and all that he had.

Genesis Chapter 13

Abram and Lot part from each other. God's promise to Abram.

13:1. And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him into the south.

13:2. And he was very rich in possession of gold and silver.

13:3. And he returned by the way, that he came, from the south to Bethel, to the place where before he had pitched his tent between Bethel and Hai,

13:4. In the place of the altar which he had made before, and there he called upon the name of the Lord.

13:5. But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents.

13:6. Neither was the land able to bear them, that they might dwell together: for their substance was great, and they could not dwell together.

13:7. Whereupon also there arose a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country.

13:8. Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren.

13:9. Behold the whole land is before thee: depart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left.

13:10. And Lot lifting up his eyes, saw all the country about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrha, as the paradise of the Lord, and like Egypt as one comes to Segor.

13:11. And Lot chose to himself the country about the Jordan, and he departed from the east: and they were separated one brother from the other.

13:12. Abram dwelt in the land of Chanaan: and Lot abode in the towns, that were about the Jordan, and dwelt in Sodom.

13:13. And the men of Sodom were very wicked, and sinners before the face of the Lord beyond measure.

13:14. And the Lord said to Abram, after Lot was separated from him: Lift up thy eyes, and look from the place wherein thou now art, to the north and to the south, to the east and to the west.

13:15. All the land which thou seest, I will give to thee, and to thy seed for ever.

13:16. And I will make thy seed as the dust of the earth: if any man be able to number the dust of the earth, he shall be able to number thy seed also.

13:17. Arise and walk through the land in the length, and the breadth thereof: for I will give it to thee.

13:18. So Abram removing his tent, came, and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

Genesis Chapter 14

The expedition of the four kings; the victory of Abram; he is blessed by Melchisedech.

14:1. And it came to pass at that time, that Amraphel, king of Sennaar, and Arioch, king of Pontus, and Chodorlahomor, king of the Elamites, and Thadal, king of nations,

14:2. Made war against Bara, king of Sodom, and against Bersa, king of Gomorrha, and against Sennaab, king of Adama, and against Semeber, king of Seboim, and against the king of Bala, which is Segor.

14:3. All these came together into the woodland vale, which now is the salt sea.

14:4. For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

14:5. And in the fourteenth year came Chodorlahomor, and the kings that were with him: and they smote the Raphaim in Astarothcarnaim, and the Zuzim with them, and the Emim in Save of Cariathaim.

14:6. And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderness.

14:7. And they returned, and came to the fountain of Misphat, the same is Cades: and they smote all the country of the Amalecites, and the Amorrian that dwelt in Asasonthamar.

14:8. And the king of Sodom, and the king of Gomorrha, and the king of Adama, and the king of Seboim, and the king of Bala, which is Segor, went out: and they set themselves against them in battle array, in the woodland vale:

14:9. To wit, against Chodorlahomor king of the Elamites, and Thadal king of nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five.

14:10. Now the woodland vale had many pits of slime. And the king of Sodom, and the king of Gomorrha turned their backs, and were overthrown there: and they that remained, fled to the mountain.

Of slime. Bituminis. . . This was a kind of pitch, which served for mortar in the building of Babel, Gen. 11.3, and was used by Noe in pitching the ark.

14:11. And they took all the substance of the Sodomites, and Gomorrhites, and all their victuals, and went their way:

14:12. And Lot also, the son of Abram's brother, who dwelt in Sodom, and his substance.

14:13. And behold one, that had escaped, told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrhite, the brother of Escol, and the brother of Aner: for these had made a league with Abram.

14:14. Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen, well appointed: and pursued them to Dan.

14:15. And dividing his company, he rushed upon them in the night, and defeated them: and pursued them as far as Hoba, which is on the left hand of Damascus.

14:16. And he brought back all the substance, and Lot his brother, with his substance, the women also, and the people.

14:17. And the king of Sodom went out to meet him, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale of Save, which is the king's vale.

14:18. But Melchisedech, the king of Salem, bringing forth bread and wine, for he was the priest of the most high God,

14:19. Blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth.

14:20. And blessed be the most high God, by whose protection, the

enemies are in thy hands. And he gave him the tithes of all.

14:21. And the king of Sodom said to Abram: Give me the persons, and the rest take to thyself.

14:22. And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth,

14:23. That from the very woof thread unto the shoe latchet, I will not take of any things that are thine, lest thou say: I have enriched Abram.

14:24. Except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares.

Genesis Chapter 15

God promiseth seed to Abram. His faith, sacrifice and vision.

15:1. Now when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great.

15:2. And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer.

15:3. And Abram added: But to me thou hast not given seed: and lo my servant born in my house, shall be my heir.

15:4. And immediately the word of the Lord came to him, saying : He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir.

15:5. And he brought him forth abroad, and said to him: Look up to heaven and number the stars if thou canst. And he said to him: So shall thy seed be.

15:6. Abram believed God, and it was reputed to him unto justice.

15:7. And he said to him: I am the Lord who brought thee out from Ur of the Chaldees, to give thee this land, and that thou mightest possess it.

15:8. But he said: Lord God, whereby may I know that I shall possess it?

15:9. And the Lord answered, and said: Take me a cow of three years old, and a she-goat of three years. and a ram of three years, a turtle also, and a pigeon.

15:10. And he took all these, and divided them in the midst, and laid the two pieces of each one against the other: but the birds he divided

not.

15:11. And the fowls came down upon the carcasses, and Abram drove them away.

15:12. And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him.

15:13. And it was said unto him: Know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years.

15:14. But I will judge the nation which they shall serve, and after this they shall come out with great substance.

15:15. And thou shalt go to thy fathers in peace, and be buried in a good old age.

15:16. But in the fourth generation they shall return hither: for as yet the iniquities of the Amorrhites are not at the full until this present time.

15:17. And when the sun was set, there arose a dark mist, and there appeared a smoking furnace, and a lamp of fire passing between those divisions.

15:18. That day God made a covenant with Abram, saying: To thy seed will I give this land, from the river to Egypt even to the great river Euphrates.

15:19. The Cineans, and Cenezites, the Cedmonites,

15:20. And the Hethites, and the Pherezites, the Raphaim also,

15:21. And the Amorrhites, and the Chanaanites, and the Gergesites, and the Jebusites.

Genesis Chapter 16

Abram marrieth Agar, who bringeth forth Ismael.

16:1. Now Sarai, the wife of Abram, had brought forth no children: but having a handmaid, an Egyptian, named Agar,

16:2. She said to her husband: Behold, the Lord hath restrained me from bearing: go in unto my handmaid, it may be I may have children of her at least. And when he agreed to her request,

16:3. She took Agar the Egyptian her handmaid, ten years after they first dwelt in the land of Chanaan, and gave her to her husband to wife.

To wife. . .Plurality of wives, though contrary to the primitive institution of marriage, Gen. 2.24, was by divine dispensation allowed

to the patriarchs: which allowance seems to have continued during the time of the law of Moses. But Christ our Lord reduced marriage to its primitive institution. Matt. 19.

16:4. And he went in to her. But she perceiving that she was with child, despised her mistress.

16:5. And Sarai said to Abram: Thou dost unjustly with me: I gave my handmaid into thy bosom, and she perceiving herself to be with child, despiseth me. The Lord judge between me and thee.

16:6. And Abram made answer, and said to her: Behold thy handmaid is in thy own hand, use her as it pleaseth thee. And when Sarai afflicted her, she ran away.

16:7. And the angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert,

16:8. He said to her: Agar, handmaid of Sarai, whence comest thou? and whither goest thou? And she answered: I flee from the face of Sarai, my mistress.

16:9. And the angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand.

16:10. And again he said: I will multiply thy seed exceedingly, and it shall not be numbered for multitude.

16:11. And again: Behold, said he, thou art with child, and thou shalt bring forth a son: and thou shalt call his name Ismael, because the Lord hath heard thy affliction.

16:12. He shall be a wild man: his hand will be against all men, and all men's hands against him: and he shall pitch his tents over against all his brethren.

16:13. And she called the name of the Lord that spoke unto her: Thou the God who hast seen me. For she said: Verily, here have I seen the hinder parts of him that seeth me.

16:14. Therefore she called that well, the well of him that liveth and seeth me. The same is between Cades and Barad.

16:15. And Agar brought forth a son to Abram: who called his name Ismael.

16:16. Abram was four score and six years old when Agar brought him forth Ismael.

Genesis Chapter 17

The Covenant of circumcision.

17:1. And after he began to be ninety and nine years old, the Lord

appeared to him: and said unto him: I am the Almighty God: walk before me, and be perfect.

17:2. And I will make my covenant between me and thee: and I will multiply thee exceedingly.

17:3. Abram fell flat on his face.

17:4. And God said to him: I am, and my covenant is with thee, and thou shalt be a father of many nations.

17:5. Neither shall thy name be called any more Abram: but thou shalt be called Abraham: because I have made thee a father of many nations.

Abram. . .in the Hebrew, signifies a high father: but Abraham, the father of the multitude; Sarai signifies my Lady, but Sara absolutely Lady.

17:6. And I will make thee increase exceedingly, and I will make nations of thee, and kings shall come out of thee.

17:7. And I will establish my covenant between me and thee, and between thy seed after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy seed after thee.

17:8. And I will give to thee, and to thy seed, the land of thy sojournment, all the land of Chanaan, for a perpetual possession, and I will be their God.

17:9. Again God said to Abraham: And thou therefore shalt keep my covenant, and thy seed after thee in their generations.

17:10. This is my covenant which you shall observe between me and you, and thy seed after thee: All the male-kind of you shall be circumcised.

17:11. And you shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between me and you.

17:12. An infant of eight days old shall be circumcised among you, every manchild in your generations: he that is born in the house, as well as the bought servant, shall be circumcised, and whosoever is not of your stock:

17:13. And my covenant shall be in your flesh for a perpetual covenant.

17:14. The male whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant.

17:15. God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara.

17:16. And I will bless her, and of her I will give thee a son, whom I will bless, and he shall become nations, and kings of people shall spring from him.

17:17. Abraham fell upon his face, and laughed, saying in his heart:

Shall a son, thinkest thou, be born to him that is a hundred years old? and shall Sara that is ninety years old bring forth?

17:18. And he said to God: O that Ismael may live before thee.

17:19. And God said to Abraham: Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for a perpetual covenant, and with his seed after him.

17:20. And as for Ismael I have also heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: he shall beget twelve chiefs, and I will make him a great nation.

17:21. But my covenant I will establish with Isaac, whom Sara shall bring forth to thee at this time in the next year.

17:22. And when he had left off speaking with him, God went up from Abraham.

17:23. And Abraham took Ismael his son, and all that were born in his house: and all whom he had bought, every male among the men of his house: and he circumcised the flesh of their foreskin forthwith the very same day, as God had commanded him.

17:24. Abraham was ninety and nine years old, when he circumcised the flesh of his foreskin.

17:25. And Ismael his son was full thirteen years old at the time of his circumcision.

17:26. The self-same day was Abraham circumcised and Ismael his son.

17:27. And all the men of his house, as well they that were born in his house, as the bought servants and strangers, were circumcised with him.

Genesis Chapter 18

Angels are entertained by Abraham. They foretell the birth of Isaac. Abraham's prayer for the men of Sodom.

18:1. And the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day.

18:2. And when he had lifted up his eyes, there appeared to him three men standing near to him: and as soon as he saw them, he ran to meet them from the door of his tent, and adored down to the ground.

18:3. And he said: Lord, if I have found favour in thy sight, pass not away from thy servant.

18:4. But I will fetch a little water, and wash ye your feet, and rest ye under the tree.

18:5. And I will set a morsel of bread, and strengthen ye your heart,

afterwards you shall pass on: for therefore are you come aside to your servant. And they said: Do as thou hast spoken.

18:6. Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth.

18:7. And he himself ran to the herd, and took from thence a calf, very tender and very good, and gave it to a young man, who made haste and boiled it.

18:8. He took also butter and milk, and the calf which he had boiled, and set before them: but he stood by them under the tree.

18:9. And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo she is in the tent.

18:10. And he said to him: I will return and come to thee at this time, life accompanying, and Sara, thy wife, shall have a son. Which when Sara heard, she laughed behind the door of the tent.

18:11. Now they were both old, and far advanced in years, and it had ceased to be with Sara after the manner of women.

18:12. And she laughed secretly, saying: After I am grown old, and my lord is an old man, shall I give myself to pleasure?

18:13. And the Lord said to Abraham: Why did Sara laugh, saying: Shall I, who am an old woman, bear a child indeed?

18:14. Is there any thing hard to God? According to appointment I will return to thee at this same time, life accompanying, and Sara shall have a son.

18:15. Sara denied, saying: I did not laugh: for she was afraid. But the Lord said: Nay; but thou didst laugh.

18:16. And when the men rose up from thence, they turned their eyes towards Sodom: and Abraham walked with them, bringing them on the way.

18:17. And the Lord said: Can I hide from Abraham what I am about to do:

18:18. Seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed?

18:19. For I know that he will command his children, and his household after him, to keep the way of the Lord, and do judgment and justice: that for Abraham's sake, the Lord may bring to effect all the things he hath spoken unto him.

18:20. And the Lord said: The cry of Sodom and Gomorrhah is multiplied, and their sin is become exceedingly grievous.

18:21. I will go down and see whether they have done according to the cry that is come to me; or whether it be not so, that I may know.

I will go down, etc. . .The Lord here accommodates his discourse to the way of speaking and acting amongst men; for he knoweth all things, and needeth not to go anywhere for information. Note here, that two of the three angels went away immediately for Sodom; whilst the third, who represented the Lord, remained with Abraham.

18:22. And they turned themselves from thence, and went their way to Sodom: but Abraham as yet stood before the Lord.

18:23. And drawing nigh, he said: Wilt thou destroy the just with the wicked?

18:24. If there be fifty just men in the city, shall they perish withal? and wilt thou not spare that place for the sake of the fifty just, if they be therein?

18:25. Far be it from thee to do this thing, and to slay the just with the wicked, and for the just to be in like case as the wicked; this is not beseeming thee: thou who judgest all the earth, wilt not make this judgment.

18:26. And the Lord said to him: If I find in Sodom fifty just within the city, I will spare the whole place for their sake.

18:27. And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes.

18:28. What if there be five less than fifty just persons? wilt thou for five and forty destroy the whole city: And he said: I will not destroy it, if I find five and forty.

18:29. And again he said to him: But if forty be found there, what wilt thou do? He said: I will not destroy it for the sake of forty.

18:30. Lord, saith he, be not angry, I beseech thee, if I speak: What if thirty shall be found there? He answered: I will not do it, if I find thirty there.

18:31. Seeing, saith he, I have once begun, I will speak to my Lord: What if twenty be found there? He said: I will not destroy it for the sake of twenty.

18:32. I beseech thee, saith he, be not angry, Lord, if I speak yet once more: What if ten shall be found there? And he said: I will not destroy it for the sake of ten.

18:33. And the Lord departed, after he had left speaking to Abraham: and Abraham returned to his place.

Genesis Chapter 19

Lot, entertaining Angels in his house, is delivered from Sodom, which is destroyed: his wife for looking back is turned into a statue of salt.

19:1. And the two angels came to Sodom in the evening, and Lot was sitting in the gate of the city. And seeing them, he rose up and went to meet them: and worshipped prostrate to the ground.

19:2. And said: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street.

19:3. He pressed them very much to turn in unto him: and when they were come into his house, he made them a feast, and baked unleavened bread, and they ate:

19:4. But before they went to bed, the men of the city beset the house, both young and old, all the people together.

19:5. And they called Lot, and said to him: Where are the men that came in to thee at night? bring them out hither, that we may know them:

19:6. Lot went out to them, and shut the door after him, and said:

19:7. Do not so, I beseech you, my brethren, do not commit this evil.

19:8. I have two daughters who, as yet, have not known man; I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are come in under the shadow of my roof.

19:9. But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger, was it to be a judge? therefore we will afflict thee more than them. And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.

19:10. And behold the men put out their hand, and drew in Lot unto them, and shut the door.

19:11. And them, that were without, they struck with blindness from the least to the greatest, so that they could not find the door.

19:12. And they said to Lot: Hast thou here any of thine? son in law, or sons, or daughters, all that are thine bring them out of this city:

19:13. For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them.

19:14. So Lot went out, and spoke to his sons in law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest.

19:15. And when it was morning, the angels pressed him, saying: Arise, take thy wife, and the two daughters that thou hast: lest thou also perish in the wickedness of the city.

19:16. And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.

19:17. And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thy self in the mountain, lest thou be also consumed.

19:18. And Lot said to them: I beseech thee, my Lord,

19:19. Because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast shewn to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die.

19:20. There is this city here at hand, to which I may flee, it is a little one, and I shall be saved in it: is it not a little one, and my soul shall live?

19:21. And he said to him: Behold also in this, I have heard thy prayers, not to destroy the city for which thou hast spoken.

19:22. Make haste, and be saved there: because I cannot do any thing till thou go in thither. Therefore the name of that city was called Segor.

Segor. . .That is, a little one.

19:23. The sun was risen upon the earth, and Lot entered into Segor.

19:24. And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

19:25. And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.

19:26. And his wife looking behind her, was turned into a statue of salt.

And his wife. . .As a standing memorial to the servants of God to proceed in virtue, and not to look back to vice or its allurements.

19:27. And Abraham got up early in the morning, and in the place where he had stood before with the Lord:

19:28. He looked towards Sodom and Gomorrha, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace.

19:29. Now when God destroyed the cities of that country, remembering Abraham, he delivered Lot out of the destruction of the cities wherein he had dwelt.

19:30. And Lot went up out of Segor, and abode in the mountain, and his two daughters with him (for he was afraid to stay in Segor) and he dwelt in a cave, he and his two daughters with him.

19:31. And the elder said to the younger: Our father is old, and there is no man left on the earth, to come in unto us after the manner of the

whole earth.

19:32. Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.

19:33. And they made their father drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when she rose up.

19:34. And the next day the elder said to the younger: Behold I lay last night with my father, let us make him drink wine also to night, and thou shalt lie with him, that we may save seed of our father.

19:35. They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up.

19:36. So the two daughters of Lot were with child by their father.

19:37. And the elder bore a son, and she called his name Moab: he is the father of the Moabites unto this day.

19:38. The younger also bore a son, and she called his name Ammon; that is, the son of my people: he is the father of the Ammonites unto this day.

Genesis Chapter 20

Abraham sojourned in Gerara: Sara is taken into king Abimelech's house, but by God's commandment is restored untouched.

20:1. Abraham removed from thence to the south country, and dwelt between Cades and Sur, and sojourned in Gerara.

20:2. And he said of Sara his wife: She is my sister. So Abimelech the king of Gerara sent, and took her.

20:3. And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman that thou hast taken: for she hath a husband.

20:4. Now Abimelech had not touched her, and he said: Lord, wilt thou slay a nation that is ignorant and just?

20:5. Did not he say to me: She is my sister: and she say, He is my brother? in the simplicity of my heart, and cleanness of my hands have I done this.

20:6. And God said to him: And I know that thou didst it with a sincere heart: and therefore I withheld thee from sinning against me, and I suffered thee not to touch her.

20:7. Now therefore restore the man his wife, for he is a prophet: and he shall pray for thee, and thou shalt live: but if thou wilt not

restore her, know that thou shalt surely die, thou and all that are thine.

20:8. And Abimelech forthwith rising up in the night, called all his servants: and spoke all these words in their hearing, and all the men were exceedingly afraid.

20:9. And Abimelech called also for Abraham, and said to him: What hast thou done to us? what have we offended thee in, that thou hast brought upon me and upon my kingdom a great sin? thou hast done to us what thou oughtest not to do.

20:10. And again he expostulated with him, and said: What sawest thou, that thou hast done this?

20:11. Abraham answered: I thought with myself, saying: Perhaps there is not the fear of God in this place: and they will kill me for the sake of my wife:

20:12. Howbeit, otherwise also she is truly my sister, the daughter of my father, and not the daughter of my mother, and I took her to wife.

20:13. And after God brought me out of my father's house, I said to her: Thou shalt do me this kindness: In every place, to which we shall come, thou shalt say that I am thy brother.

20:14. And Abimelech took sheep and oxen, and servants and handmaids, and gave to Abraham: and restored to him Sara his wife,

20:15. And said: The land is before you, dwell wheresoever it shall please thee.

20:16. And to Sara he said: Behold I have given thy brother a thousand pieces of silver, this shall serve thee for a covering of thy eyes to all that are with thee, and whithersoever thou shalt go: and remember thou wast taken.

20:17. And when Abraham prayed, God healed Abimelech and his wife, and his handmaids, and they bore children:

20:18. For the Lord had closed up every womb of the house of Abimelech, on account of Sara, Abraham's wife.

Genesis Chapter 21

Isaac is born. Agar and Ismael are cast forth.

21:1. And the Lord visited Sara, as he had promised: and fulfilled what he had spoken.

21:2. And she conceived and bore a son in her old age, at the time that God had foretold her.

21:3. And Abraham called the name of his son, whom Sara bore him,

Isaac.

Isaac. . . This word signifies laughter.

21:4. And he circumcised him the eighth day, as God had commanded him,

21:5. When he was a hundred years old: for at this age of his father, was Isaac born.

21:6. And Sara said: God hath made a laughter for me: whosoever shall hear of it will laugh with me.

21:7. And again she said: Who would believe that Abraham should hear that Sara gave suck to a son, whom she bore to him in his old age?

21:8. And the child grew, and was weaned: and Abraham made a great feast on the day of his weaning.

21:9. And when Sara had seen the son of Agar, the Egyptian, playing with Isaac, her son, she said to Abraham:

21:10. Cast out this bondwoman and her son; for the son of the bondwoman shall not be heir with my son Isaac.

21:11. Abraham took this grievously for his son.

21:12. And God said to him: Let it not seem grievous to thee for the boy, and for thy bondwoman: in all that Sara hath said to thee, hearken to her voice: for in Isaac shall thy seed be called.

21:13. But I will make the son also of the bondwoman a great nation, because he is thy seed.

21:14. So Abraham rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and sent her away. And she departed, and wandered in the wilderness of Bersabee.

21:15. And when the water in the bottle was spent, she cast the boy under one of the trees that were there.

21:16. And she went her way, and sat over against him a great way off, as far as a bow can carry, for she said: I will not see the boy die: and sitting over against, she lifted up her voice and wept.

21:17. And God heard the voice of the boy: and an angel of God called to Agar from heaven, saying: What art thou doing, Agar? fear not; for God hath heard the voice of the boy, from the place wherein he is.

21:18. Arise, take up the boy, and hold him by the hand, for I will make him a great nation.

21:19. And God opened her eyes: and she saw a well of water, and went and filled the bottle, and gave the boy to drink.

21:20. And God was with him: and he grew, and dwelt in the wilderness, and became a young man, an archer.

21:21. And he dwelt in the wilderness of Pharan, and his mother took a wife for him out of the land of Egypt.

21:22. At the same time Abimelech, and Phicol the general of his army, said to Abraham: God is with thee in all that thou dost.

21:23. Swear therefore by God, that thou wilt not hurt me, nor my posterity, nor my stock: but according to the kindness that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger.

21:24. And Abraham said: I will swear.

21:25. And he reprov'd Abimelech for a well of water, which his servants had taken away by force.

21:26. And Abimelech answered: I knew not who did this thing: and thou didst not tell me, and I heard not of it till today.

21:27. Then Abraham took sheep and oxen, and gave them to Abimelech: and both of them made a league.

21:28. And Abraham set apart seven ewelambs of the flock.

21:29. And Abimelech said to him: What mean these seven ewelambs which thou hast set apart?

21:30. But he said: Thou shalt take seven ewelambs at my hand: that they may be a testimony for me, that I dug this well.

21:31. Therefore that place was called Bersabee; because there both of them did swear.

Bersabee. . . That is, the well of oath.

21:32. And they made a league for the well of oath.

21:33. And Abimelech and Phicol, the general of his army, arose and returned to the land of the Palestines. But Abraham planted a grove in Bersabee, and there called upon the name of the Lord God eternal.

21:34. And he was a sojourner in the land of the Palestines many days.

Genesis Chapter 22

The faith and obedience of Abraham is proved in his readiness to sacrifice his son Isaac. He is stayed from the act by an angel. Former promises are renewed to him. His brother Nachor's issue.

22:1. After these things, God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am.

God tempted, etc. . . God tempteth no man to evil, James 1.13; but by trial and experiment maketh known to the world, and to ourselves, what

we are, as here by this trial the singular faith and obedience of Abraham was made manifest.

22:2. He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee.

22:3. So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him.

22:4. And on the third day, lifting up his eyes, he saw the place afar off.

22:5. And he said to his young men: Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you.

22:6. And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together,

22:7. Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust?

22:8. And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together.

22:9. And they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood.

22:10. And he put forth his hand, and took the sword, to sacrifice his son.

22:11. And behold, an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am.

22:12. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake.

22:13. Abraham lifted up his eyes, and saw behind his back a ram, amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son.

22:14. And he called the name of that place, The Lord seeth. Whereupon, even to this day, it is said: In the mountain the Lord will see.

22:15. And the angel of the Lord called to Abraham a second time from heaven, saying:

22:16. By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake:

22:17. I will bless thee, and I will multiply thy seed as the stars of

heaven, and as the sand that is by the sea shore; thy seed shall possess the gates of their enemies.

22:18. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

22:19. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

22:20. After these things, it was told Abraham, that Melcha also had borne children to Nachor his brother.

22:21. Hus, the firstborn, and Buz, his brother, and Camuel the father of the Syrians,

22:22. And Cased, and Azau, and Pheldas, and Jedlaph,

22:23. And Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor, Abraham's brother.

22:24. And his concubine, named Roma, bore Tabee, and Gaham, and Tahas, and Maacha.

Genesis Chapter 23

Sara's death and burial in the field bought of Ephron.

23:1. And Sara lived a hundred and twenty-seven years.

23:2. And she died in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn and weep for her.

23:3. And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying:

23:4. I am a stranger and sojourner among you: give me the right of a burying place with you, that I may bury my dead.

23:5. The children of Heth answered, saying:

23:6. My lord, hear us, thou art a prince of God among us: bury thy dead in our principal sepulchres: and no man shall have power to hinder thee from burying thy dead in his sepulchre.

23:7. Abraham rose up, and bowed down to the people of the land, to wit, the children of Heth:

Bowed down to the people. . . Adoravit, literally adored. But this word here, as well as in many other places in the Latin scriptures, is used to signify only an inferior honour and reverence paid to men, expressed by a bowing down of the body.

23:8. And said to them: If it please your soul that I should bury my dead, hear me, and intercede for me to Ephron the son of Seor.

23:9. That he may give me the double cave, which he hath in the end of his field: For as much money as it is worth he shall give it me before you, for a possession of a burying place.

23:10. Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying:

23:11. Let it not be so, my lord, but do thou rather hearken to what I say: The field I deliver to thee, and the cave that is therein; in the presence of the children of my people, bury thy dead.

23:12. Abraham bowed down before the people of the land.

23:13. And he spoke to Ephron, in the presence of the people: I beseech thee to hear me: I will give money for the field; take it, and so will I bury my dead in it.

23:14. And Ephron answered:

23:15. My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver: this is the price between me and thee: but what is this? bury thy dead.

23:16. And when Abraham had heard this, he weighed out the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver, of common current money.

23:17. And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, both it and the cave, and all the trees thereof, in all its limits round about,

23:18. Was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city.

23:19. And so Abraham buried Sara, his wife, in the double cave of the field, that looked towards Mambre, this is Hebron in the land of Chanaan.

23:20. And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, by the children of Heth.

Genesis Chapter 24

Abraham's servant, sent by him into Mesopotamia, bringeth from thence Rebecca, who is married to Isaac.

24:1. Now Abraham was old, and advanced in age; and the Lord had blessed him in all things.

24:2. And he said to the elder servant of his house, who was ruler over all he had: Put thy hand under my thigh,

24:3. That I may make thee swear by the Lord, the God of heaven and earth, that thou take not a wife for my son, of the daughters of the Chanaanites, among whom I dwell:

24:4. But that thou go to my own country and kindred, and take a wife from thence for my son Isaac.

24:5. The servant answered: If the woman will not come with me into this land, must I bring thy son back again to the place from whence thou camest out?

24:6. And Abraham said: Beware thou never bring my son back again thither.

24:7. The Lord God of heaven, who took me out of my father's house, and out of my native country, who spoke to me, and swore to me, saying: To thy seed will I give this land: he will send his angel before thee, and thou shalt take from thence a wife for my son.

He will send his angel before thee. . . This shows that the Hebrews believed that God gave them guardian angels for their protection.

24:8. But if the woman will not follow thee, thou shalt not be bound by the oath: only bring not my son back thither again.

24:9. The servant, therefore, put his hand under the thigh of Abraham, his lord, and swore to him upon his word.

24:10. And he took ten camels of his master's herd, and departed, carrying something of all his goods with him, and he set forward and went on to Mesopotamia, to the city of Nachor.

24:11. And when he had made the camels lie down without the town, near a well of water, in the evening, at the time when women are wont to come out to draw water, he said:

24:12. O Lord, the God of my master, Abraham, meet me today, I beseech thee, and shew kindness to my master, Abraham.

24:13. Behold, I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water:

24:14. Now, therefore, the maid to whom I shall say: Let down thy pitcher that I may drink: and she shall answer, Drink, and I will give thy camels drink also: let it be the same whom thou hast provided for thy servant Isaac: and by this, I shall understand that thou hast shewn kindness to my master.

24:15. He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel, son of Melcha, wife to Nachor the brother of Abraham, having a pitcher on her shoulder:

24:16. An exceeding comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher, and was coming back.

24:17. And the servant ran to meet her, and said: Give me a little

water to drink of thy pitcher.

24:18. And she answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink.

24:19. And when he had drunk, she said: I will draw water for thy camels also, till they all drink.

24:20. And pouring out the pitcher into the troughs, she ran back to the well to draw water; and having drawn, she gave to all the camels.

24:21. But he musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not.

24:22. And after that the camels had drunk, the man took out golden earrings, weighing two sicles; and as many bracelets, of ten sicles weight.

24:23. And he said to her: Whose daughter art thou? tell me: is there any place in thy father's house to lodge?

24:24. And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor.

24:25. And she said, moreover, to him: We have good store of both straw and hay, and a large place to lodge in.

24:26. The man bowed himself down, and adored the Lord,

24:27. Saying: Blessed be the Lord God of my master Abraham, who hath not taken away his mercy and truth from my master, and hath brought me the straight way into the house of my master's brother.

24:28. Then the maid ran, and told in her mother's house all that she had heard.

24:29. And Rebecca had a brother, named Laban, who went out in haste to the man, to the well.

24:30. And when he had seen the earrings and bracelets in his sister's hands, and had heard all that she related, saying, Thus and thus the man spoke to me: he came to the man who stood by the camels, and near to the spring of water,

24:31. And said to him: Come in, thou blessed of the Lord; why standest thou without? I have prepared the house, and a place for the camels.

24:32. And he brought him into his lodging; and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and the feet of the men that were come with him.

24:33. And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak.

24:34. And he said: I am the servant of Abraham:

24:35. And the Lord hath blessed my master wonderfully, and he is

become great: and he hath given him sheep and oxen, silver and gold, men servants and women servants, camels and asses.

24:36. And Sara, my master's wife, hath borne my master a son in her old age, and he hath given him all that he had.

24:37. And my master made me swear, saying: Thou shalt not take a wife for my son of the Chanaanites, in whose land I dwell:

24:38. But thou shalt go to my father's house, and shalt take a wife of my own kindred for my son:

24:39. But I answered my master: What if the woman will not come with me?

24:40. The Lord, said he, in whose sight I walk, will send his angel with thee, and will direct thy way: and thou shalt take a wife for my son of my own kindred, and of my father's house.

24:41. But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one.

24:42. And I came today to the well of water, and said: O Lord God of my master, Abraham, if thou hast prospered my way, wherein I now walk,

24:43. Behold, I stand by the well of water, and the virgin, that shall come out to draw water, who shall hear me say: Give me a little water to drink of thy pitcher:

24:44. And shall say to me: Both drink thou, and I will also draw for thy camels: let the same be the woman, whom the Lord hath prepared for my master's son.

24:45. And whilst I pondered these things secretly with myself, Rebecca appeared, coming with a pitcher, which she carried on her shoulder: and she went down to the well and drew water. And I said to her: Give me a little to drink.

24:46. And she speedily let down the pitcher from her shoulder, and said to me: Both drink thou, and to thy camels I will give drink. I drank, and she watered the camels.

24:47. And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bore to him. So I put earrings on her to adorn her face, and I put bracelets on her hands.

24:48. And falling down, I adored the Lord, blessing the Lord God of my master, Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son.

24:49. Wherefore, if you do according to mercy and truth with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left.

24:50. And Laban and Bathuel answered: The word hath proceeded from the Lord: we cannot speak any other thing to thee but his pleasure.

24:51. Behold, Rebecca is before thee, take her and go thy way, and let her be the wife of thy master's son, as the Lord hath spoken.

24:52. Which when Abraham's servant heard, falling down to the ground, he adored the Lord.

24:53. And bringing forth vessels of silver and gold, and garments, he gave them to Rebecca, for a present. He offered gifts also to her brothers, and to her mother.

24:54. And a banquet was made, and they ate and drank together, and lodged there. And in the morning, the servant arose, and said: Let me depart, that I may go to my master.

24:55. And her brother and mother answered: Let the maid stay, at least, ten days with us, and afterwards she shall depart.

24:56. Stay me not, said he, because the Lord hath prospered my way: send me away, that I may go to my master.

24:57. And they said: Let us call the maid, and ask her will.

Let us call the maid, and ask her will. . .Not as to her marriage, as she had already consented, but of her quitting her parents and going to her husband.

24:58. And they called her, and when she was come, they asked: Wilt thou go with this man? She said: I will go.

24:59. So they sent her away, and her nurse, and Abraham's servant, and his company.

24:60. Wishing prosperity to their sister, and saying: Thou art our sister, mayst thou increase to thousands of thousands; and may thy seed possess the gates of their enemies.

24:61. So Rebecca and her maids, being set upon camels, followed the man: who with speed returned to his master.

24:62. At the same time, Isaac was walking along the way to the well which is called Of the living and the seeing: for he dwelt in the south country:

24:63. And he was gone forth to meditate in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off.

24:64. Rebecca also, when she saw Isaac, lighted off the camel,

24:65. And said to the servant: Who is that man who cometh towards us along the field? And he said to her: That man is my master. But she quickly took her cloak, and covered herself.

24:66. And the servant told Isaac all that he had done.

24:67. Who brought her into the tent of Sara his mother, and took her

to wife: and he loved her so much, that it moderated the sorrow which was occasioned by his mother's death.

Genesis Chapter 25

Abraham's children by Cetura; his death and that of Ismael. Isaac hath Esau and Jacob twins. Esau selleth his first birthright to Jacob.

25:1. And Abraham married another wife named Cetura:

25:2. Who bore him Zamram, and Jecsán, and Madan, and Madian, and Jesboc, and Sue.

25:3. Jecsán also begot Saba, and Dadan. The children of Dadan were Assurim, and Latusim, and Loomim.

25:4. But of Madian was born Epha, and Opher, and Hénoch, and Abida, and Eldaa: all these were the children of Cetura.

25:5. And Abraham gave all his possessions to Isaac:

25:6. And to the children of the concubines he gave gifts, and separated them from Isaac his son, while he yet lived, to the east country.

Concubines. . . Agar and Cetura are here called concubines, (though they were lawful wives, and in other places are so called,) because they were of an inferior degree, and such in scripture are usually called concubines.

25:7. And the days of Abraham's life were a hundred and seventy-five years.

25:8. And decaying he died in a good old age, and having lived a long time, and being full of days: and was gathered to his people.

25:9. And Isaac and Ismael his sons buried him in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over against Mambre,

25:10. Which he had bought of the children of Heth: there was he buried, and Sara his wife.

25:11. And after his death, God blessed Isaac his son, who dwelt by the well named Of the living and seeing.

25:12. These are the generations of Ismael the son of Abraham, whom Agar the Egyptian, Sara's servant, bore unto him:

25:13. And these are the names of his children according to their calling and generations. The firstborn of Ismael was Nabajoth, then Cedar, and Adbeel, and Mabsam,

25:14. And Masma, and Duma, and Massa,

25:15. Hadar, and Thema, and Jethur, and Naphis, and Cedma.

25:16. These are the sons of Ismael: and these are their names by their castles and towns, twelve princes of their tribes.

25:17. And the years of Ismael's life were a hundred and thirty-seven, and decaying he died, and was gathered unto his people.

25:18. And he dwelt from Hevila as far as Sur, which looketh towards Egypt, to them that go towards the Assyrians. He died in the presence of all his brethren.

25:19. These also are the generations of Isaac the son of Abraham: Abraham begot Isaac:

25:20. Who when he was forty years old, took to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban.

25:21. And Isaac besought the Lord for his wife, because she was barren: and he heard him, and made Rebecca to conceive.

25:22. But the children struggled in her womb, and she said: If it were to be so with me, what need was there to conceive? And she went to consult the Lord.

25:23. And he answering, said: Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger.

25:24. And when her time was come to be delivered, behold twins were found in her womb.

25:25. He that came forth first was red, and hairy like a skin: and his name was called Esau. Immediately the other coming forth, held his brother's foot in his hand: and therefore he was called Jacob.

25:26. Isaac was threescore years old when the children were born unto him.

25:27. And when they were grown up, Esau became a skilful hunter, and a husbandman: but Jacob, a plain man, dwelt in tents.

25:28. Isaac loved Esau, because he ate of his hunting: and Rebecca loved Jacob.

25:29. And Jacob boiled pottage: to whom Esau, coming faint out of the field,

25:30. Said: Give me of this red pottage, for I am exceeding faint. For which reason his name was called Edom.

25:31. And Jacob said to him: Sell me thy first birthright.

25:32. He answered: Lo I die, what will the first birthright avail me?

25:33. Jacob said: Swear therefore to me. Esau swore to him, and sold

his first birthright.

25:34. And so taking bread and the pottage of lentils, he ate, and drank, and went on his way; making little account of having sold his first birthright.

Genesis Chapter 26

Isaac sojourneth in Gerara, where God reneweth to him the promise made to Abraham. King Abimelech maketh league with him.

26:1. And when a famine came in the land, after that barrenness which had happened in the days of Abraham, Isaac went to Abimelech, king of the Palestines, to Gerara.

26:2. And the Lord appeared to him, and said: Go not down into Egypt, but stay in the land that I shall tell thee.

26:3. And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries, to fulfil the oath which I swore to Abraham thy father.

26:4. And I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed.

26:5. Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws.

26:6. So Isaac abode in Gerara.

26:7. And when he was asked by the men of that place, concerning his wife, he answered: She is my sister: for he was afraid to confess that she was his wife, thinking lest perhaps they would kill him because of her beauty.

26:8. And when very many days were passed, and he abode there, Abimelech, king of the Palestines, looking out through a window, saw him playing with Rebecca, his wife.

26:9. And calling for him, he said: It is evident she is thy wife: why didst thou feign her to be thy sister? He answered: I feared lest I should die for her sake.

26:10. And Abimelech said: Why hast thou deceived us? Some man of the people might have lain with thy wife, and thou hadst brought upon us a great sin. And he commanded all the people, saying:

26:11. He that shall touch this man's wife, shall surely be put to death.

26:12. And Isaac sowed in that land, and he found that same year a hundredfold: and the Lord blessed him.

26:13. And the man was enriched, and he went on prospering and increasing, till he became exceeding great.

26:14. And he had possessions of sheep and of herds, and a very great family. Wherefore the Palestines envying him,

26:15. Stopped up at that time all the wells, that the servants of his father, Abraham, had digged, filling them up with earth:

26:16. Insomuch that Abimelech himself said to Isaac: Depart from us, for thou art become much mightier than we.

26:17. So he departed, and came to the torrent of Gerara, to dwell there:

26:18. And he digged again other wells, which the servants of his father, Abraham, had digged, and which, after his death, the Philistines had of old stopped up: and he called them by the same names, by which his father before had called them.

26:19. And they digged in the torrent, and found living water:

Torrent. . .That is, a channel where sometimes a torrent or violent stream had run.

26:20. But there also the herdsmen of Gerara strove against the herdsmen of Isaac, saying: It is our water. Wherefore he called the name of the well, on occasion of that which had happened, Calumny.

26:21. And they digged also another; and for that they quarrelled likewise, and he called the name of it, Enmity.

26:22. Going forward from thence, he digged another well, for which they contended not; therefore he called the name thereof, Latitude, saying: Now hath the Lord given us room, and made us to increase upon the earth.

Latitude. . .That is, wideness, or room.

26:23. And he went up from that place to Bersabee,

26:24. Where the Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not fear, for I am with thee: I will bless thee, and multiply thy seed for my servant Abraham's sake.

26:25. And he built there an altar: and called upon the name of the Lord, and pitched his tent; and commanded his servants to dig a well.

26:26. To which place when Abimelech, and Ochozath his friend, and Phicol chief captain of his soldiers, came from Gerara,

26:27. Isaac said to them: Why are ye come to me, a man whom you hate, and have thrust out from you?

26:28. And they answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and let us make a covenant,

26:29. That thou do us no harm, as we on our part have touched nothing of thine, nor have done any thing to hurt thee; but with peace have sent thee away, increased with the blessing of the Lord.

26:30. And he made them a feast, and after they had eaten and drunk:

26:31. Arising in the morning, they swore one to another: and Isaac sent them away peaceably to their own home.

26:32. And behold, the same day the servants of Isaac came, telling him of a well which they had digged, and saying: We have found water.

26:33. Whereupon he called it Abundance: and the name of the city was called Bersabee, even to this day.

26:34. And Esau being forty years old, married wives, Judith, the daughter of Beeri, the Hethite, and Basemath, the daughter of Elon, of the same place.

26:35. And they both offended the mind of Isaac and Rebecca.

Genesis Chapter 27

Jacob, by his mother's counsel, obtaineth his father's blessing instead of Esau. And by her is advised to fly to his uncle Laban.

27:1. Now Isaac was old, and his eyes were dim, and he could not see: and he called Esau, his elder son, and said to him: My son? And he answered: Here I am.

27:2. And his father said to him, Thou seest that I am old, and know not the day of my death.

27:3. Take thy arms, thy quiver, and bow, and go abroad; and when thou hast taken something by hunting,

27:4. Make me a savoury meat thereof, as thou knowest I like, and bring it that I may eat: and my soul may bless thee, before I die.

27:5. And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment,

27:6. She said to her son Jacob: I heard thy father talking with Esau, thy brother, and saying to him:

27:7. Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die.

27:8. Now therefore, my son, follow my counsel:

27:9. And go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth.

27:10. Which when thou hast brought in, and he hath eaten, he may bless thee before he die.

27:11. And he answered her: Thou knowest that Esau, my brother, is a hairy man, and I am smooth:

27:12. If my father should feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing.

27:13. And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said.

27:14. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked.

27:15. And she put on him very good garments of Esau, which she had at home with her:

27:16. And the little skins of the kids she put about his hands, and covered the bare of his neck.

27:17. And she gave him the savoury meat, and delivered him bread that she had baked.

27:18. Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son?

27:19. And Jacob said: I am Esau, thy firstborn: I have done as thou didst command me: arise, sit and eat of my venison, that thy soul may bless me.

I am Esau thy firstborn. . .St. Augustine (L. Contra mendacium, c. 10), treating at large upon this place, excuseth Jacob from a lie, because this whole passage was mysterious, as relating to the preference which was afterwards to be given to the Gentiles before the carnal Jews, which Jacob by prophetic light might understand. So far is certain, that the first birthright, both by divine election and by Esau's free cession belonged to Jacob: so that if there were any lie in the case, it could be no more than an officious and venial one.

27:20. And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God, that what I sought came quickly in my way:

27:21. And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or no.

27:22. He came near to his father, and when he had felt him, Isaac said: The voice indeed is the voice of Jacob; but the hands, are the hands of Esau.

27:23. And he knew him not, because his hairy hands made him like to the elder. Then blessing him,

27:24. He said: Art thou my son Esau? He answered: I am.

27:25. Then he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk,

27:26. He said to him: Come near me, and give me a kiss, my son.

27:27. He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold, the smell of my son is as the smell of a plentiful field, which the Lord hath blessed.

27:28. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine.

27:29. And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings.

27:30. Isaac had scarce ended his words, when, Jacob being now gone out abroad, Esau came,

27:31. And brought in to his father meats, made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison; that thy soul may bless me.

27:32. And Isaac said to him: Why! who art thou? He answered: I am thy firstborn son, Esau.

27:33. Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said: Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed.

27:34. Esau having heard his father's words, roared out with a great cry; and, being in a consternation, said: Bless me also, my father.

27:35. And he said: Thy brother came deceitfully and got thy blessing.

27:36. But he said again: Rightly is his name called Jacob; for he hath supplanted me lo this second time: My birthright he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing?

Jacob. . .That is, a supplanter.

27:37. Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son?

27:38. And Esau said to him: Hast thou only one blessing, father? I beseech thee bless me also. And when he wept with a loud cry,

27:39. Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above,

27:40. Shall thy blessing be. Thou shalt live by the sword, and shalt

serve thy brother: and the time shall come, when thou shalt shake off and loose his yoke from thy neck.

27:41. Esau therefore always hated Jacob, for the blessing wherewith his father had blessed him; and he said in his heart: The days will come of the mourning for my father, and I will kill my brother Jacob.

27:42. These things were told to Rebecca: and she sent and called Jacob, her son, and said to him: Behold Esau, thy brother, threateneth to kill thee.

27:43. Now therefore, my son, hear my voice, arise and flee to Laban, my brother, to Haran:

27:44. And thou shalt dwell with him a few days, till the wrath of thy brother be assuaged,

27:45. And his indignation cease, and he forget the things thou hast done to him: afterwards I will send, and bring thee from thence hither. Why shall I be deprived of both my sons in one day?

27:46. And Rebecca said to Isaac: I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the stock of this land, I choose not to live.

Genesis Chapter 28

Jacob's journey to Mesopotamia: his vision and vow.

28:1. And Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan:

28:2. But go, and take a journey to Mesopotamia of Syria, to the house of Bathuel, thy mother's father, and take thee a wife thence of the daughters of Laban, thy uncle.

28:3. And God almighty bless thee, and make thee to increase and multiply thee: that thou mayst be a multitude of people.

28:4. And give the blessings of Araham to thee, and to thy seed after thee: that thou mayst possess the land of thy sojournment, which he promised to thy grandfather.

28:5. And when Isaac had sent him away, he took his journey and went to Mesopotamia of Syria, to Laban, the son of Bathuel, the Syrian, brother to Rebecca, his mother.

28:6. And Esau seeing that his father had blessed Jacob, and had sent him into Mesopotamia of Syria, to marry a wife thence; and that after the blessing he had charged him, saying: Thou shalt not take a wife of the daughters of Chanaan:

28:7. And that Jacob obeying his parents, was gone into Syria:

28:8. Experiencing also, that his father was not well pleased with the daughters of Chanaan:

28:9. He went to Ismael, and took to wife, besides them he had before, Maheleth, the daughter of Ismael, Abraham's son, the sister of Nabajoth.

28:10. But Jacob being departed from Bersabee, went on to Haran.

28:11. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place.

28:12. And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it.

28:13. And the Lord leaning upon the ladder saying to him: I am the Lord God of Abraham thy father, and the God of Isaac: The land, wherein thou sleepest, I will give to thee and to thy seed.

28:14. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and IN THEE and thy seed, all the tribes of the earth SHALL BE BLESSED.

28:15. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.

28:16. And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew it not.

28:17. And trembling, he said: How terrible is this place? this is no other but the house of God, and the gate of heaven.

28:18. And Jacob arising in the morning, took the stone which he had laid under his head, and set it up for a title, pouring oil upon the top of it.

28:19. And he called the name of the city Bethel, which before was called Luza.

Bethel. . . This name signifies the house of God.

28:20. And he made a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on,

28:21. And I shall return prosperously to my father's house: the Lord shall be my God:

28:22. And this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

Genesis Chapter 29

Jacob serveth Laban seven years for Rachel: but is deceived with Lia: he afterwards marrieth Rachel. Lia bears him four sons.

29:1. Then Jacob went on in his journey, and came into the east country.

29:2. And he saw a well in the field, and three flocks of sheep lying by it: for the beasts were watered out of it, and the mouth thereof was closed with a great stone.

29:3. And the custom was, when all the sheep were gathered together, to roll away the stone, and after the sheep were watered, to put it on the mouth of the well again.

29:4. And he said to the shepherds: Brethren, whence are you? They answered: Of Haran.

29:5. And he asked them, saying: Know you Laban, the son of Nachor? They said: We know him.

29:6. He said: Is he in health? He is in health, say they: and behold, Rachel, his daughter, cometh with his flock.

29:7. And Jacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so lead them back to feed.

29:8. They answered: We cannot, till all the cattle be gathered together, and we remove the stone from the well's mouth, that we may water the flocks.

29:9. They were yet speaking, and behold Rachel came with her father's sheep; for she fed the flock.

29:10. And when Jacob saw her, and knew her to be his cousin german, and that they were the sheep of Laban, his uncle: he removed the stone wherewith the well was closed.

29:11. And having watered the flock, he kissed her: and lifting up his voice wept.

29:12. And he told her that he was her father's brother, and the son of Rebecca: but she went in haste and told her father.

29:13. Who, when he heard that Jacob his sister's son was come, ran forth to meet him: and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey,

29:14. He answered: Thou art my bone and my flesh. And after the days of one month were expired,

29:15. He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have.

29:16. Now he had two daughters, the name of the elder was Lia; and the younger was called Rachel.

29:17. But Lia was bleary-eyed: Rachel was well favoured, and of a beautiful countenance.

29:18. And Jacob being in love with her, said: I will serve thee seven years for Rachel, thy younger daughter.

29:19. Laban answered: It is better that I give her to thee than to another man; stay with me.

29:20. So Jacob served seven years for Rachel: and they seemed but a few days, because of the greatness of his love.

29:21. And he said to Laban: Give me my wife; for now the time is fulfilled, that I may go in unto her.

29:22. And he, having invited a great number of his friends to the feast, made the marriage.

29:23. And at night he brought in Lia, his daughter, to him,

29:24. Giving his daughter a handmaid, named Zelpha. Now when Jacob had gone in to her according to custom, when morning was come he saw it was Lia.

29:25. And he said to his father-in-law: What is it that thou didst mean to do? did not I serve thee for Rachel? why hast thou deceived me?

29:26. Laban answered: It is not the custom in this place, to give the younger in marriage first.

29:27. Make up the week of days of this match: and I will give thee her also, for the service that thou shalt render me other seven years.

29:28. He yielded to his pleasure: and after the week was past, he married Rachel:

29:29. To whom her father gave Bala, for her servant.

29:30. And having at length obtained the marriage he wished for, he preferred the love of the latter before the former, and served with him other seven years.

29:31. And the Lord seeing that he despised Lia, opened her womb, but her sister remained barren.

29:32. And she conceived and bore a son, and called his name Ruben, saying: The Lord saw my affliction: now my husband will love me.

29:33. And again she conceived and bore a son, and said: Because the Lord heard that I was despised, he hath given this also to me: and she called his name Simeon.

29:34. And she conceived the third time, and bore another son, and

said: Now also my husband will be joined to me, because I have borne him three sons: and therefore she called his name Levi.

29:35. The fourth time she conceived and bore a son, and said: Now will I praise the Lord: and for this she called him Juda. And she left bearing.

Genesis Chapter 30

Rachel, being barren, delivereth her handmaid to Jacob; she beareth two sons. Lia ceasing to bear, giveth also her handmaid, and she beareth two more. Then Lia beareth other two sons and one daughter. Rachel beareth Joseph. Jacob, desirous to return home, is hired to stay for a certain part of the flock's increase, whereby he becometh exceeding rich.

30:1. And Rachel seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die.

30:2. And Jacob being angry with her, answered: Am I as God, who hath deprived thee of the fruit of thy womb?

30:3. But she said: I have here my servant Bala: go in unto her, that she may bear upon my knees, and I may have children by her.

30:4. And she gave him Bala in marriage: who,

30:5. When her husband had gone in unto her, conceived and bore a son.

30:6. And Rachel said: The Lord hath judged for me, and hath heard my voice, giving me a son; and therefore she called his name Dan.

30:7. And again Bala conceived, and bore another,

30:8. For whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nephthali.

30:9. Lia perceiving that she had left of bearing, gave Zelpha, her handmaid, to her husband.

30:10. And when she had conceived, and brought forth a son,

30:11. She said: Happily. And therefore called his name Gad.

30:12. Zelpha also bore another.

30:13. And Lia said: This is for my happiness: for women will call me blessed. Therefore she called him Aser.

30:14. And Ruben going out in the time of the wheat harvest into the field, found mandrakes: which he brought to his mother Lia. And Rachel said: Give me part of thy son's mandrakes.

30:15. She answered: Dost thou think it a small matter, that thou hast

taken my husband from me, unless thou take also my son's mandrakes?
Rachel said: He shall sleep with thee this night, for thy son's mandrakes.

30:16. And when Jacob returned at even from the field, Lia went out to meet him, and said: Thou shalt come in unto me, because I have hired thee for my son's mandrakes. And he slept with her that night.

30:17. And God heard her prayers; and she conceived: and bore a fifth son:

30:18. And said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar.

30:19. And Lia conceived again, and bore the sixth son,

30:20. And said: God hath endowed me with a good dowry; this turn also my husband will be with me, because I have borne him six sons: and therefore she called his name Zabulon.

30:21. After whom she bore a daughter, named Dina.

30:22. The Lord also remembering Rachel, heard her, and opened her womb.

30:23. And she conceived, and bore a son, saying: God hath taken away my reproach.

30:24. And she called his name Joseph: saying: The Lord give me also another son.

30:25. And when Joseph was born, Jacob said to his father-in-law: Send me away, that I may return into my country, and to my land.

30:26. Give me my wives, and my children, for whom I have served thee, that I may depart: thou knowest the service that I have rendered thee.

30:27. Laban said to him: Let me find favour in thy sight: I have learned, by experience, that God hath blessed me for thy sake.

30:28. Appoint thy wages which I shall give thee.

30:29. But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands.

30:30. Thou hadst but little before I came to thee, and now thou art become rich: and the Lord hath blessed thee at my coming. It is reasonable, therefore, that I should now provide also for my own house.

30:31. And Laban said: What shall I give thee? But he said: I require nothing; but if thou wilt do what I demand, I will feed and keep thy sheep again.

30:32. Go round through all thy flocks, and separate all the sheep of divers colours, and speckled; and all that is brown and spotted, and of divers colours, as well among the sheep as among the goats, shall be my wages.

30:33. And my justice shall answer for me tomorrow before thee, when the time of the bargain shall come; and all that is not of divers colours, and spotted, and brown, as well among the sheep as among the goats, shall accuse me of theft.

30:34. And Laban said: I like well what thou demandest.

30:35. And he separated the same day the she-goats, and the sheep, and the he-goats, and the rams of divers colours, and spotted; and all the flock of one colour, that is, of white and black fleece, he delivered into the hands of his sons.

30:36. And he set the space of three days journey betwixt himself and his son-in-law, who fed the rest of his flock.

30:37. And Jacob took green rods of poplar, and of almond, and of plane-trees, and pilled them in part: so when the bark was taken off, in the parts that were pilled, there appeared whiteness: but the parts that were whole, remained green: and by this means the colour was divers.

30:38. And he put them in the troughs, where the water was poured out; that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them might conceive.

30:39. And it came to pass, that in the very heat of coition, the sheep beheld the rods, and brought forth spotted, and of divers colours, and speckled.

30:40. And Jacob separated the flock, and put the rods in the troughs before the eyes of the rams; and all the white and the black were Laban's, and the rest were Jacob's, when the flocks were separated one from the other.

30:41. So when the ewes went first to ram, Jacob put the rods in the troughs of water before the eyes of the rams, and of the ewes, that they might conceive while they were looking upon them.

30:42. But when the later coming was, and the last conceiving, he did not put them. And those that were lateward, became Laban's; and they of the first time, Jacob's.

30:43. And the man was enriched exceedingly, and he had many flocks, maid-servants and men-servants, camels and asses.

Genesis Chapter 31

Jacob's departure: he is pursued and overtaken by Laban. They make a covenant.

31:1. But after that he had heard the words of the sons of Laban, saying: Jacob hath taken away all that was our father's, and being enriched by his substance is become great.

31:2. And perceiving also, that Laban's countenance was not towards him as yesterday and the other day.

31:3. Especially the Lord saying to him: Return into the land of thy fathers and to thy kindred, and I will be with thee.

31:4. He sent, and called Rachel and Lia into the field, where he fed the flocks,

31:5. And said to them: I see your father's countenance is not towards me as yesterday and the other day: but the God of my father hath been with me.

31:6. And you know that I have served your father to the uttermost of my power.

31:7. Yea your father hath also overreached me, and hath changed my wages ten times: and yet God hath not suffered him to hurt me.

31:8. If at any time, he said: The speckled shall be thy wages: all the sheep brought forth speckled: but when he said on the contrary: Thou shalt take all the white one for thy wages: all the flocks brought forth white ones.

31:9. And God hath taken your father's substance, and given it to me.

31:10. For after the time came of the ewes conceiving, I lifted up my eyes, and saw in my sleep, that the males which leaped upon the females were of divers colours, and spotted, and speckled.

31:11. And the angel of God said to me in my sleep: Jacob. And I answered: Here I am.

31:12. And he said: Lift up thy eyes, and see that all the males leaping upon the females, are of divers colours, spotted and speckled. For I have seen all that Laban hath done to thee.

31:13. I am the God of Bethel, where thou didst anoint the stone, and make a vow to me. Now therefore arise, and go out of this land, and return into thy native country.

31:14. And Rachel and Lia answered: Have we any thing left among the goods and inheritance of our father's house?

31:15. Hath he not counted us as strangers, and sold us, and eaten up the price of us?

31:16. But God hath taken our father's riches, and delivered them to us, and to our children: wherefore, do all that God hath commanded thee.

31:17. Then Jacob rose up, and having set his children and wives upon camels, went his way.

31:18. And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac, his father, to the

land of Chanaan.

31:19. At that time Laban was gone to shear his sheep, and Rachel stole away her father's idols.

Her father's idols. . .By this it appears that Laban was an idolater; and some of the fathers are of opinion that Rachel stole away these idols to withdraw him from idolatry, removing the occasion of his sin.

31:20. And Jacob would not confess to his father-in-law that he was flying away.

31:21. And when he was gone, together with all that belonged to him, and having passed the river, was going on towards mount Galaad,

31:22. It was told Laban on the third day, that Jacob fled.

31:23. And he took his brethren with him, and pursued after him seven days; and overtook him in the mount of Galaad.

31:24. And he saw in a dream God, saying to him: Take heed thou speak not any thing harshly against Jacob.

31:25. Now Jacob had pitched his tent in the mountain: and when he, with his brethren, had overtaken him, he pitched his tent in the same mount of Galaad.

31:26. And he said to Jacob: Why hast thou done thus, to carry away, without my knowledge, my daughters as captives taken with the sword?

31:27. Why wouldst thou run away privately, and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?

31:28. Thou hast not suffered me to kiss my sons and daughters; thou hast done foolishly; and now indeed,

31:29. It is in my power to return thee evil; but the God of your father said to me yesterday: Take heed thou speak not any thing harshly against Jacob.

31:30. Suppose thou didst desire to go to thy friends, and hadst a longing after thy father's house: why hast thou stolen away my gods?

31:31. Jacob answered: That I departed unknown to thee, it was for fear lest thou wouldst take away thy daughters by force.

31:32. But, whereas, thou chargest me with theft: with whomsoever thou shalt find thy gods, let him be slain before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he knew not that Rachel had stolen the idols.

31:33. So Laban went into the tent of Jacob, and of Lia, and of both the handmaids, and found them not. And when he was entered into Rachel's tent,

31:34. She, in haste, hid the idols under the camel's furniture, and

sat upon them: and when he had searched all the tent, and found nothing,

31:35. She said: Let not my lord be angry that I cannot rise up before thee, because it has now happened to me according to the custom of women. So his careful search was in vain.

31:36. And Jacob being angry, said in a chiding manner: For what fault of mine, and for what offence on my part hast thou so hotly pursued me,

31:37. And searched all my household stuff? What hast thou found of all the substance of thy house? lay it here before my brethren, and thy brethren, and let them judge between me and thee.

31:38. Have I, therefore, been with thee twenty years? thy ewes and goats were not barren, the rams of thy flocks I did not eat:

31:39. Neither did I shew thee that which the beast had torn; I made good all the damage: whatsoever was lost by theft, thou didst exact it of me:

31:40. Day and night was I parched with heat, and with frost, and sleep departed from my eyes.

31:41. And in this manner have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times.

31:42. Unless the God of my father, Abraham, and the fear of Isaac, had stood by me, peradventure now thou hadst sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee yesterday.

31:43. Laban answered him: The daughters are mine, and the children, and thy flocks, and all things that thou seest are mine: what can I do to my children, and grandchildren?

31:44. Come, therefore, let us enter into a league; that it may be for a testimony between me and thee.

31:45. And Jacob took a stone, and set it up for a title.

31:46. And he said to his brethren: Bring hither stones. And they, gathering stones together, made a heap, and they ate upon it.

31:47. And Laban called it, The witness heap; and Jacob, The hillock of testimony: each of them according to the propriety of his language.

31:48. And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, that is, The witness heap.

31:49. The Lord behold and judge between us, when we shall be gone one from the other.

31:50. If thou afflict my daughters, and if thou bring in other wives over them: none is witness of our speech but God, who is present and beholdeth.

31:51. And he said again to Jacob: Behold this heap, and the stone which I have set up between me and thee,

31:52. Shall be a witness: this heap, I say, and the stone, be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it thinking harm to me.

31:53. The God of Abraham, and the God of Nachor, the God of their father, judge between us. And Jacob swore by the fear of his father Isaac:

31:54. And after he had offered sacrifices in the mountain, he called his brethren to eat bread. And when they had eaten, they lodged there:

31:55. But Laban arose in the night, and kissed his sons and daughters, and blessed them: and returned to his place.

Genesis Chapter 32

Jacob's vision of angels; his message and presents to Esau; his wrestling with an angel.

32:1. Jacob also went on the journey he had begun: and the angels of God met him.

32:2. And when he saw them, he said: These are the camps of God, and he called the name of that place Mahanaim, that is, Camps.

32:3. And he sent messengers before him to Esau, his brother, to the land of Seir, to the country of Edom:

32:4. And he commanded them, saying: Thus shall ye speak to my lord Esau: Thus saith thy brother Jacob: I have sojourned with Laban, and have been with him until this day:

32:5. I have oxen, and asses, and sheep, and menservants, and womenservants: and now I send a message to my lord, that I may find favour in thy sight.

32:6. And the messengers returned to Jacob, saying: We came to Esau, thy brother, and behold he cometh with speed to meet thee with four hundred men.

32:7. Then Jacob was greatly afraid; and in his fear divided the people that was with him, and the flocks, and the sheep, and the oxen, and the camels, into two companies,

32:8. Saying: If Esau come to one company, and destroy it, the other company that is left, shall escape.

32:9. And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord who saidst to me, Return to thy land, and to the place of thy birth, and I will do well for thee.

32:10. I am not worthy of the least of all thy mercies, and of thy truth which thou hast fulfilled to thy servant. With my staff I passed over this Jordan; and now I return with two companies.

32:11. Deliver me from the hand of my brother Esau, for I am greatly afraid of him; lest perhaps he come, and kill the mother with the children.

32:12. Thou didst say, that thou wouldst do well by me, and multiply my seed like the sand of the sea, which cannot be numbered for multitude.

32:13. And when he had slept there that night, he set apart, of the things which he had, presents for his brother Esau,

32:14. Two hundred she-goats, twenty he-goats, two hundred ewes, and twenty rams,

32:15. Thirty milch camels with their colts, forty kine, and twenty bulls, twenty she-asses, and ten of their foals.

32:16. And he sent them by the hands of his servants, every drove by itself, and he said to his servants: Go before me, and let there be a space between drove and drove.

32:17. And he commanded the first, saying: If thou meet my brother Esau, and he ask thee: Whose art thou? or whither goest thou? or whose are these before thee?

32:18. Thou shalt answer: Thy servant Jacob's: he hath sent them as a present to my lord Esau; and he cometh after us.

32:19. In like manner he commanded the second, and the third, and all that followed the droves, saying: Speak ye the same words to Esau, when ye find him.

32:20. And ye shall add: Thy servant Jacob himself also followeth after us; for he said: I will appease him with the presents that go before, and afterwards I will see him, perhaps he will be gracious to me.

32:21. So the presents went before him, but himself lodged that night in the camp.

32:22. And rising early, he took his two wives and his two handmaids, with his eleven sons, and passed over the ford of Jaboc.

32:23. And when all things were brought over that belonged to him,

32:24. He remained alone; and behold, a man wrestled with him till morning.

A man, etc. . . This was an angel in human shape, as we learn from Osee 12.4. He is called God, ver. 28 and 30, because he represented the person of the Son of God. This wrestling, in which Jacob, assisted by God, was a match for an angel, was so ordered (ver. 28,) that he might learn by this experiment of the divine assistance, that neither Esau, nor any other man, should have power to hurt him.--It was also

spiritual, as appeareth by his earnest prayer, urging and at last obtaining the angel's blessing.

32:25. And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank.

32:26. And he said to him: Let me go, for it is break of day. He answered: I will not let thee go, except thou bless me.

32:27. And he said: What is thy name? He answered: Jacob.

32:28. But he said: Thy name shall not be called Jacob, but Israel; for if thou hast been strong against God, how much more shalt thou prevail against men?

32:29. Jacob asked him: Tell me by what name art thou called? He answered: Why dost thou ask my name? And he blessed him in the same place.

32:30. And Jacob called the name of the place Phaul, saying: I have seen God face to face, and my soul has been saved.

Phaul. . . This word signifies the face of God, or the sight, or seeing of God.

32:31. And immediately the sun rose upon him, after he was past Phaul; but he halted on his foot.

32:32. Therefore the children of Israel, unto this day, eat not the sinew, that shrank in Jacob's thigh: because he touched the sinew of his thigh and it shrank.

Genesis Chapter 33

Jacob and Esau meet: Jacob goeth to Salem, where he raiseth an altar.

33:1. And Jacob lifting up his eyes, saw Esau coming, and with him four hundred men: and he divided the children of Lia and of Rachel, and of the two handmaids.

33:2. And he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel and Joseph last.

33:3. And he went forward and bowed down with his face to the ground seven times, until his brother came near.

33:4. Then Esau ran to meet his brother, and embraced him: and clasping him fast about the neck, and kissing him, wept.

33:5. And lifting up his eyes, he saw the women and their children, and said: What mean these? And do they belong to thee? He answered: They are the children which God hath given to me, thy servant.

33:6. Then the handmaids and their children came near and bowed

themselves.

33:7. Lia also, with her children, came near and bowed down in like manner; and last of all, Joseph and Rachel bowed down.

33:8. And Esau said: What are the droves that I met? He answered: That I might find favour before my lord.

33:9. But he said: I have plenty, my brother, keep what is thine for thyself.

33:10. And Jacob said: Do not so I beseech thee, but if I have found favour in thy eyes, receive a little present at my hands: for I have seen thy face, as if I should have seen the countenance of God: be gracious to me,

33:11. And take the blessing which I have brought thee, and which God hath given me, who giveth all things. He took it with much ado at his brother's earnest pressing him,

33:12. And said: Let us go on together, and I will accompany thee in thy journey.

33:13. And Jacob said: My lord, thou knowest that I have with me tender children, and sheep, and kine with young: which if I should cause to be overdriven, in one day all the flocks will die.

33:14. May it please my lord to go before his servant: and I will follow softly after him, as I shall see my children to be able, until I come to my lord in Seir.

33:15. Esau answered: I beseech thee, that some of the people, at least, who are with me, may stay to accompany thee in the way. And he said: There is no necessity: I want nothing else but only to find favour, my lord, in thy sight.

33:16. So Esau returned that day, the way that he came, to Seir.

33:17. And Jacob came to Socoth: where having built a house, and pitched tents, he called the name of the place Socoth, that is, Tents.

33:18. And he passed over to Salem, a city of the Sichemites, which is in the land of Chanaan, after he returned from Mesopotamia of Syria: and he dwelt by the town.

33:19. And he bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of Sichem, for a hundred lambs.

33:20. And raising an altar there, he invoked upon it the most mighty God of Israel.

Dina is ravished, for which the Sichemites are destroyed.

34:1. And Dina the daughter of Lia went out to see the women of that country.

34:2. And when Sichem the son of Hemor the Hevite, the prince of that land, saw her, he was in love with her: and took her away, and lay with her, ravishing the virgin.

34:3. And his soul was fast knit unto her; and whereas she was sad, he comforted her with sweet words.

34:4. And going to Hemor his father, he said: Get me this damsel to wife.

34:5. But when Jacob had heard this, his sons being absent, and employed in feeding the cattle, he held his peace till they came back.

34:6. And when Hemor the father of Sichem was come out to speak to Jacob,

34:7. Behold his sons came from the field: and hearing what had passed, they were exceeding angry, because he had done a foul thing in Israel, and committed an unlawful act, in ravishing Jacob's daughter.

34:8. And Hemor spoke to them: The soul of my son Sichem has a longing for your daughter: give her him to wife:

34:9. And let us contract marriages one with another: give us your daughters, and take you our daughters.

34:10. And dwell with us: the land is at your command, till, trade, and possess it.

34:11. Sichem also said to her father and to her brethren: Let me find favour in your sight, and whatsoever you shall appoint I will give:

34:12. Raise the dowry, and ask gifts, and I will gladly give what you shall demand: only give me this damsel to wife.

34:13. The sons of Jacob answered Sichem and his father deceitfully, being enraged at the deflowering of their sister:

Deceitfully. . .The sons of Jacob, on this occasion, were guilty of a grievous sin, as well by falsely pretending religion, as by excess of revenge: though otherwise their zeal against so foul a crime was commendable.

34:14. We cannot do what you demand, nor give our sister to one that is uncircumcised; which with us is unlawful and abominable.

34:15. But in this we may be allied with you, if you will be like us, and all the male sex among you be circumcised:

34:16. Then will we mutually give and take your daughters, and ours; and we will dwell with you, and will be one people:

34:17. But if you will not be circumcised, we will take our daughter and depart.

34:18. Their offer pleased Hemor, and Sichem, his son:

34:19. And the young man made no delay, but forthwith fulfilled what was required: for he loved the damsel exceedingly, and he was the greatest man in all his father's house.

34:20. And going into the gate of the city, they spoke to the people:

34:21. These men are peaceable, and are willing to dwell with us: let them trade in the land, and till it, which being large and wide wanteth men to till it: we shall take their daughters for wives, and we will give them ours.

34:22. One thing there is for which so great a good is deferred: We must circumcise every male among us, following the manner of the nation.

34:23. And their substance, and cattle, and all that they possess, shall be ours; only in this let us condescend, and by dwelling together, we shall make one people.

34:24. And they all agreed, and circumcised all the males.

34:25. And behold the third day, when the pain of the wound was greatest: two of the sons of Jacob, Simeon and Levi, the brothers of Dina, taking their swords, entered boldly into the city and slew all the men.

34:26. And they killed also Hemor and Sichem, and took away their sister Dina out of Sichem's house.

34:27. And when they were gone out, the other sons of Jacob came upon the slain; and plundered the city in revenge of the rape.

34:28. And they took their sheep, and their herds, and their asses, wasting all they had in their houses and in their fields.

34:29. And their children and wives they took captive.

34:30. And when they had boldly perpetrated these things, Jacob said to Simeon and Levi: You have troubled me, and made me hateful to the Chanaanites and Pherezites, the inhabitants of this land. We are few: they will gather themselves together and kill me; and both I, and my house shall be destroyed.

34:31. They answered: Should they abuse our sister as a strumpet?

Genesis Chapter 35

Jacob purgeth his family from idols: goeth by God's commandment to Bethel, and there buildeth an altar. God appearing again to Jacob

blesseth him, and changeth his name into Israel. Rachel dieth in childbirth. Isaac also dieth.

35:1. In the mean time God said to Jacob: Arise and go up to Bethel, and dwell there, and make there an altar to God, who appeared to thee when thou didst flee from Esau, thy brother.

35:2. And Jacob having called together all his household, said: Cast away the strange gods that are among you, and be cleansed, and change your garments.

35:3. Arise, and let us go up to Bethel, that we may make there an altar to God; who heard me in the day of my affliction, and accompanied me in my journey.

35:4. So they gave him all the strange gods they had, and the earrings which were in their ears: and he buried them under the turpentine tree, that is behind the city of Sichem.

35:5. And when they were departed, the terror of God fell upon all the cities round about, and they durst not pursue after them as they went away.

35:6. And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and all the people that were with him.

35:7. And he built there an altar, and called the name of that place, The house of God: for there God appeared to him when he fled from his brother.

35:8. At the same time Debora, the nurse of Rebecca, died, and was buried at the foot of Bethel, under an oak, and the name of that place was called, The oak of weeping.

35:9. And God appeared again to Jacob, after he returned from Mesopotamia of Syria, and he blessed him,

35:10. Saying: Thou shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel.

Israel. . . This name signifieth one that prevaieth with God.

35:11. And said to him: I am God almighty, increase thou and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins.

35:12. And the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee.

35:13. And he departed from him.

35:14. But he set up a monument of stone, in the place where God had spoken to him: pouring drink-offerings upon it, and pouring oil thereon:

35:15. And calling the name of that place Bethel.

35:16. And going forth from thence, he came in the spring time to the land which leadeth to Ephrata: wherein when Rachel was in travail,

35:17. By reason of her hard labour, she began to be in danger, and the midwife said to her: Fear not, for thou shalt have this son also.

35:18. And when her soul was departing for pain, and death was now at hand, she called the name of her son Benoni, that is, the son of my pain: but his father called him Benjamin, that is, the son of the right hand.

35:19. So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem.

35:20. And Jacob erected a pillar over her sepulchre: this is the pillar of Rachel's monument, to this day.

35:21. Departing thence, he pitched his tent beyond the Flock tower.

35:22. And when he dwelt in that country, Ruben went, and slept with Bala the concubine of his father: which he was not ignorant of. Now the sons of Jacob were twelve.

The concubine. . . She was his lawful wife; but, according to the style of the Hebrews, is called concubine, because of her servile extraction.

35:23. The sons of Lia: Ruben the first born, and Simeon, and Levi, and Juda, and Issachar, and Zabulon.

35:24. The sons of Rachel: Joseph and Benjamin.

35:25. The sons of Bala, Rachel's handmaid: Dan and Nephthali.

35:26. The sons of Zelpha, Lia's handmaid: Gad and Aser: these are the sons of Jacob, that were born to him in Mesopotamia of Syria.

35:27. And he came to Isaac his father in Mambre, the city of Arbee, this is Hebron: wherein Abraham and Isaac sojourned.

35:28. And the days of Isaac were a hundred and eighty years.

35:29. And being spent with age he died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him.

Genesis Chapter 36

Esau with his wives and children parteth from Jacob. An account of his descendants, and of the first kings of Edom.

36:1. And these are the generations of Esau, the same is Edom.

36:2. Esau took wives of the daughters of Chanaan: Ada the daughter of Elon the Hethite, and Oolibama the daughter of Ana, the daughter of

Sebeon the Hevite:

Ada. . . These wives of Esau are called by other names, Gen. 26. But it was very common amongst the ancients for the same persons to have two names, as Esau himself was also called Edom.

36:3. And Basemath, the daughter of Ismael, sister of Nabajoth.

36:4. And Ada bore Eliphaz: Basemath bore Rahuel.

36:5. Oolibama bore Jehus, and Ihelon, and Core. These are the sons of Esau, that were born to him in the land of Chanaan.

36:6. And Esau took his wives, and his sons and daughters, and every soul of his house, and his substance, and cattle, and all that he was able to acquire in the land of Chanaan: and went into another country, and departed from his brother Jacob.

36:7. For they were exceeding rich, and could not dwell together: neither was the land in which they sojourned able to bear them, for the multitude of their flocks.

36:8. And Esau dwelt in mount Seir: he is Edom.

36:9. And these are the generations of Esau, the father of Edom, in mount Seir.

36:10. And these the names of his sons: Eliphaz the son of Ada, the wife of Esau: and Rahuel, the son of Basemath, his wife.

36:11. And Eliphaz had sons: Theman, Omar, Sepho, and Gatham and Cenez.

36:12. And Thamna was the concubine of Eliphaz, the son of Esau: and she bore him Amalech. These are the sons of Ada, the wife of Esau.

36:13. And the sons of Rahuel were Nahath and Zara, Samma and Meza. These were the sons of Basemath, the wife of Esau.

36:14. And these were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, whom she bore to him, Jehus, and Ihelon, and Core.

36:15. These were dukes of the sons of Esau: the sons of Eliphaz, the firstborn of Esau: duke Theman, duke Omar, duke Sepho, duke Cenez,

36:16. Duke Core, duke Gatham, duke Amalech: these are the sons of Eliphaz, in the land of Edom, and these the sons of Ada.

36:17. And these were the sons of Rahuel, the son of Esau: duke Nahath, duke Zara, duke Samma, duke Meza. And these are the dukes of Rahuel, in the land of Edom: these the sons of Basemath, the wife of Esau.

36:18. And these the sons of Oolibama, the wife of Esau: duke Jehus, duke Ihelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of Esau.

36:19. These are the sons of Esau, and these the dukes of them: the

same is Edom.

36:20. These are the sons of Seir, the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,

36:21. And Dison, and Eser, and Disan. These are dukes of the Horrites, the sons of Seir, in the land of Edom.

36:22. And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna.

36:23. And these the sons of Sobal: Alvan, and Manahat, and Ebal, and Sepho, and Onam.

36:24. And these the sons of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon, his father:

36:25. And he had a son Dison, and a daughter Oolibama.

36:26. And these were the sons of Dison: Hamdan, and Eseban, and Jethram, and Charan.

36:27. These also were the sons of Eser: Balaan, and Zavan, and Acan.

36:28. And Dison had sons: Hus and Aram.

36:29. These were dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

36:30. Duke Dison, duke Eser, duke Disan: these were dukes of the Horrites that ruled in the land of Seir.

36:31. And the kings that ruled in the land of Edom, before the children of Israel had a king, were these:

36:32. Bela the son of Beor, and the name of his city Denaba.

36:33. And Bela died, and Jobab, the son of Zara, of Bosra, reigned in his stead.

36:34. And when Jobab was dead, Husam, of the land of the Themanites, reigned in his stead.

36:35. And after his death, Adad, the son of Badad, reigned in his stead, who defeated the Madianites in the country of Boab; and the name of his city was Avith.

36:36. And when Adad was dead, there reigned in his stead, Semla, of Masreca.

36:37. And he being dead, Saul, of the river Rohoboth, reigned in his stead.

36:38. And when he also was dead, Balanan, the son of Achobor, succeeded to the kingdom.

36:39. This man also being dead, Adar reigned in his place; and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.

36:40. And these are the names of the dukes of Esau in their kindreds, and places, and callings: duke Thamna, duke Alva, duke Jetheth,

36:41. Duke Oolibama, duke Ela, duke Phinon,

36:42. Duke Cenez, duke Theman, duke Mabsar,

36:43. Duke Magdiel, duke Hiram: these are the dukes of Edom dwelling in the land of their government; the same is Esau, the father of the Edomites.

Genesis Chapter 37

Joseph's dreams: he is sold by his brethren, and carried into Egypt.

37:1. And Jacob dwelt in the land of Chanaan, wherein his father sojourned.

37:2. And these are his generations: Joseph, when he was sixteen years old, was feeding the flock with his brethren, being but a boy: and he was with the sons of Bala and of Zelpha his father's wives: and he accused his brethren to his father of a most wicked crime.

37:3. Now Israel loved Joseph above all his sons, because he had him in his old age: and he made him a coat of divers colours.

37:4. And his brethren seeing that he was loved by his father, more than all his sons, hated hem, and could not speak peaceably to him.

37:5. Now it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more.

A dream. . . These dreams of Joseph were prophetic, and sent from God; as were also those which he interpreted, Gen. 40. and 41.; otherwise generally speaking, the observing of dreams is condemned in the Scripture, as superstitious and sinful. See Deut. 18.10; Eccli. 34.2,3.

37:6. And he said to them: Hear my dream which I dreamed.

37:7. I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about bowed down before my sheaf.

37:8. His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred.

37:9. He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me.

37:10. And when he had told this to his father, and brethren, his father rebuked him and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth?

Worship. . . This word is not used here to signify divine worship, but an inferior veneration, expressed by the bowing of the body, and that, according to the manner of the eastern nations, down to the ground.

37:11. His brethren therefore envied him: but his father considered the thing with himself.

37:12. And when his brethren abode in Sechem, feeding their father's flocks,

37:13. Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered:

37:14. I am ready: he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem:

37:15. And a man found him there wandering in the field, and asked what he sought.

37:16. But he answered: I seek my brethren, tell me where they feed the flocks.

37:17. And the man said to him: They are departed from this place: for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain.

37:18. And when they saw him afar off, before he came nigh them, they thought to kill him:

37:19. And said one to another: Behold the dreamer cometh.

37:20. Come, let us kill him, and cast him into some old pit: and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams avail him:

37:21. And Ruben hearing this, endeavoured to deliver him out of their hands, and said:

37:22. Do not take away his life, nor shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father.

37:23. And as soon as he came to his brethren, they forthwith stript him of his outside coat, that was of divers colours:

37:24. And cast him into an old pit where there was not water.

37:25. And sitting down to eat bread, they saw some Ismaelites on their way coming from Galaad, with their camels, carrying spices, and balm,

and myrrh to Egypt.

37:26. And Juda said to his brethren: What will it profit us to kill our brother, and conceal his blood?

37:27. It is better that he be sold to the Ismaelites, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words.

37:28. And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites, for twenty pieces of silver: and they led him into Egypt.

37:29. And Ruben returning to the pit, found not the boy:

37:30. And rending his garments he went to his brethren, and said: The boy doth not appear, and whither shall I go?

37:31. And they took his coat, and dipped it in the blood of a kid, which they had killed:

37:32. Sending some to carry it to their father, and to say: This we have found: see whether it be thy son's coat, or not.

37:33. And the father acknowledging it, said: It is my son's coat, an evil wild beast hath eaten him, a beast hath devoured Joseph.

37:34. And tearing his garments, he put on sackcloth, mourning for his son a long time.

37:35. And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell, mourning. And whilst he continued weeping,

Into hell. . . That is, into limbo, the place where the souls of the just were received before the death of our Redeemer. For allowing that the word hell sometimes is taken for the grave, it cannot be so taken in this place; since Jacob did not believe his son to be in the grave, (whom he supposed to be devoured by a wild beast,) and therefore could not mean to go down to him thither: but certainly meant the place of rest where he believed his soul to be.

37:36. The Madianites sold Joseph in Egypt to Putiphar, an eunuch of Pharaoh, captain of the soldiers.

An eunuch. . . This word sometimes signifies a chamberlain, courtier, or officer of the king: and so it is taken in this place.

Genesis Chapter 38

The sons of Juda: the death of Her and Onan: the birth of Phares and Zara.

38:1. At that time Juda went down from his brethren, and turned in to a

certain Odollamite, named Hiras.

38:2. And he saw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he went in unto her.

38:3. And she conceived, and bore a son, and called his name Her.

38:4. And conceiving again, she bore a son, and called him Onan.

38:5. She bore also a third: whom she called Sela. After whose birth, she ceased to bear any more.

38:6. And Juda took a wife for Her, his first born, whose name was Thamar.

38:7. And Her, the first born of Juda, was wicked in the sight of the Lord: and was slain by him.

38:8. Juda, therefore, said to Onan his son: Go in to thy brother's wife and marry her, that thou mayst raise seed to thy brother.

38:9. He knowing that the children should not be his, when he went in to his brother's wife, he spilled his seed upon the ground, lest children should be born in his brother's name.

38:10. And therefore the Lord slew him, because he did a detestable thing:

38:11. Wherefore Juda said to Thamar his daughter-in-law: Remain a widow in thy father's house, till Sela my son grow up: for he was afraid lest he also might die, as his brethren did. She went her way, and dwelt in her father's house.

38:12. And after many days were past: the daughter of Sue the wife of Juda died: and when he had taken comfort after his mourning, he went up to Thamnas, to the shearers of his sheep, he and Hiras the Odollamite, the shepherd of his flock.

38:13. And it was told Thamar that her father-in-law was come up to Thamnas to shear his sheep.

38:14. And she put off the garments of her widowhood, and took a veil: and changing her dress, sat in the cross way, that leadeth to Thamnas: because Sela was grown up, and she had not been married to him.

38:15. When Juda saw her, he thought she was a harlot: for she had covered her face, lest she should be known.

38:16. And going to her, he said: Suffer me to lie with thee: for he knew her not to be his daughter-in-law. And she answered: What wilt thou give me to enjoy my company?

38:17. He said: I will send thee a kid out of the flock. And when she said again: I will suffer what thou wilt, if thou give me a pledge, till thou send what thou promisest.

38:18. Juda said: What wilt thou have for a pledge? She answered: Thy

ring and bracelet, and the staff which thou holdest in thy hand. The woman therefore at one copulation conceived.

38:19. And she arose and went her way: and putting off the apparel which she had taken, put on the garments of her widowhood.

38:20. And Juda sent a kid by his shepherd, the Odollamite, that he might receive the pledge again, which he had given to the woman: but he, not finding her,

38:21. Asked the men of that place: Where is the woman that sat in the cross way? And when they all made answer: There was no harlot in this place,

38:22. He returned to Juda, and said to him: I have not found her; moreover, the men of that place said to me, that there never sat a harlot there.

38:23. Juda said: Let her take it to herself, surely she cannot charge us with a lie, I sent the kid which I promised: and thou didst not find her.

38:24. And behold, after three months, they told Juda, saying: Tamar, thy daughter-in-law, hath played the harlot, and she appeareth to have a big belly. And Juda said: Bring her out that she may be burnt.

38:25. But when she was led to execution, she sent to her father in law, saying: By the man, to whom these things belong, I am with child. See whose ring, and bracelet, and staff this is.

38:26. But he acknowledging the gifts, said: She is juster than I: because I did not give her to Sela, my son. However he knew her no more.

38:27. And when she was ready to be brought to bed, there appeared twins in her womb: and in the very delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread, saying:

38:28. This shall come forth the first.

38:29. But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? and therefore called his name Phares.

Phares. . . That is, a breach or division.

38:30. Afterwards his brother came out, on whose hand was the scarlet thread: and she called his name Zara.

Genesis Chapter 39

Joseph hath charge of his master's house: rejecteth his mistress's solicitations: is falsely accused by her, and cast into prison, where he hath the charge of all the prisoners.

39:1. And Joseph was brought into Egypt, and Putiphar, an eunuch of Pharaoh, chief captain of the army, an Egyptian, bought him of the Ismaelites, by whom he was brought.

39:2. And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house:

39:3. Who knew very well that the Lord was with him, and made all that he did to prosper in his hand.

39:4. And Joseph found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him:

39:5. And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home and in the fields.

39:6. Neither knew he any other thing, but the bread which he ate. And Joseph was of a beautiful countenance, and comely to behold.

39:7. And after many days, his mistress cast her eyes on Joseph, and said: Lie with me.

39:8. But he in no wise consenting to that wicked act said to her: Behold, my master hath delivered all things to me, and knoweth not what he hath in his own house:

39:9. Neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, who art his wife; how then can I do this wicked thing, and sin against my God?

39:10. With such words as these day by day, both the woman was importunate with the young man, and he refused the adultery.

39:11. Now it happened on a certain day, that Joseph went into the house, and was doing some business, without any man with him:

39:12. And she catching the skirt of his garment, said: Lie with me. But he leaving the garment in her hand, fled, and went out.

39:13. And when the woman saw the garment in her hands, and herself disregarded,

39:14. She called to her the men of her house, and said to them: See, he hath brought in a Hebrew, to abuse us: he came in to me, to lie with me; and when I cried out,

39:15. And he heard my voice, he left the garment that I held, and got him out.

39:16. For a proof therefore of her fidelity, she kept the garment, and shewed it to her husband when he returned home:

A proof of her fidelity. . .or an argument to gain credit, argumentum fidei.

39:17. And said: The Hebrew servant, whom thou hast brought, came to me to abuse me.

39:18. And when he heard me cry, he left the garment which I held, and fled out.

39:19. His master hearing these things, and giving too much credit to his wife's words, was very angry,

39:20. And cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up.

39:21. But the Lord was with Joseph, and having mercy upon him gave him favour in the sight of the chief keeper of the prison:

39:22. Who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done, was under him.

39:23. Neither did he himself know any thing, having committed all things to him: for the Lord was with him, and made all that he did to prosper.

Genesis Chapter 40

Joseph interpreteth the dreams of two of Pharaoh's servants in prison: the event declareth the interpretations to be true, but Joseph is forgotten.

40:1. After this, it came to pass, that two eunuchs, the butler and the baker of the king of Egypt, offended their lord.

40:2. And Pharaoh being angry with them, (now the one was chief butler, the other chief baker,)

40:3. He sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner.

40:4. But the keeper of the prison delivered them to Joseph, and he served them. Some little time passed, and they were kept in custody.

40:5. And they both dreamed a dream the same night, according to the interpretation agreeing to themselves:

40:6. And when Joseph was come into them in the morning, and saw them sad,

40:7. He asked them, saying: Why is your countenance sadder today than usual?

40:8. They answered: We have dreamed a dream, and there is nobody to interpret it to us. And Joseph said to them: Doth not interpretation belong to God? Tell me what you have dreamed:

Doth not interpretation belong to God? . . .When dreams are from God, as

these were, the interpretation of them is a gift of God. But the generality of dreams are not of this sort; but either proceed from the natural complexions and dispositions of persons, or the roving of their imaginations in the day on such objects as they are much affected with, or from their mind being disturbed with cares and troubles, and oppressed with bodily infirmities: or they are suggested by evil spirits, to flatter, or to terrify weak minds, in order to gain belief, and so draw them into error or superstition; or at least to trouble them in their sleep, whom they cannot move when they are awake: so that the general rule, with regard to dreams, is not to observe them, nor to give any credit to them.

40:9. The chief butler first told his dream: I saw before me a vine,

40:10. On which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes:

40:11. And the cup of Pharaoh was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharaoh.

40:12. Joseph answered: This is the interpretation of the dream: The three branches, are yet three days:

40:13. After which Pharaoh will remember thy service, and will restore thee to thy former place: and thou shalt present him the cup according to thy office, as before thou was wont to do.

40:14. Only remember me when it shall be well with thee, and do me this kindness: to put Pharaoh in mind to take me out of this prison:

40:15. For I was stolen away out of the land of the Hebrews, and here without any fault was cast into the dungeon.

40:16. The chief baker seeing that he had wisely interpreted the dream, said: I also dreamed a dream, That I had three baskets of meal upon my head:

40:17. And that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.

40:18. Joseph answered: This is the interpretation of the dream: The three baskets, are yet three days:

40:19. After which Pharaoh will take thy head from thee, and hang thee on a cross, and the birds shall tear thy flesh.

40:20. The third day after this was the birthday of Pharaoh: and he made a great feast for his servants, and at the banquet remembered the chief butler, and the chief baker.

40:21. And he restored the one to his place, to present him the cup:

40:22. The other he hanged on a gibbet, that the truth of the interpreter might be shewn.

40:23. But the chief butler, when things prospered with him, forgot his interpreter.

Genesis Chapter 41

Joseph interpreteth the two dreams of Pharaos: he is made ruler over all Egypt.

41:1. After two years Pharaos had a dream. He thought he stood by the river,

41:2. Out of which came up seven kine, very beautiful and fat: and they fed in marshy places.

41:3. Other seven also came up out of the river, ill-favoured, and lean fleshed: and they fed on the very bank of the river, in green places:

41:4. And they devoured them, whose bodies were very beautiful and well conditioned. So Pharaos awoke.

41:5. He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk full and fair:

41:6. Then seven other ears sprung up thin and blasted,

41:7. And devoured all the beauty of the former. Pharaos awaked after his rest:

41:8. And when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men: and they being called for, he told them his dream, and there was not any one that could interpret it.

41:9. Then at length the chief butler remembering, said: I confess my sin:

41:10. The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers.

41:11. Where in one night both of us dreamed a dream foreboding things to come.

41:12. There was there a young man a Hebrew, servant to the same captain of the soldiers: to whom we told our dreams,

41:13. And we heard what afterwards the event of the thing proved to be so. For I was restored to my office: and he was hanged upon a gibbet.

41:14. Forthwith at the king's command Joseph was brought out of the prison, and they shaved him: and changing his apparel brought him in to him.

41:15. And he said to him: I have dreamed dreams, and there is no one that can expound them: Now I have heard that thou art very wise at interpreting them:

41:16. Joseph answered: Without me, God shall give Pharaoh a prosperous answer.

41:17. So Pharaoh told what he had dreamed: Methought I stood upon the bank of the river,

41:18. And seven kine came up out of the river, exceeding beautiful and full of flesh: and they grazed on green places in a marshy pasture.

41:19. And behold, there followed these, other seven kine, so very ill-favoured and lean, that I never saw the like in the land of Egypt:

41:20. And they devoured and consumed the former,

41:21. And yet gave no mark of their being full: but were as lean and ill-favoured as before. I awoke, and then fell asleep again,

41:22. And dreamed a dream: Seven ears of corn grew up upon one stalk, full and very fair.

41:23. Other seven also thin and blasted, sprung of the stalk:

41:24. And they devoured the beauty of the former: I told this dream to the conjecturers, and there is no man that can expound it.

41:25. Joseph answered: The king's dream is one: God hath shewn to Pharaoh what he is about to do.

41:26. The seven beautiful kine, and the seven full ears, are seven years of plenty: and both contain the same meaning of the dream.

41:27. And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come:

41:28. Which shall be fulfilled in this order.

41:29. Behold, there shall come seven years of great plenty in the whole land of Egypt:

41:30. After which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten: for the famine shall consume all the land,

41:31. And the greatness of the scarcity shall destroy the greatness of the plenty.

41:32. And for that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily.

41:33. Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt:

41:34. That he may appoint overseers over all the countries: and gather into barns the fifth part of the fruits, during the seven fruitful years,

41:35. That shall now presently ensue: and let all the corn be laid up, under Pharaoh's hands, and be reserved in the cities.

41:36. And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not be consumed with scarcity.

41:37. The counsel pleased Pharaoh, and all his servants.

41:38. And he said to them: Can we find such another man, that is full of the spirit of God?

41:39. He said therefore to Joseph: Seeing God hath shewn thee all that thou hast said, can I find one wiser and one like unto thee?

41:40. Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee.

41:41. And again Pharaoh said to Joseph: Behold, I have appointed thee over the whole land of Egypt.

41:42. And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck.

41:43. And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt.

41:44. And the king said to Joseph: I am Pharaoh: without thy commandment no man shall move hand or foot in all the land of Egypt.

41:45. And he turned his name, and called him in the Egyptian tongue the saviour of the world. And he gave him to wife Aseneth, the daughter of Putiphare, priest of Heliopolis. Then Joseph went out to the land of Egypt.

The saviour of the world. . .Zaphnah paaneah.

41:46. (Now he was thirty years old when he stood before king Pharaoh), and he went round all the countries of Egypt.

41:47. And the fruitfulness of the seven years came: and the corn being bound up into sheaves, was gathered together into the barns of Egypt.

41:48. And all the abundance of grain was laid up in every city.

41:49. And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

41:50. And before the famine came, Joseph had two sons born: whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore unto him.

41:51. And he called the name of the firstborn Manasses, saying: God

hath made me to forget all my labours, and my father's house.

Manasses. . .That is, oblivion, or forgetting.

41:52. And he named the second Ephraim, saying: God hath made me to grow in the land of my poverty.

Ephraim. . .That is, fruitful, or growing.

41:53. Now when the seven years of plenty that had been in Egypt were passed:

41:54. The seven years of scarcity, which Joseph had foretold, began to come: and the famine prevailed in the whole world, but there was bread in all the land of Egypt.

41:55. And when there also they began to be famished, the people cried to Pharaoh, for food. And he said to them: Go to Joseph: and do all that he shall say to you.

41:56. And the famine increased daily in all the land: and Joseph opened all the barns, and sold to the Egyptians: for the famine had oppressed them also.

41:57. And all provinces came into Egypt, to buy food, and to seek some relief of their want.

Genesis Chapter 42

Jacob sendeth his ten sons to buy corn in Egypt. Their treatment by Joseph.

42:1. And Jacob hearing that food was sold in Egypt, said to his sons: Why are ye careless?

42:2. I have heard that wheat is sold in Egypt: Go ye down, and buy us necessaries, that we may live, and not be consumed with want.

42:3. So the ten brethren of Joseph went down, to buy corn in Egypt:

42:4. Whilst Benjamin was kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey.

42:5. And they entered into the land of Egypt with others that went to buy. For the famine was in the land of Chanaan.

42:6. And Joseph was governor in the land of Egypt, and corn was sold by his direction to the people. And when his brethren had bowed down to him,

42:7. And he knew them, he spoke as it were to strangers, somewhat roughly, asking them: Whence came you? They answered: From the land of Chanaan, to buy necessaries of life.

42:8. And though he knew his brethren, he was not known by them.

42:9. And remembering the dreams, which formerly he had dreamed, he said to them: You are spies. You are come to view the weaker parts of the land.

You are spies. . . This he said by way of examining them, to see what they would answer.

42:10. But they said: It is not so, my lord; but thy servants are come to buy food.

42:11. We are all the sons of one man: we are come as peaceable men, neither do thy servants go about any evil.

42:12. And he answered them: It is otherwise: you are come to consider the unfenced parts of this land.

42:13. But they said: We thy servants are twelve brethren, the sons of one man in the land of Chanaan: the youngest is with our father, the other is not living.

42:14. He saith, This is it that I said: You are spies.

42:15. I shall now presently try what you are: by the health of Pharao, you shall not depart hence, until your youngest brother come.

42:16. Send one of you to fetch him: and you shall be in prison, till what you have said be proved, whether it be true or false: or else by the health of Pharao you are spies.

Or else by the health of Pharao you are spies. . . That is, if these things you say be proved false, you are to be held for spies for your lying, and shall be treated as such. Joseph dealt in this manner with his brethren, to bring them by the means of affliction to a sense of their former sin, and a sincere repentance for it.

42:17. So he put them in prison three days.

42:18. And the third day he brought them out of prison, and said: Do as I have said, and you shall live: for I fear God.

42:19. If you be peaceable men, let one of your brethren be bound in prison: and go ye your ways, and carry the corn that you have bought, unto your houses.

42:20. And bring your youngest brother to me, that I may find your words to be true, and you may not die. They did as he had said.

42:21. And they talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us.

42:22. And Ruben, one of them, said: Did not I say to you: Do not sin against the boy; and you would not hear me? Behold his blood is required.

42:23. And they knew not that Joseph understood, because he spoke to them by an interpreter.

42:24. And he turned himself away a little while, and wept: and returning, he spoke to them.

42:25. And taking Simeon, and binding him in their presence, he commanded his servants to fill their sacks with wheat, and to put every man's money again in their sacks, and to give them besides provisions for the way: and they did so.

42:26. But they having loaded their asses with the corn went their way.

42:27. And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth,

42:28. And said to his brethren: My money is given me again; behold it is in the sack. And they were astonished, and troubled, and said to one another: What is this that God hath done unto us?

42:29. And they came to Jacob their father in the land of Chanaan, and they told him all things that had befallen them, saying:

42:30. The lord of the land spoke roughly to us, and took us to be spies of the country.

42:31. And we answered him: We are peaceable men, and we mean no plot.

42:32. We are twelve brethren born of one father: one is not living, the youngest is with our father in the land of Chanaan.

42:33. And he said to us: Hereby shall I know that you are peaceable men: Leave one of your brethren with me, and take ye necessary provision for your houses, and go your ways,

42:34. And bring your youngest brother to me, that I may know you are not spies: and you may receive this man again, that is kept in prison: and afterwards may have leave to buy what you will.

42:35. When they had told this, they poured out their corn, and every man found his money tied in the mouth of his sack: and all being astonished together,

42:36. Their father Jacob said: You have made me to be without children: Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils are fallen upon me.

42:37. And Ruben answered him: Kill my two sons, if I bring him not again to thee: deliver him into my hand, and I will restore him to thee.

42:38. But he said: My son shall not go down with you: his brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my grey hairs with sorrow to hell.

To hell. . . That is, to that place, where the souls then remained, as

above, chapter 37. ver. 35.

Genesis Chapter 43

The sons of Jacob go again into Egypt with Benjamin. They are entertained by Joseph.

43:1. In the mean time the famine was heavy upon all the land.

43:2. And when they had eaten up all the corn, which they had brought out of Egypt, Jacob said to his sons: Go again, and buy us a little food.

43:3. Juda answered: The man declared unto us with the attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you.

43:4. If therefore thou wilt send him with us, we will set out together, and will buy necessaries for thee.

43:5. But if thou wilt not, we will not go: for the man, as we have often said, declared unto us, saying: You shall not see my face without your youngest brother.

43:6. Israel said to them: You have done this for my misery, in that you told him you had also another brother.

43:7. But they answered: The man asked us in order concerning our kindred: if our father lived: if we had a brother: and we answered him regularly, according to what he demanded: could we know that he would say: Bring hither your brother with you?

43:8. And Juda said to his father: Send the boy with me, that we may set forward, and may live: lest both we and our children perish.

43:9. I take the boy upon me, require him at my hand: unless I bring him again, and restore him to thee, I will be guilty of sin against thee for ever.

43:10. If delay had not been made, we had been here again the second time.

43:11. Then Israel said to them: If it must needs be so, do what you will: take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm, and honey, and storax, myrrh, turpentine, and almonds.

Balm. . .Literally rosin, resinae; but here by that name is meant balm.

43:12. And take with you double money, and carry back what you found in your sacks, lest perhaps it was done by mistake.

43:13. And take also your brother, and go to the man.

43:14. And may my almighty God make him favourable to you: and send back with you your brother, whom he keepeth, and this Benjamin: and as for me I shall be desolate without children.

43:15. So the men took the presents, and double money, and Benjamin: and went down into Egypt, and stood before Joseph.

43:16. And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast: because they shall eat with me at noon.

43:17. He did as he was commanded, and brought the men into the house.

43:18. And they being much afraid, said there one to another: Because of the money, which we carried back the first time in our sacks, we are brought in: that he may bring upon us a false accusation, and by violence make slaves of us and our asses.

43:19. Wherefore, going up to the steward of the house, at the door,

43:20. They said: Sir, we desire thee to hear us. We came down once before to buy food:

43:21. And when we had bought, and were come to the inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight.

43:22. And we have brought other money besides, to buy what we want: we cannot tell who put it in our bags.

43:23. But he answered: Peace be with you, fear not: your God, and the God of your father, hath given you treasure in your sacks. For the money, which you gave me, I have for good. And he brought Simeon out to them.

43:24. And having brought them into the house, he fetched water, and they washed their feet, and he gave provender to their asses.

43:25. But they made ready the presents, against Joseph came at noon: for they had heard that they should eat bread there.

43:26. Then Joseph came in to his house, and they offered him the presents, holding them in their hands; and they bowed down with their face to the ground.

43:27. But he courteously saluting them again, asked them, saying: Is the old man your father in health, of whom you told me? Is he yet living?

43:28. And they answered: Thy servant our father, is in health; he is yet living. And bowing themselves, they made obeisance to him.

43:29. And Joseph lifting up his eyes, saw Benjamin, his brother by the same mother, and said: Is this your young brother, of whom you told me? And he said: God be gracious to thee, my son.

43:30. And he made haste, because his heart was moved upon his brother, and tears gushed out: and going into his chamber, he wept.

43:31. And when he had washed his face, coming out again, he refrained himself, and said: Set bread on the table.

43:32. And when it was set on, for Joseph apart, and for his brethren apart, for the Egyptians also that ate with him apart, (for it is unlawful for the Egyptians to eat with the Hebrews, and they think such a feast profane):

43:33. They sat before him, the firstborn according to his birthright, and the youngest according to his age. And they wondered very much;

43:34. Taking the messes which they received of him: and the greater mess came to Benjamin, so that it exceeded by five parts. And they drank, and were merry with him.

Genesis Chapter 44

Joseph's contrivance to stop his brethren. The humble supplication of Juda.

44:1. And Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack.

44:2. And in the mouth of the younger's sack put my silver cup, and the price which he gave for the wheat. And it was so done.

44:3. And when the morning arose, they were sent away with their asses.

44:4. And when they were now departed out of the city, and had gone forward a little way: Joseph sending for the steward of his house, said: Arise, and pursue after the men: and when thou hast overtaken them, say to them: Why have you returned evil for good?

44:5. The cup which you have stolen, is that in which my lord drinketh, and in which he is wont to divine: you have done a very evil thing.

44:6. He did as he had commanded him. And having overtaken them, he spoke to them the same words.

44:7. And they answered: Why doth our lord speak so, as though thy servants had committed so heinous a fact?

44:8. The money, that we found in the top of our sacks, we brought back to thee from the land of Chanaan: how then should it be that we should steal out of thy lord's house, gold or silver?

44:9. With whomsoever of thy servants shall be found that which thou seekest, let him die, and we will be the bondmen of my lord.

44:10. And he said to them: Let it be according to your sentence: with

whomsoever it shall be found, let him be my servant, and you shall be blameless.

44:11. Then they speedily took down their sacks to the ground, and every man opened his sack.

44:12. Which when he had searched, beginning at the eldest, and ending at the youngest, he found the cup in Benjamin's sack.

44:13. Then they rent their garments, and loading their asses again, returned into the town.

44:14. And Juda at the head of his brethren went in to Joseph (for he was not yet gone out of the place) and they all together fell down before him on the ground.

44:15. And he said to them: Why would you do so? know you not that there is no one like me in the science of divining.

The science of divining. . .He speaks of himself according to what he was esteemed in that kingdom. And indeed, he being truly a prophet, knew more without comparison than any of the Egyptian sorcerers.

44:16. And Juda said to him: What shall we answer my lord? or what shall we say, or be able justly to allege? God hath found out the iniquity of thy servants: behold, we are all bondmen to my lord, both we, and he with whom the cup was found.

44:17. Joseph answered: God forbid that I should do so: he that stole the cup, he shall be my bondman: and go you away free to your father.

44:18. Then Juda coming nearer, said boldly: I beseech thee, my lord, let thy servant speak a word in thy ears, and be not angry with thy servant: for after Pharaoh thou art.

44:19. My lord. Thou didst ask thy servants the first time: Have you a father or a brother.

44:20. And we answered thee, my lord: We have a father an old man, and a young boy, that was born in his old age; whose brother by the mother is dead; and he alone is left of his mother, and his father loveth him tenderly.

44:21. And thou saidst to thy servants: Bring him hither to me, and I will set my eyes on him.

44:22. We suggested to my lord: The boy cannot leave his father: for if he leave him, he will die.

44:23. And thou saidst to thy servants: Except your youngest brother come with you, you shall see my face no more.

44:24. Therefore when we were gone up to thy servant our father, we told him all that my lord had said.

44:25. And our father said: Go again, and buy us a little wheat.

44:26. And we said to him: We cannot go: if our youngest brother go down with us, we will set out together: otherwise, without him we dare not see the man's face.

44:27. Whereunto he answered: You know that my wife bore me two.

44:28. One went out, and you said: A beast devoured him; and hitherto he appeareth not.

44:29. If you take this also, and any thing befall him in the way, you will bring down my grey hairs with sorrow unto hell.

44:30. Therefore, if I shall go to thy servant, our father, and the boy be wanting, (whereas his life dependeth upon the life of him,)

44:31. And he shall see that he is not with us, he will die, and thy servants shall bring down his grey hairs with sorrow unto hell.

His gray hairs. . . That is, his person, now far advanced in years.--With sorrow unto hell. . . The Hebrew word for hell is here sheol, the Greek hades: it is not taken for the hell of the damned; but for that place of souls below where the servants of God were kept before the coming of Christ. Which place, both in the Scripture and in the creed, is named hell.

44:32. Let me be thy proper servant, who took him into my trust, and promised, saying: If I bring him not again, I will be guilty of sin against my father for ever.

44:33. Therefore I, thy servant, will stay instead of the boy in the service of my lord, and let the boy go up with his brethren.

44:34. For I cannot return to my father without the boy, lest I be a witness of the calamity that will oppress my father.

Genesis Chapter 45

Joseph maketh himself known to his brethren: and sendeth for his father.

45:1. Joseph could no longer refrain himself before many that stood by: whereupon he commanded that all should go out, and no stranger be present at their knowing one another.

45:2. And he lifted up his voice with weeping, which the Egyptians, and all the house of Pharaoh heard.

45:3. And he said to his brethren: I am Joseph: Is my father yet living? His brethren could not answer him, being struck with exceeding great fear.

45:4. And he said mildly to them: Come nearer to me. And when they were come near him, he said: I am Joseph, your brother, whom you sold into Egypt.

45:5. Be not afraid, and let it not seem to you a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation.

45:6. For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither ploughing nor reaping.

45:7. And God sent me before, that you may be preserved upon the earth, and may have food to live.

45:8. Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharaoh, and lord of his whole house, and governor in all the land of Egypt.

45:9. Make haste, and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt; come down to me, linger not.

45:10. And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep, and thy herds, and all things that thou hast.

45:11. And there I will feed thee, (for there are yet five years of famine remaining) lest both thou perish, and thy house, and all things that thou hast.

45:12. Behold, your eyes, and the eyes of my brother Benjamin, see that it is my mouth that speaketh to you.

45:13. You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me.

45:14. And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck.

45:15. And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to speak to him.

45:16. And it was heard, and the fame was spread abroad in the king's court: The brethren of Joseph are come; and Pharaoh with all his family was glad.

45:17. And he spoke to Joseph that he should give orders to his brethren, saying: Load your beasts, and go into the land of Chanaan,

45:18. And bring away from thence your father and kindred, and come to me; and I will give you all the good things of Egypt, that you may eat the marrow of the land.

45:19. Give orders also that they take wagons out of the land of Egypt, for the carriage of their children and their wives; and say: Take up your father, and make haste to come with all speed:

45:20. And leave nothing of your household stuff; for all the riches of Egypt shall be yours.

45:21. And the sons of Israel did as they were bid. And Joseph gave them wagons according to Pharaoh's commandment: and provisions for the way.

45:22. He ordered also to be brought out for every one of them two robes: but to Benjamin he gave three hundred pieces of silver, with five robes of the best:

45:23. Sending to his father as much money and raiment; adding besides, ten he-asses, to carry off all the riches of Egypt, and as many she-asses, carrying wheat and bread for the journey.

45:24. So he sent away his brethren, and at their departing said to them: Be not angry in the way.

45:25. And they went up out of Egypt, and came into the land of Chanaan, to their father Jacob.

45:26. And they told him, saying: Joseph, thy son, is living; and he is ruler in all the land of Egypt. Which when Jacob heard, he awaked as it were out of a deep sleep, yet did not believe them.

45:27. They, on the other side, told the whole order of the thing. And when he saw the wagons, and all that he had sent, his spirit revived,

45:28. And he said: It is enough for me if Joseph, my son, be yet living: I will go and see him before I die.

Genesis Chapter 46

Israel, warranted by a vision from God, goeth down into Egypt with all his family.

46:1. And Israel taking his journey, with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac,

The well of the oath. . . Bersabee.

46:2. He heard him, by a vision in the night, calling him, and saying to him: Jacob, Jacob. And he answered him: Lo, here I am.

46:3. God said to him: I am the most mighty God of thy father; fear not, go down into Egypt, for I will make a great nation of thee there.

46:4. I will go down with thee thither, and will bring thee back again from thence: Joseph also shall put his hands upon thy eyes.

46:5. And Jacob rose up from the well of the oath: and his sons took him up, with their children and wives in the wagons, which Pharaoh had sent to carry the old man,

46:6. And all that he had in the land of Chanaan: and he came into

Egypt with all his seed;

46:7. His sons, and grandsons, daughters, and all his offspring together.

46:8. And these are the names of the children of Israel, that entered into Egypt, he and his children. His firstborn Ruben,

46:9. The sons of Ruben: Henoch and Phallu, and Hesron and Charmi.

46:10. The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul, the son of a woman of Chanaan.

46:11. The sons of Levi: Gerson and Caath, and Merari.

46:12. The sons of Juda: Her and Onan, and Sela, and Phares and Zara. And Her and Onan died in the land of Chanaan. And sons were born to Phares: Hesron and Hamul.

46:13. The sons of Issachar: Thola and Phua, and Job and Semron.

46:14. The sons of Zabulon: Sared, and Elon, and Jahelel.

46:15. These are the sons of Lia, whom she bore in Mesopotamia of Syria, with Dina, his daughter. All the souls of her sons and daughters, thirty-three.

46:16. The sons of Gad: Sephion and Haggi, and Suni and Esebon, and Heri and Arodi, and Areli.

46:17. The sons of Aser: Jamne and Jesua, and Jessuri and Beria, and Sara their sister. The sons of Beria: Heber and Melchiel.

46:18. These are the sons of Zelpha, whom Laban gave to Lia, his daughter. And these she bore to Jacob, sixteen souls.

46:19. The sons of Rachel, Jacob's wife: Joseph and Benjamin.

46:20. And sons were born to Joseph, in the land of Egypt, whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore him: Manasses and Ephraim.

46:21. The sons of Benjamin: Bela and Bechor, and Asbel and Gera, and Naaman and Echi, and Ross and Mophim, and Ophim and Ared.

46:22. These are the sons of Rachel, whom she bore to Jacob: all the souls, fourteen.

46:23. The sons of Dan: Husim.

46:24. The sons of Nephthali: Jaziel and Guni, and Jeser and Sallem.

46:25. These are the sons of Bala, whom Laban gave to Rachel, his daughter: and these she bore to Jacob: all the souls, seven.

46:26. All the souls that went with Jacob into Egypt, and that came out of his thigh, besides his sons' wives, sixty-six.

46:27. And the sons of Joseph, that were born to him in the land of Egypt, two souls. All the souls of the house of Jacob, that entered into Egypt, were seventy.

46:28. And he sent Juda before him to Joseph, to tell him; and that he should meet him in Gessen.

46:29. And when he was come thither, Joseph made ready his chariot, and went up to meet his father in the same place: and seeing him, he fell upon his neck, and embracing him, wept.

46:30. And the father said to Joseph: Now shall I die with joy, because I have seen thy face, and leave thee alive.

46:31. And Joseph said to his brethren, and to all his father's house: I will go up, and will tell Pharaoh, and will say to him: My brethren, and my father's house, that were in the land of Chanaan, are come to me:

46:32. And the men are shepherds, and their occupation is to feed cattle; their flocks, and herds, and all they have, they have brought with them.

46:33. And when he shall call you, and shall say: What is your occupation?

46:34. You shall answer: We, thy servants, are shepherds, from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination.

Genesis Chapter 47

Jacob and his sons are presented before Pharaoh: he giveth them the land of Gessen. The famine forceth the Egyptians to sell all their possessions to the king.

47:1. Then Joseph went in and told Pharaoh, saying: My father and brethren, their sheep and their herds, and all that they possess, are come out of the land of Chanaan: and behold they stay in the land of Gessen.

47:2. Five men also, the last of his brethren, he presented before the king:

The last. . .xtremos. Some interpret this word of the chiefest, and most rightly: but Joseph seems rather to have chosen out such as had the meanest appearance, that Pharaoh might not think of employing them at court, with danger of their morals and religion.

47:3. And he asked them: What is your occupation? They answered: We, thy servants, are shepherds, both we and our fathers.

47:4. We are come to sojourn in thy land, because there is no grass for the flocks of thy servants, the famine being very grievous in the land of Chanaan: and we pray thee to give orders that we thy servants may be in the land of Gessen.

47:5. The king therefore said to Joseph: Thy father and thy brethren are come to thee.

47:6. The land of Egypt is before thee: and make them dwell in the best place, and give them the land of Gessen. And if thou knowest that there are industrious men among them, make them rulers over my cattle.

47:7. After this Joseph brought in his father to the king, and presented him before him: and he blessed him.

47:8. And being asked by him: How many are the days of the years of thy life?

47:9. He answered: The days of my pilgrimage are a hundred and thirty years, few, and evil, and they are not come up to the days of the pilgrimage of my fathers.

47:10. And blessing the king, he went out.

47:11. But Joseph gave a possession to his father and his brethren in Egypt, in the best place of the land, in Ramesses, as Pharaoh had commanded.

47:12. And he nourished them, and all his father's house, allowing food to every one.

47:13. For in the whole world there was want of bread, and a famine had oppressed the land, more especially of Egypt and Chanaan;

47:14. Out of which he gathered up all the money for the corn which they bought, and brought it in to the king's treasure.

47:15. And when the buyers wanted money, all Egypt came to Joseph, saying: Give us bread: why should we die in thy presence, having now no money?

47:16. And he answered them: Bring me your cattle, and for them I will give you food, if you have no money.

47:17. And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, and asses: and he maintained them that year for the exchange of their cattle.

47:18. And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: neither art thou ignorant that we have nothing now left but our bodies and our lands.

47:19. Why therefore shall we die before thy eyes? we will be thine, both we and our lands: buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned into a wilderness.

47:20. So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharaoh's hands:

47:21. And all its people from one end of the borders of Egypt, even to the other end thereof,

47:22. Except the land of the priests, which had been given them by the king: to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their possessions.

47:23. Then Joseph said to the people: Behold, as you see, both you and your lands belong to Pharaoh; take seed and sow the fields,

47:24. That you may have corn. The fifth part you shall give to the king; the other four you shall have for seed, and for food for your families and children.

47:25. And they answered: our life is in thy hand; only let my lord look favourably upon us, and we will gladly serve the king.

47:26. From that time unto this day, in the whole land of Egypt, the fifth part is paid to the kings, and it is become as a law, except the land of the priests, which was free from this covenant.

47:27. So Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it; and grew, and was multiplied exceedingly.

47:28. And he lived in it seventeen years: and all the days of his life came to a hundred and forty-seven years.

47:29. And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favour in thy sight, put thy hand under my thigh; and thou shalt shew me this kindness and truth, not to bury me in Egypt.

47:30. But I will sleep with my fathers, and thou shalt take me away out of this land, and bury me in the burying place of my ancestors. And Joseph answered him: I will do what thou hast commanded.

47:31. And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed's head.

To the bed's head. . .St. Paul, Heb. 11.21, following the Greek translation of the Septuagint, reads adored the top of his rod. Where note, that the same word in the Hebrew, according to the different pointing of it, signifies both a bed and a rod. And to verify both these sentences, we must understand that Jacob leaning on Joseph's rod adored, turning towards the head of his bed: which adoration, inasmuch as it was referred to God, was an absolute and sovereign worship: but inasmuch as it was referred to the rod of Joseph, as a figure of the sceptre, that is, of the royal dignity of Christ, was only an inferior and relative honour.

Genesis Chapter 48

Joseph visiteth his father in his sickness, who adopteth his two sons Manasses and Ephraim, and blesseth them, preferring the younger before the elder.

48:1. After these things, it was told Joseph that his father was sick; and he set out to go to him, taking his two sons Manasses and Ephraim.

48:2. And it was told the old man: Behold thy son Joseph cometh to thee. And being strengthened, he sat on his bed.

48:3. And when Joseph was come in to him, he said: God almighty appeared to me at Luza, which is in the land of Chanaan, and he blessed me,

48:4. And said: I will cause thee to increase and multiply, and I will make of thee a multitude of people: and I will give this land to thee, and to thy seed after thee for an everlasting possession.

48:5. So thy two sons, who were born to thee in the land of Egypt before I came hither to thee, shall be mine: Ephraim and Manasses shall be reputed to me as Ruben and Simeon.

48:6. But the rest whom thou shalt have after them, shall be thine, and shall be called by the name of their brethren in their possessions.

48:7. For, when I came out of Mesopotamia, Rachel died from me in the land of Chanaan in the very journey, and it was spring time: and I was going to Ephrata, and I buried her near the way of Ephrata, which by another name is called Bethlehem.

48:8. Then seeing his sons, he said to him: Who are these?

48:9. He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me, that I may bless them.

48:10. For Israel's eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he kissed and embraced them,

48:11. And said to his son: I am not deprived of seeing thee; moreover God hath shewn me thy seed.

48:12. And when Joseph had taken them from his father's lap, he bowed down with his face to the ground.

48:13. And he set Ephraim on his right hand, that is, towards the left hand of Israel; but Manasses on his left hand, to wit, towards his father's right hand, and brought them near to him.

48:14. But he, stretching forth his right hand, put it upon the head of Ephraim, the younger brother; and the left upon the head of Manasses, who was the elder, changing his hands.

48:15. And Jacob blessed the sons of Joseph, and said: God, in whose

sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day:

48:16. The angel that delivereth me from all evils, bless these boys: and let my name be called upon them, and the names of my fathers Abraham and Isaac; and may they grow into a multitude upon the earth.

48:17. And Joseph seeing that his father had put his right hand upon the head of Ephraim, was much displeased: and taking his father's hand, he tried to lift it from Ephraim's head, and to remove it to the head of Manasses.

48:18. And he said to his father: It should not be so, my father; for this is the firstborn, put thy right hand upon his head.

48:19. But he refusing, said: I know, my son, I know: and this also shall become a people, and shall be multiplied; but his younger brother shall be greater than he; and his seed shall grow into nations.

48:20. And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God do to thee as to Ephraim, and as to Manasses. And he set Ephraim before Manasses.

48:21. And he said to Joseph, his son: Behold I die, and God will be with you, and will bring you back into the land of your fathers.

48:22. I give thee a portion above thy brethren, which I took out of the hand of the Amorrhite with my sword and bow.

Genesis Chapter 49

Jacob's prophetic blessings of his twelve sons: his death.

49:1. And Jacob called his sons, and said to them: Gather yourselves together, that I may tell you the things that shall befall you in the last days.

49:2. Gather yourselves together, and hear, O ye sons of Jacob, hearken to Israel, your father:

49:3. Ruben, my firstborn, thou art my strength, and the beginning of my sorrow; excelling in gifts, greater in command.

My strength, etc. . . He calls him his strength, as being born whilst his father was in his full strength and vigour: he calls him the beginning of his sorrow, because cares and sorrows usually come on with the birth of children. Excelling in gifts, etc., because the firstborn had a title to a double portion, and to have the command over his brethren, which Ruben forfeited by his sin; being poured out as water, that is, spilt and lost.

49:4. Thou art poured out as water, grow thou not; because thou wentest up to thy father's bed, and didst defile his couch.

Grow thou not. . . This was not meant by way of a curse or imprecation; but by way of a prophecy foretelling that the tribe of Ruben should not inherit the pre-eminences usually annexed to the first birthright, viz., the double portion, the being prince or lord over the other brethren, and the priesthood: of which the double portion was given to Joseph, the princely office to Juda, and the priesthood to Levi.

49:5. Simeon and Levi brethren: vessels of iniquity waging war.

49:6. Let not my soul go into their counsel, nor my glory be in their assembly: because in their fury they slew a man, and in their self-will they undermined a wall.

Slew a man,. . . viz., Sicheem the son of Hemor, with all his people, Gen. 34.; mystically and prophetically it alludes to Christ, whom their posterity, viz., the priests and the scribes, put to death.

49:7. Cursed be their fury, because it was stubborn: and their wrath, because it was cruel: I will divide them in Jacob, and will scatter them in Israel.

49:8. Juda, thee shall thy brethren praise: thy hand shall be on the necks of thy enemies; the sons of thy father shall bow down to thee.

49:9. Juda is a lion's whelp: to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness, who shall rouse him?

A lion's whelp, etc. . . This blessing of Juda foretelleth the strength of his tribe, the fertility of his inheritance; and principally that the sceptre and legislative power should not be utterly taken away from his race till about the time of the coming of Christ: as in effect it never was: which is a demonstration against the modern Jews, that the Messiah is long since come; for the sceptre has long since been utterly taken away from Juda.

49:10. The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations.

49:11. Tying his foal to the vineyard, and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape.

49:12. His eyes are more beautiful than wine, and his teeth whiter than milk.

49:13. Zabulon shall dwell on the seashore, and in the road of ships, reaching as far as Sidon.

49:14. Issachar shall be a strong ass, lying down between the borders.

49:15. He saw rest that it was good: and the land that it was excellent: and he bowed his shoulder to carry, and became a servant under tribute.

49:16. Dan shall judge his people like another tribe in Israel.

Dan shall judge, etc. . . This was verified in Samson, who was of the tribe of Dan, and began to deliver Israel. Judges 13.5. But as this deliverance was but temporal and very imperfect, the holy patriarch (ver. 18) aspires after another kind of deliverer, saying: I will look for thy salvation, O Lord.

49:17. Let Dan be a snake in the way, a serpent in the path, that biteth the horse's heels, that his rider may fall backward.

49:18. I will look for thy salvation, O Lord.

49:19. Gad, being girded, shall fight before him: and he himself shall be girded backward.

Gad being girded, etc. . . It seems to allude to the tribe of Gad; when after they had received for their lot the land of Galaad, they marched in arms before the rest of the Israelites, to the conquest of the land of Chanaan: from whence they afterwards returned loaded with spoils. See Jos. 4. and 12.

49:20. Aser, his bread shall be fat, and he shall yield dainties to kings.

49:21. Nephthali, a hart let loose, and giving words of beauty.

49:22. Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall;

Run to and fro, etc. . . To behold his beauty; whilst his envious brethren turned their darts against him, etc.

49:23. But they that held darts, provoked him, and quarrelled with him, and envied him.

49:24. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel.

His bow rested upon the strong, etc. . . That is, upon God, who was his strength: who also loosed his bands, and brought him out of prison to be the pastor, that is, the feeder and ruler of Egypt, and the stone, that is, the rock and support of Israel.

49:25. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb.

49:26. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come: may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

The blessings of thy father, etc. . . That is, thy father's blessings are made more prevalent and effectual in thy regard, by the additional strength they receive from his inheriting the blessings of his

progenitors Abraham and Isaac. The desire of the everlasting hills, etc. . . These blessings all looked forward towards Christ, called the desire of the everlasting hills, as being longed for, as it were, by the whole creation. Mystically, the patriarchs and prophets are called the everlasting hills, by reason of the eminence of their wisdom and holiness. The Nazarite. . . This word signifies one separated; and agrees to Joseph, as being separated from, and more eminent than, his brethren. As the ancient Nazarites were so called from their being set aside for God, and vowed to him.

49:27. Benjamin a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.

49:28. All these are the twelve tribes of Israel: these things their father spoke to them, and he blessed every one with their proper blessings.

49:29. And he charged them, saying: I am now going to be gathered to my people: bury me with my fathers in the double cave, which is in the field of Ephron the Hethite,

To be gathered to my people. . . That is, I am going to die, and so to follow my ancestors that are gone before me, and to join their company in another world.

49:30. Over against Mambre, in the land of Chanaan, which Abraham bought together with the field, of Ephron the Hethite, for a possession to bury in.

49:31. There they buried him, and Sara his wife: there was Isaac buried with Rebecca, his wife: there also Lia doth lie buried.

49:32. And when he had ended the commandments, wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his people.

Genesis Chapter 50

The mourning for Jacob, and his interment. Joseph's kindness towards his brethren. His death.

50:1. And when Joseph saw this, he fell upon his father's face, weeping and kissing him.

50:2. And he commanded his servants, the physicians, to embalm his father.

50:3. And while they were fulfilling his commands, there passed forty days: for this was the manner with bodies that were embalmed, and Egypt mourned for him seventy days.

50:4. And the time of the mourning being expired, Joseph spoke to the family of Pharaoh: If I have found favour in your sight, speak in the ears of Pharaoh:

50:5. For my father made me swear to him, saying: Behold I die; thou shalt bury me in my sepulchre which I have digged for myself in the land of Chanaan. So I will go up and bury my father, and return.

50:6. And Pharao said to him: Go up and bury thy father according as he made thee swear.

50:7. So he went up, and there went with him all the ancients of Pharao's house, and all the elders of the land of Egypt.

50:8. And the house of Joseph with his brethren, except their children, and their flocks and herds, which they left in the land of Gessen.

50:9. He had also in his train chariots and horsemen: and it was a great company.

50:10. And they came to the threshing floor of Atad, which is situated beyond the Jordan: where celebrating the exequies with a great and vehement lamentation, they spent full seven days.

50:11. And when the inhabitants of Chanaan saw this, they said: This is a great mourning to the Egyptians. And therefore the name of that place was called, The mourning of Egypt.

50:12. So the sons of Jacob did as he had commanded them.

50:13. And carrying him into the land of Chanaan, they buried him in the double cave, which Abraham had bought together with the field for a possession of a burying place, of Ehpron, the Hethite, over against Mambre.

50:14. And Joseph returned into Egypt with his brethren, and all that were in his company, after he had buried his father.

50:15. Now he being dead, his brethren were afraid, and talked one with another: Lest perhaps he should remember the wrong he suffered, and requite us all the evil that we did to him.

50:16. And they sent a message to him, saying: Thy father commanded us before he died,

50:17. That we should say thus much to thee from him: I beseech thee to forget the wickedness of thy brethren, and the sin and malice they practised against thee: we also pray thee, to forgive the servants of the God of thy father this wickedness. And when Joseph heard this, he wept.

50:18. And his brethren came to him; and worshipping prostrate on the ground, they said: We are thy servants.

50:19. And he answered them: Fear not: can we resist the will of God?

50:20. You thought evil against me: but God turned it into good, that he might exalt me, as at present you see, and might save many people.

50:21. Fear not: I will feed you and your children. And he comforted

them, and spoke gently and mildly.

50:22. And he dwelt in Egypt with all his father's house; and lived a hundred and ten years. And he saw the children of Ephraim to the third generation. The children also of Machir, the sons of Manasses, were born on Joseph's knees.

50:23. After which he told his brethren: God will visit you after my death, and will make you go up out of this land, to the land which he swore to Abraham, Isaac, and Jacob.

50:24. And he made them swear to him, saying: God will visit you, carry my bones with you out of this place:

50:25. And he died, being a hundred and ten years old. And being embalmed, he was laid in a coffin in Egypt.

THE BOOK OF EXODUS

The Second Book of Moses is called EXODUS, from the Greek word EXODOS, which signifies going out: because it contains the history of the going out of the children of Israel out of Egypt. The Hebrews, from the words with which it begins, call it VEELLE SEMOTH: These are the names. It contains transactions for 145 years; that is, from the death of Joseph to the erecting of the tabernacle.

Exodus Chapter 1

The Israelites are multiplied in Egypt. They are oppressed by a new king, who commandeth all their male children to be killed.

1:1. These are the names of the children of Israel, that went into Egypt with Jacob: they went in every man with his household:

1:2. Ruben, Simeon, Levi, Juda,

1:3. Issachar, Zabulon, and Benjamin,

1:4. Dan, and Nephthali, Gad and Aser.

1:5. And all the souls that came out of Jacob's thigh, were seventy: but Joseph was in Egypt.

1:6. After he was dead, and all his brethren, and all that generation,

1:7. The children of Israel increased, and sprung up into multitudes, and growing exceedingly strong they filled the land.

1:8. In the mean time there arose a new king over Egypt, that knew not

Joseph:

1:9. And he said to his people: Behold the people of the children of Israel are numerous and stronger than we.

1:10. Come let us wisely oppress them, lest they multiply: and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land.

1:11. Therefore he set over them masters of the works, to afflict them with burdens: and they built for Pharaoh cities of tabernacles, Phithom, and Ramesses.

Of tabernacles. . .Or, of storehouses.

1:12. But the more they oppressed them, the more they were multiplied and increased.

1:13. And the Egyptians hated the children of Israel, and afflicted them and mocked them:

1:14. And they made their life bitter with hard works in clay and brick, and with all manner of service, wherewith they were overcharged in the works of the earth.

1:15. And the king of Egypt spoke to the midwives of the Hebrews: of whom one was called Sephora, the other Phua,

1:16. Commanding them: When you shall do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man child, kill it: if a woman, keep it alive.

1:17. But the midwives feared God, and did not do as the king of Egypt had commanded, but saved the men children.

1:18. And the king called for them and said: What is it that you meant to do, that you would save the men children?

1:19. They answered: The Hebrew women are not as the Egyptian women: for they themselves are skilful in the office of a midwife; and they are delivered before we come to them.

1:20. Therefore God dealt well with the midwives: and the people multiplied and grew exceedingly strong.

1:21. And because the midwives feared God, he built them houses.

Because the midwives feared God, etc. . .The midwives were rewarded, not for their lie, which was a venial sin; but for their fear of God, and their humanity: but this reward was only temporal, in building them houses, that is, in establishing and enriching their families.

1:22. Pharaoh therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.

Exodus Chapter 2

Moses is born and exposed on the bank of the river; where he is taken up by the daughter of Pharaoh, and adopted for her son. He killeth an Egyptian, and fleeth into Madian; where he marrieth a wife.

2:1. After this there went a man of the house of Levi; and took a wife of his own kindred.

2:2. And she conceived, and bore a son: and seeing him a goodly child, hid him three months.

2:3. And when she could hide him no longer, she took a basket made of bulrushes, and daubed it with slime and pitch: and put the little babe therein, and laid him in the sedges by the river's brink,

2:4. His sister standing afar off, and taking notice what would be done.

2:5. And behold the daughter of Pharaoh came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in the sedges she sent one of her maids for it: and when it was brought,

2:6. She opened it, and seeing within it an infant crying, having compassion on it, she said: This is one of the babes of the Hebrews.

2:7. And the child's sister said to her: Shall I go, and call to thee a Hebrew woman, to nurse the babe?

2:8. She answered: Go. The maid went and called her mother.

2:9. And Pharaoh's daughter said to her: Take this child, and nurse him for me: I will give thee thy wages. The woman took and nursed the child: and when he was grown up, she delivered him to Pharaoh's daughter.

2:10. And she adopted him for a son, and called him Moses, saying: Because I took him out of the water.

Moses. . .Or Moyses, in the Egyptian tongue, signifies one taken or saved out of the water.

2:11. In those days, after Moses was grown up, he went out to his brethren: and saw their affliction, and an Egyptian striking one of the Hebrews, his brethren.

2:12. And when he had looked about this way and that way, and saw no one there, he slew the Egyptian and hid him in the sand.

He slew the Egyptian. . .This he did by a particular inspiration of God; as a prelude to his delivering the people from their oppression and bondage. He thought, says St. Stephen, Acts 7.25, that his brethren understood that God by his hand would save them. But such particular and extraordinary examples are not to be imitated.

2:13. And going out the next day, he saw two Hebrews quarrelling: and he said to him that did the wrong: Why strikest thou thy neighbour?

2:14. But he answered: Who hath appointed thee prince and judge over us? wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this come to be known?

2:15. And Pharaoh heard of this word, and sought to kill Moses: but he fled from his sight, and abode in the land of Madian, and he sat down by a well.

Madian. . .A city and country of Arabia, which took its name from Madian the son of Abraham, by Cetura, and was peopled by his posterity.

2:16. And the priest of Madian had seven daughters, who came to draw water: and when the troughs were filled, desired to water their father's flocks.

2:17. And the shepherds came and drove them away: and Moses arose, and defending the maids, watered their sheep.

2:18. And when they returned to Raguel their father, he said to them: Why are ye come sooner than usual?

Raguel. . .He had two names, being also called Jethro, as appears from the first verse of the following chapter.

2:19. They answered: A man of Egypt delivered us from the hands of the shepherds: and he drew water also with us, and gave the sheep to drink.

2:20. But he said: Where is he? why have you let the man go? call him that he may eat bread.

2:21. And Moses swore that he would dwell with him. And he took Sephora his daughter to wife:

2:22. And she bore him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bore another, whom he called Eliezer, saying: For the God of my father, my helper, hath delivered me out of the hand of Pharaoh.

Gersam. . .Or Gershom. This name signifies a stranger there: as Eliezer signifies the help of God.

2:23. Now after a long time the king of Egypt died: and the children of Israel groaning, cried out because of the works: and their cry went up unto God from the works.

2:24. And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and Jacob.

2:25. And the Lord looked upon the children of Israel, and he knew them.

Knew them. . .That is, he had respect to them, he cast a merciful eye upon them.

Exodus Chapter 3

God appeareth to Moses in a bush, and sendeth him to deliver Israel.

3:1. Now Moses fed the sheep of Jethro, his father in law, the priest of Madian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb.

3:2. And the Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire, and was not burnt.

The Lord appeared. . . That is, an angel representing God, and speaking in his name.

3:3. And Moses said: I will go, and see this great sight, why the bush is not burnt.

3:4. And when the Lord saw that he went forward to see, he called to him out of the midst of the bush. and said: Moses, Moses. And he answered: Here I am.

3:5. And he said: Come not nigh hither, put off the shoes from thy feet; for the place, whereon thou standest, is holy ground.

3:6. And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he durst not look at God.

3:7. And the Lord said to him: I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works;

3:8. And knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite.

3:9. For the cry of the children of Israel is come unto me: and I have seen their affliction, wherewith they are oppressed by the Egyptians.

3:10. But come, and I will send thee to Pharao, that thou mayst bring forth my people, the children of Israel, out of Egypt.

3:11. And Moses said to God: Who am I that I should go to Pharao, and should bring forth the children of Israel out of Egypt?

3:12. And he said to him: I will be with thee; and this thou shalt have for a sign that I have sent thee: When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain.

3:13. Moses said to God: Lo, I shall go to the children of Israel, and

say to them: The God of your fathers hath sent me to you. If they shall say to me: What is his name? What shall I say to them?

3:14. God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you.

I am who am. . . That is, I am being itself, eternal, self-existent, independent, infinite; without beginning, end, or change; and the source of all other beings.

3:15. And God said again to Moses: Thus shalt thou say to the children of Israel: The Lord God of your fathers the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you; this is my name for ever, and this is my memorial unto all generations.

3:16. Go and gather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited you; and I have seen all that hath befallen you in Egypt.

3:17. And I have said the word to bring you forth out of the affliction of Egypt, into the land of the Chanaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite, to a land that floweth with milk and honey.

3:18: And they shall hear thy voice; and thou shalt go in, thou and the ancients of Israel, to the king of Egypt, and thou shalt say to him: The Lord God of the Hebrews hath called us; we will go three days' journey into the wilderness, to sacrifice unto the Lord our God.

3:19. But I know that the king of Egypt will not let you go, but by a mighty hand.

3:20. For I will stretch forth my hand, and will strike Egypt with all my wonders which I will do in the midst of them: after these he will let you go.

3:21. And I will give favour to this people, in the sight of the Egyptians: and when you go forth, you shall not depart empty:

3:22. But every woman shall ask of her neighbour, and of her that is in her house, vessels of silver and of gold, and raiment: and you shall put them on your sons and daughters, and shall spoil Egypt.

Shall spoil, etc. . . That is, you shall strip, and take away the goods of the Egyptians. This was not authorizing theft or injustice; but was a just disposal made by Him, who is the great lord and master of all things, in order to pay the children of Israel some part of what was due to them from the Egyptians for their labours.

Exodus Chapter 4

Moses is empowered to confirm his mission with miracles: his brother Aaron is appointed to assist him.

4:1. Moses answered, and said: They will not believe me, nor hear my voice, but they will say: The Lord hath not appeared to thee.

4:2. Then he said to him: What is that thou holdest in thy hand? He answered: A rod.

4:3. And the Lord said: Cast it down upon the ground. He cast it down, and it was turned into a serpent, so that Moses fled from it.

4:4. And the Lord said: Put out thy hand, and take it by the tail. He put forth his hand, and took hold of it, and it was turned into a rod.

4:5. That they may believe, saith he, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

4:6. And the Lord said again: Put thy hand into thy bosom. And when he had put it into his bosom, he brought it forth leprous as snow.

4:7. And he said: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh.

4:8. If they will not believe thee, saith he, nor hear the voice of the former sign, they will believe the word of the latter sign.

4:9. But if they will not even believe these two signs, nor hear thy voice: take of the river water, and pour it out upon the dry land, and whatsoever thou drawest out of the river, shall be turned into blood.

4:10. Moses said: I beseech thee, Lord, I am not eloquent from yesterday and the day before; and since thou hast spoken to thy servant, I have more impediment and slowness of tongue.

4:11. The Lord said to him: Who made man's mouth? or who made the dumb and the deaf, the seeing and the blind? did not I?

4:12. Go therefore, and I will be in thy mouth; and I will teach thee what thou shalt speak.

4:13. But he said: I beseech thee, Lord, send whom thou wilt send.

4:14. The Lord being angry at Moses, said: Aaron the Levite is thy brother, I know that he is eloquent: behold he cometh forth to meet thee, and seeing thee, shall be glad at heart.

4:15. Speak to him, and put my words in his mouth: and I will be in thy mouth, and in his month, and will shew you what you must do.

4:16. He shall speak in thy stead to the people, and shall be thy mouth: but thou shalt be to him in those things that pertain to God.

4:17. And take this rod in thy hand. wherewith thou shalt do the signs.

4:18. Moses went his way, and returned to Jethro his father in law, and said to him; I will go and return to my brethren into Egypt, that I may see if they be yet alive. And Jethro said to him: Go in peace.

4:19. And the Lord said to Moses, in Madian: Go, and return into Egypt; for they are all dead that sought thy life.

4:20. Moses therefore took his wife, and his sons, and set them upon an ass; and returned into Egypt, carrying the rod of God in his hand.

4:21. And the Lord said to him as he was returning into Egypt: See that thou do all the wonders before Pharaoh, which I have put in thy hand: I shall harden his heart, and he will not let the people go.

I shall harden, etc. . .Not by being the efficient cause of his sin; but by withdrawing from him, for his just punishment, the dew of grace that might have softened his heart; and so suffering him to grow harder and harder.

4:22. And thou shalt say to him: Thus saith the Lord: Israel is my son, my firstborn.

4:23. I have said to thee: Let my son go, that he may serve me, and thou wouldst not let him go: behold I will kill thy son, thy firstborn.

4:24. And when he was in his journey, in the inn, the Lord met him, and would have killed him.

The Lord met him, and would have killed him. . .This was an angel representing the Lord, who treated Moses in this manner, for having neglected the circumcision of his younger son; which his wife understanding, circumcised her child upon the spot, upon which the angel let Moses go.

4:25. Immediately Sephora took a very sharp stone, and circumcised the foreskin of her son, and touched his feet, and said: A bloody spouse art thou to me.

4:26. And he let him go after she had said: A bloody spouse art thou to me, because of the circumcision.

4:27. And the Lord said to Aaron: Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him.

4:28. And Moses told Aaron all the words of the Lord, by which he had sent him, and the signs that he had commanded.

4:29. And they came together, and they assembled all the ancients of the children of Israel.

4:30. And Aaron spoke all the words which the Lord had said to Moses: and he wrought the signs before the people.

4:31. And the people believed. And they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction: and falling down they adored.

Pharao refuseth to let the people go. They are more oppressed.

5:1. After these things, Moses and Aaron went in, and said to Pharao: Thus saith the Lord God of Israel: Let my people go, that they may sacrifice to me in the desert.

5:2. But he answered: Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go.

5:3. And they said: The God of the Hebrews hath called us, to go three days' journey into the wilderness, and to sacrifice to the Lord our God; lest a pestilence or the sword fall upon us.

5:4. The king of Egypt said to them: Why do you Moses and Aaron draw off the people from their works? Get you gone to your burdens.

5:5. And Pharao said: The people of the land are numerous; you see that the multitude is increased; how much more if you give them rest from their works?

5:6. Therefore he commanded the same day the overseers of the works, and the task-masters of the people, saying:

5:7. You shall give straw no more to the people to make brick, as before; but let them go and gather straw.

5:8. And you shall lay upon them the task of bricks, which they did before; neither shall you diminish any thing thereof, for they are idle, and therefore they cry. saying: Let us go and sacrifice to our God.

5:9. Let them be oppressed with works, and let them fulfil them; that they may not regard lying words.

5:10. And the overseers of the works, and the taskmasters, went out and said to the people: Thus saith Pharao: I allow you no straw;

5:11. Go, and gather it where you can find it; neither shall any thing of your work be diminished.

5:12. And the people was scattered through all the land of Egypt to gather straw.

5:13. And the overseers of the works pressed them, saying: Fulfil your work every day, as before ye were wont to do, when straw was given you.

5:14. And they that were over the works of the children of Israel, were scourged by Pharao's taskmasters, saying: Why have you not made up the task of bricks, both yesterday and to day, as before?

5:15. And the officers of the children of Israel came, and cried out to Pharao, saying: Why dealest thou so with thy servants?

5:16. Straw is not given us, and bricks are required of us as before; behold we, thy servants, are beaten with whips, and thy people is

unjustly dealt withal.

5:17. And he said: You are idle, and therefore you say: Let us go and sacrifice to the Lord.

5:18: Go therefore and work: straw shall not be given you, and you shall deliver the accustomed number of bricks.

5:19. And the officers of the children of Israel saw that they were in evil case, because it was said to them: There shall not a whit be diminished of the bricks for every day.

5:20. And they met Moses and Aaron, who stood over against them as they came out from Pharaoh:

5:21. And they said to them: The Lord see and judge, because you have, made our savour to stink before Pharaoh and his servants, and you have given him a sword, to kill us.

5:22. And Moses returned to the Lord, and said: Lord, why hast thou afflicted this people? wherefore hast thou sent me?

5:23. For since the time that I went in to Pharaoh to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

Exodus Chapter 6

God reneweth his promise. The genealogies of Ruben, Simon and Levi, down to Moses and Aaron.

6;1. And the Lord said to Moses: Now thou shalt see what I will do to Pharaoh: for by a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land.

6:2. And the Lord spoke to Moses, saying: I am the Lord

6:3. That appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty: and my name ADONAI I did not shew them.

My name Adonai. . . The name, which is in the Hebrew text, is that most proper name of God, which signifieth his eternal, self-existent being, Ex. 3.14, which the Jews out of reverence never pronounce; but, instead of it, whenever it occurs in the Bible, they read Adonai, which signifies the Lord; and, therefore, they put the points or vowels, which belong to the name Adonai, to the four letters of that other ineffable name Jod, He, Vau, He. Hence some moderns have framed the name Jehovah, unknown to all the ancients, whether Jews or Christians; for the true pronunciation of the name, which is in the Hebrew text, by long disuse, is now quite lost.

6:4. And I made a covenant with them, to give them the land of Chanaan, the land of their pilgrimage wherein they were strangers.

6:5. I have heard the groaning of the children of Israel, wherewith the

Egyptians have oppressed them: and I have remembered my covenant.

6:6. Therefore say to the children of Israel: I am the Lord who will bring you out from the work-prison of the Egyptians, and will deliver you from bondage: and redeem you with a high arm, and great judgments.

6:7. And I will take you to myself for my people, I will be your God: and you shall know that I am the Lord your God, who brought you out from the work-prison of the Egyptians:

6:8. And brought you into the land, concerning which I lifted up my hand to give it to Abraham, Isaac, and Jacob: and I will give it you to possess: I am the Lord.

6:9. And Moses told all this to the children of Israel: but they did not hearken to him, for anguish of spirit, and most painful work.

6:10. And the Lord spoke to Moses, saying:

6:11. Go in, and speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land.

6:12. Moses answered before the Lord: Behold the children of Israel do not hearken to me: and how will Pharaoh hear me, especially as I am of uncircumcised lips?

Uncircumcised lips. . . So he calls the defect he had in his words, or utterance.

6:13. And the Lord spoke to Moses and Aaron, and he gave them a charge unto the children of Israel, and unto Pharaoh the king of Egypt, that they should bring forth the children of Israel out of the land of Egypt.

6:14. These are the heads of their houses by their families. The sons of Ruben the firstborn of Israel: Henoah and Phallu, Hesron and Charmi.

6:15. These are the kindreds of Ruben. The sons of Simeon, Jamuel and Jamin, and Ahod, and Jachin, and Soar, and Saul the son of a Chanaanitess: these are the families of Simeon.

6:16. And these are the names of the sons of Levi by their kindreds: Gerson, and Caath, and Merari. And the years of the life of Levi were a hundred and thirty-seven.

6:17. The sons of Gerson: Lobni and Semei, by their kindreds.

6:18. The sons of Caath: Amram, and Isaac, and Hebron and Oziel. And the years of Caath's life, were a hundred and thirty-three.

6:19. The sons of Merari: Moholi and Musi. These are the kindreds of Levi by their families.

6:20. And Amram took to wife Jochabed his aunt by the father's side: and she bore him Aaron and Moses. And the years of Amram's life, were a hundred and thirty-seven.

6:21. The sons also of Isaar: Core, and Nepheg, and Zechri.

6:22. The sons also of Oziel: Mizael, and Elizaphan, and Sethri.

6:23. And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bore him Nadab, and Abiu, and Eleazar, and Ithamar.

6:24. The sons also of Core: Aser, and Elcana, and Abiasaph. These are the kindreds of the Corites.

6:25. But Eleazar the son of Aaron took a wife of the daughters of Phutiel: and she bore him Phinees. These are the heads of the Levitical families by their kindreds.

6:26. These are Aaron and Moses, whom the Lord commanded to bring forth the children of Israel out of the land of Egypt by their companies.

6:27. These are they that speak to Pharao, king of Egypt, in order to bring out the children of Israel from Egypt: these are that Moses and Aaron,

6:28. In the day when the Lord spoke to Moses in the land of Egypt.

6:29. And the Lord spoke to Moses, saying: I am the Lord; speak thou to Pharao, king of Egypt, all that I say to thee.

6:30. And Moses said before the Lord: Lo I am of uncircumcised lips, how will Pharao hear me?

Exodus Chapter 7

Moses and Aaron go into Pharao: they turn the rod into a serpent; and the waters of Egypt into blood, which was the first plague. The magicians do the like, and Pharao's heart is hardened.

7:1. And the Lord said to Moses: Behold, I have appointed thee the god of Pharao; and Aaron, thy brother, shall be thy prophet.

The god of Pharao. . .Viz., to be his judge; and to exercise a divine power, as God's instrument, over him and his people.

7:2. Thou shalt speak to him all that I command thee; and he shall speak to Pharao, that he let the children of Israel go out of his land.

7:3. But I shall harden his heart, and shall multiply my signs and wonders in the land of Egypt.

I shall harden, etc. . .not by being the efficient cause of his hardness of heart, but by permitting it; and by withdrawing grace from him, in punishment of his malice; which alone was the proper cause of his being hardened.

7:4. And he will not hear you: and I will lay my hand upon Egypt, and will bring forth my army and my people, the children of Israel, out of

the land of Egypt, by very great judgments.

7:5. And the Egyptians shall know that I am the Lord, who have stretched forth my hand upon Egypt, and have brought forth the children of Israel out of the midst of them.

7:6. And Moses and Aaron did as the Lord had commanded; so did they.

7:7. And Moses was eighty years old, and Aaron eighty-three, when they spoke to Pharaoh.

7:8. And the Lord said to Moses and Aaron:

7:9. When Pharaoh shall say to you, Shew signs; thou shalt say to Aaron: Take thy rod, and cast it down before Pharaoh, and it shall be turned into a serpent.

7:10. So Moses and Aaron went in unto Pharaoh, and did as the Lord had commanded. And Aaron took the rod before Pharaoh and his servants, and it was turned into a serpent.

7:11. And Pharaoh called the wise men and the magicians; and they also by Egyptian enchantments and certain secrets, did in like manner.

Magicians. . . Jannes, and Mambres, or Jambres, 2 Tim. 3.8.

7:12. And they every one cast down their rods, and they were turned into serpents: but Aaron's rod devoured their rods.

7:13. And Pharaoh's heart was hardened, and he did not hearken to them, as the Lord had commanded.

7:14. And the Lord said to Moses: Pharaoh's heart is hardened, he will not let the people go.

7:15. Go to him in the morning, behold he will go out to the waters: and thou shalt stand to meet him on the ' bank of the river: and thou shalt take in thy hand the rod that was turned into a serpent.

7:16. And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Let my people go to sacrifice to me in the desert: and hitherto thou wouldst not hear.

7:17. Thus therefore saith the Lord: In this thou shalt know that I am the Lord: behold I will strike with the rod, that is in my hand, the water of the river, and it shall be turned into blood.

7:18: And the fishes that are in the river, shall die, and the waters shall be corrupted, and the Egyptians shall be afflicted when they drink the water of the river.

7:19. The Lord also said to Moses: Say to Aaron, Take thy rod; and stretch forth thy hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of waters, that they may be turned into blood: and let blood be in all the land of Egypt, both in vessels of wood and of stone.

7:20. And Moses and Aaron did as the Lord had commanded: and lifting up the rod, he struck the water of the river before Pharaoh and his servants: and it was turned into blood.

7:21. And the fishes that were in the river died; and the river corrupted, and the Egyptians could not drink the water of the river, and there was blood in all the land of Egypt.

7:22. And the magicians of the Egyptians with their enchantments did in like manner; and Pharaoh's heart was hardened, neither did he hear them, as the Lord had commanded.

7:23. And he turned himself away, and went into his house, neither did he set his heart to it this time also.

7:24. And all the Egyptians dug round about the river for water to drink; for they could not drink of the water of the river.

7:25. And seven days were fully ended, after that the Lord struck the river.

Exodus Chapter 8

The second plague is of frogs: Pharaoh promiseth to let the Israelites go, but breaketh his promise. The third plague is of sciniphs. The fourth is of flies. Pharaoh again promiseth to dismiss the people, but doth it not.

8:1. And the Lord said to Moses: Go in to Pharaoh, and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

8:2. But if thou wilt not let them go, behold I will strike all thy coasts with frogs.

8:3. And the river shall bring forth an abundance of frogs; which shall come up and enter into thy house, and thy bedchamber, and upon thy bed, and into the houses of thy servants, and to thy people, and into thy ovens, and into the remains of thy meats:

8:4. And the frogs shall come in to thee, and to thy people, and to all thy servants.

8:5. And the Lord said to Moses: Say to Aaron: Stretch forth thy hand upon the streams, and upon the rivers and the pools, and bring forth frogs upon the land of Egypt.

8:6. And Aaron stretched forth his hand upon the waters of Egypt, and the frogs came up, and covered the land of Egypt.

8:7. And the magicians also, by their enchantments, did in like manner, and they brought forth frogs upon the land of Egypt.

8:8. But Pharaoh called Moses and Aaron, and said to them: Pray ye to the Lord to take away the frogs from me and from my people; and I will

let the people go to sacrifice to the Lord.

Pray ye to the Lord, etc. . .By this it appears, that though the magicians, by the help of the devil, could bring frogs, yet they could not take them away: God being pleased to abridge in this the power of Satan. So we see they could not afterwards produce the lesser insects; and in this restraint of the power of the devil, were forced to acknowledge the finger of God.

8:9. And Moses said to Pharaoh: Set me a time when I shall pray for thee, and for thy servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people; and may remain only in the river.

8:10. And he answered: To morrow. But he said: I will do according to thy word; that thou mayest know that there is none like to the Lord our God.

8:11. And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people; and shall remain only in the river.

8:12. And Moses and Aaron went forth from Pharaoh: and Moses cried to the Lord for the promise, which he had made to Pharaoh concerning the frogs.

8:13. And the Lord did according to the word of Moses: and the frogs died out of the houses, and out of the villages, and out of the fields:

8:14. And they gathered them together into immense heaps, and the land was corrupted.

8:15. And Pharaoh seeing that rest was given, hardened his own heart, and did not hear them, as the Lord had commanded.

Pharaoh hardened his own heart. . .By this we see that Pharaoh was himself the efficient cause of his heart being hardened, and not God.--See the same repeated in ver. 32. Pharaoh hardened his heart at this time also: likewise chap. 9.7, 35, and chap. 13.15.

8:16. And the Lord said to Moses: Say to Aaron: Stretch forth thy rod, and strike the dust of the earth; and may there be sciniphs in all the land of Egypt.

Sciniphs. . .Or Cinifs, Hebrew Chinnim, small flying insects, very troublesome both to men and beast.

8:17. And they did so. And Aaron stretched forth his hand, holding the rod; and he struck the dust of the earth, and there came sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through all the land of Egypt.

8:18: And the magicians with their enchantments practised in like manner, to bring forth sciniphs, and they could not: and there were sciniphs as well on men as on beasts.

8:19. And the magicians said to Pharaoh: This is the finger of God. And

Pharao's heart was hardened, and he hearkened not unto them, as the Lord had commanded.

8:20. The Lord also said to Moses: Arise early, and stand before Pharao; for he will go forth to the waters: and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

8:21. But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses, all kind of flies: and the houses of the Egyptians shall be filled with flies of divers kinds, and the whole land wherein they shall be.

8:22. And I will make the land of Gessen wonderful in that day, so that flies shall not be there: and thou shalt know that I am the Lord in the midst of the earth.

8:23. And I will put a division between my people and thy people: to morrow shall this sign be.

8:24. And the Lord did so. And there came a very grievous swarm of flies into the houses of Pharao and of his servants, and into all the land of Egypt: and the land was corrupted by this kind of flies.

8:25. And Pharao called Moses and Aaron, and said to them: Go and sacrifice to your God in this land.

8:26. And Moses said: It cannot be so: for we shall sacrifice the abominations of the Egyptians to the Lord our God: now if we kill those things which the Egyptians worship, in their presence, they will stone us.

The abominations, etc. . . That is, the things they worship for Gods: oxen, rams, etc. It is the usual style of the scriptures to call all idols and false gods, abominations, to signify how much the people of God ought to detest and abhor them.

8:27. We will go three days' journey into the wilderness; and we will sacrifice to the Lord our God, as he hath commanded us.

8:28. And Pharao said: I will let you go to sacrifice to the Lord your God in the wilderness, but go no farther: pray for me.

8:29. And Moses said: I will go out from thee, and will pray to the Lord: and the flies shall depart from Pharao, and from his servants, and from his people to morrow: but do not deceive any more, in not letting the people go to sacrifice to the Lord.

8:30. So Moses went out from Pharao, and prayed to the Lord.

8:31. And he did according to his word: and he took away the flies from Pharao, and from his servants, and from his people: there was not left so much as one.

8:32. And Pharao's heart was hardened, so that neither this time would he let the people go.

Exodus Chapter 9

The fifth plague is a murrain among the cattle. The sixth, of boils in men and beasts. The seventh, of hail. Pharaoh promiseth again to let the people go, and breaketh his word.

9:1. And the Lord said to Moses: Go in to Pharaoh, and speak to him: Thus saith the Lord God of the Hebrews: Let my people go to sacrifice to me.

9:2. But if thou refuse, and withhold them still:

9:3. Behold my hand shall be upon thy fields; and a very grievous murrain upon thy horses, and asses, and camels, and oxen, and sheep.

9:4. And the Lord will make a wonderful difference between the possessions of Israel and the possessions of the Egyptians, that nothing at all shall die of those things that belong to the children of Israel.

9:5. And the Lord appointed a time, saying: To morrow will the Lord do this thing in the land.

9:6. The Lord therefore did this thing the next day: and all the beasts of the Egyptians died, but of the beasts of the children of Israel there died not one.

All the beasts. . . That is, many of all kinds.

9:7. And Pharaoh sent to see; and there was not any thing dead of that which Israel possessed. And Pharaoh's heart was hardened, and he did not let the people go.

9:8. And the Lord said to Moses and Aaron: Take to you handfuls of ashes out of the chimney, and let Moses sprinkle it in the air in the presence of Pharaoh.

9:9. And be there dust upon all the land of Egypt: for there shall be boils and swelling blains both in men and beasts, in the whole land of Egypt.

9:10. And they took ashes out of the chimney, and stood before Pharaoh, and Moses sprinkled it in the air; and there came boils with swelling blains in men and beasts.

9:11. Neither could the magicians stand before Moses, for the boils that were upon them, and in all the land of Egypt.

9:12. And the Lord hardened Pharaoh's heart, and he hearkened not unto them, as the Lord had spoken to Moses.

Hardened, etc. . . See the annotations above, chap. 4.21, chap. 7.3, and chap. 8.15.

9:13. And the Lord said to Moses: Arise in the morning, and stand

before Pharaoh, and thou shalt say to him: Thus saith the Lord, the God of the Hebrews: Let my people go to sacrifice to me.

9:14. For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayst know that there is none like me in all the earth.

9:15. For now I will stretch out my hand to strike thee, and thy people, with pestilence, and thou shalt perish from the earth.

9:16. And therefore have I raised thee, that I may shew my power in thee, and my name may be spoken of throughout all the earth.

9:17. Dost thou yet hold back my people; and wilt thou not let them go?

9:18. Behold I will cause it to rain to morrow at this same hour, an exceeding great hail; such as hath not been in Egypt from the day that it was founded, until this present time.

9:19. Send therefore now presently, and gather together thy cattle, and all that thou hast in the field; for men and beasts, and all things that shall be found abroad, and not gathered together out of the fields which the hail shall fall upon, shall die.

9:20. He that feared the word of the Lord among Pharaoh's servants, made his servants and his cattle flee into houses:

9:21. But he that regarded not the word of the Lord, left his servants, and his cattle in the fields.

9:22. And the Lord said to Moses: Stretch forth thy hand towards heaven, that there may be hail in the whole land of Egypt upon men, and upon beasts, and upon every herb of the field in the land of Egypt.

9:23. And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and lightnings running along the ground: and the Lord rained hail upon the land of Egypt.

9:24. And the hail and fire mixt with it drove on together: and it was of so great bigness, as never before was seen in the whole land of Egypt since that nation was founded.

9:25. And the hail destroyed through all the land of Egypt all things that were in the fields, both man and beast: and the hail smote every herb of the field, and it broke every tree of the country.

9:26. Only in the land of Gessen, where the children of Israel were, the hail fell not.

9:27. And Pharaoh sent and called Moses and Aaron, saying to them: I have sinned this time also, the Lord is just: I and my people, are wicked.

9:28. Pray ye to the Lord that the thunderings of God and the hail may cease: that I may let you go, and that ye may stay here no longer.

9:29. Moses said: As soon as I am gone out of the city, I will stretch

forth my hands to the Lord, and the thunders shall cease, and the hail shall be no more: that thou mayst know that the earth is the Lord's:

9:30. But I know that neither thou, nor thy servants do yet fear the Lord God.

9:31. The flax therefore, and the barley were hurt, because the barley was green, and the flax was now balled;

9:32. But the wheat, and other winter corn were not hurt, because they were lateward.

9:33. And when Moses was gone from Pharaoh out of the city, he stretched forth his hands to the Lord: and the thunders and the hail ceased, neither did there drop any more rain upon the earth.

9:34. And Pharaoh seeing that the rain, and the hail, and the thunders were ceased, increased his sin:

9:35. And his heart was hardened, and the heart of his servants, and it was made exceeding hard: neither did he let the children of Israel go, as the Lord had commanded by the hand of Moses.

Exodus Chapter 10

The eighth plague of the locusts. The ninth, of darkness: Pharaoh is still hardened.

10:1. And the Lord said to Moses: Go in to Pharaoh; for I have hardened his heart, and the heart of his servants: that I may work these my signs in him,

10:2. And thou mayst tell in the ears of thy sons, and of thy grandsons, how often I have plagued the Egyptians, and wrought my signs amongst them: and you may know that I am the Lord.

10:3. Therefore Moses and Aaron went in to Pharaoh, and said to him: Thus saith the Lord God of the Hebrews: How long refusest thou to submit to me? let my people go, to sacrifice to me.

10:4. But if thou resist, and wilt not let them go, behold I will bring in to-morrow the locusts into thy coasts;

10:5. To cover the face of the earth, that nothing thereof may appear, but that which the hail hath left may be eaten: for they shall feed upon all the trees that spring in the fields.

10:6. And they shall fill thy houses, and the houses of thy servants, and of all the Egyptians: such a number as thy fathers have not seen, nor thy grandfathers, from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from Pharaoh.

10:7. And Pharaoh's servants said to him: How long shall we endure this

scandal? let the men go to sacrifice to the Lord their God. Dost thou not see that Egypt is undone?

10:8. And they called back Moses, and Aaron, to Pharaoh; and he said to them: Go, sacrifice to the Lord your God: who are they that shall go?

10:9. Moses said: We will go with our young and old, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God.

10:10. And Pharaoh answered: So be the Lord with you, as I shall let you and your children go: who can doubt but that you intend some great evil?

10:11. It shall not be so. but go ye men only, and sacrifice to the Lord: for this yourselves also desired. And immediately they were cast out from Pharaoh's presence.

10:12. And the Lord said to Moses: Stretch forth thy hand upon the land of Egypt unto the locust, that it come upon it, and devour every herb that is left after the hail.

10:13. And Moses stretched forth his rod upon the land of Egypt: and the Lord brought a burning wind all that day, and night; and when it was morning, the burning wind raised the locusts.

10:14. And they came up over the whole land of Egypt; and rested in all the coasts of the Egyptians, innumerable, the like as had not been before that time, nor shall be hereafter.

10:15. And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left; and there remained not any thing that was green on the trees, or in the herbs of the earth, in all Egypt.

10:16. Wherefore Pharaoh in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you.

10:17. But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death.

10:18. And Moses going forth from the presence of Pharaoh, prayed to the Lord:

10:19. And he made a very strong wind to blow from the west, and it took the locusts and cast them into the Red Sea: there remained not so much as one in all the coasts of Egypt.

10:20. And the Lord hardened Pharaoh's heart, neither did he let the children of Israel go.

10:21. And the Lord said to Moses: Stretch out thy hand towards heaven: and may there be darkness upon the land of Egypt so thick that it may be felt.

Darkness upon the land of Egypt, so thick that it may be felt. . .By

means of the gross exhalations, which were to cause and accompany the darkness.

10:22. And Moses stretched forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days.

10:23. No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt, there was light.

10:24. And Pharaoh called Moses and Aaron, and said to them: Go, sacrifice to the Lord: let your sheep only, and herds remain, let your children go with you.

10:25. Moses said: Thou shalt give us also sacrifices and burnt-offerings, to the Lord our God.

10:26. All the flocks shall go with us; there shall not a hoof remain of them: for they are necessary for the service of the Lord our God: especially as we know not what must be offered, till we come to the very place.

10:27. And the Lord hardened Pharaoh's heart, and he would not let them go.

10:28. And Pharaoh said to Moses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die.

10:29. Moses answered: So shall it be as thou hast spoken, I will not see thy face anymore.

Exodus Chapter 11

Pharaoh and his people are threatened with the death of their firstborn.

11:1. And the Lord said to Moses: Yet one plague more will I bring upon Pharaoh and Egypt, and after that he shall let you go, and thrust you out.

11:2. Therefore thou shalt tell all the people, that every man ask of his friend, and every woman of her neighbour, vessels of silver and of gold.

11:3. And the Lord will give favour to his people in the sight of the Egyptians. And Moses was a very great man in the land of Egypt, in the sight of Pharaoh's servants, and of all the people.

11:4. And he said: Thus saith the Lord: At midnight I will enter into Egypt:

11:5. And every firstborn in the land of the Egyptians shall die, from the firstborn of Pharaoh who sitteth on his throne, even to the firstborn of the handmaid that is at the mill, and all the firstborn of beasts.

11:6. And there shall be a great cry in all the land of Egypt, such as neither hath been before, nor shall be hereafter.

11:7. But with all the children of Israel there shall not a dog make the least noise, from man even to beast; that you may know how wonderful a difference the Lord maketh between the Egyptians and Israel.

11:8. And all these thy servants shall come down to me, and shall worship me, saying: Go forth thou, and all the people that is under thee: after that we will go out.

11:9. And he went out from Pharaoh exceeding angry. But the Lord said to Moses: Pharaoh will not hear you, that many signs may be done in the land of Egypt.

11:10. And Moses and Aaron did all the wonders that are written, before Pharaoh. And the Lord hardened Pharaoh's heart, neither did he let the children of Israel go out of his land.

The Lord hardened, etc. . . See the annotations above, chap. 4.21, and chap. 7.3.

Exodus Chapter 12

The manner of preparing, and eating the paschal lamb: the firstborn of Egypt are all slain: the Israelites depart.

12:1. And the Lord said to Moses and Aaron in the land of Egypt:

12:2. This month shall be to you the beginning of months; it shall be the first in the months of the year.

12:3. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses.

12:4. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb.

12:5. And it shall be a lamb without blemish, a male, of one year; according to which rite also you shall take a kid.

A kid. . . The phrase might be performed, either with a lamb or with a kid: and all the same rites and ceremonies were to be used with the one as with the other.

12:6. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening.

12:7. And they shall take of the blood thereof, and put it upon both

the side posts, and on the upper door posts of the houses, wherein they shall eat it.

12:8. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.

12:9. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof.

12:10. Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire.

12:11. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord.

12:12. And I will pass through the land of Egypt that night, and will kill every firstborn in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgments; I am the Lord.

12:13. And the blood shall be unto you for a sign in the houses where you shall be; and I shall see the blood, and shall pass over you; and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.

12:14. And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations, with an everlasting observance.

12:15. Seven days shall you eat unleavened bread: in the first day there shall be no leaven in your houses; whosoever shall eat any thing leavened, from the first day until the seventh day, that soul shall perish out of Israel.

12:16. The first day shall be holy and solemn, and the seventh day shall be kept with the like solemnity: you shall do no work in them, except those things that belong to eating.

12:17. And you shall observe the feast of the unleavened bread: for in this same day I will bring forth your army out of the land of Egypt, and you shall keep this day in your generations by a perpetual observance.

12:18. The first month, the fourteenth day of the month, in the evening, you shall eat unleavened bread, until the one and twentieth day of the same month, in the evening.

Unleavened bread. . .By this it appears, that our Saviour made use of unleavened bread, in the institution of the blessed sacrament, which was on the evening of the paschal solemnity, at which time there was no leavened bread to be found in Israel.

12:19. Seven days there shall not be found any leaven in your houses: he that shall eat leavened bread, his soul shall perish out of the assembly of Israel, whether he be a stranger or born in the land.

12:20. You shall not eat any thing leavened: in all your habitations you shall eat unleavened bread.

12:21. And Moses called all the ancients of the children of Israel, and said to them: Go take a lamb by your families, and sacrifice the Passover.

12:22. And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks: let none of you go out of the door of his house till morning.

Sprinkle, etc. . . This sprinkling the doors of the Israelites with the blood of the paschal lamb, in order to their being delivered from the sword of the destroying angel, was a lively figure of our redemption by the blood of Christ.

12:23. For the Lord will pass through striking the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt you.

12:24. Thou shalt keep this thing as a law for thee and thy children for ever.

12:25. And when you have entered into the land which the Lord will give you, as he hath promised, you shall observe these ceremonies.

12:26. And when your children shall say to you: What is the meaning of this service?

12:27. You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people bowing themselves, adored.

12:28. And the children of Israel going forth, did as the Lord had commanded Moses and Aaron.

12:29. And it came to pass at midnight, the Lord slew every firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, unto the firstborn of the captive woman that was in the prison, and all the firstborn of cattle.

12:30. And Pharaoh arose in the night, and all his servants, and all Egypt: and there arose a great cry in Egypt; for there was not a house wherein there lay not one dead.

12:31. And Pharaoh calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel: go, sacrifice to the Lord as you say.

12:32. Your sheep and herds take along with you, as you demanded, and departing bless me.

12:33. And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die.

12:34. The people therefore took dough before it was leavened; and tying it in their cloaks, put it on their shoulders.

12:35. And the children of Israel did as Moses had commanded: and they asked of the Egyptians vessels of silver and gold, and very much raiment.

12:36. And the Lord gave favour to the people in the sight of the Egyptians, so that they lent unto them: and they stripped the Egyptians.

12:37. And the children of Israel set forward from Ramesse to Socoth, being about six hundred thousand men on foot, beside children.

12:38. And a mixed multitude, without number, went up also with them, sheep and herds, and beasts of divers kinds, exceeding many.

12:39. And they baked the meal, which a little before they had brought out of Egypt in dough: and they made hearth cakes unleavened: for it could not be leavened, the Egyptians pressing them to depart, and not suffering them to make any stay; neither did they think of preparing any meat.

12:40. And the abode of the children of Israel that they made in Egypt, was four hundred and thirty years.

12:41. Which being expired, the same day all the army of the Lord went forth out of the land of Egypt.

12:42. This is the observable night of the Lord, when he brought them forth out of the land of Egypt: this night all the children of Israel must observe in their generations.

12:43. And the Lord said to Moses and Aaron: This is the service of the Phase; no foreigner shall eat of it.

12:44. But every bought servant shall be circumcised, and so shall eat.

12:45. The stranger and the hireling shall not eat thereof.

12:46. In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.

12:47. All the assembly of the children of Israel shall keep it.

12:48. And if any stranger be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land: but if any man be uncircumcised, he shall not eat thereof.

12:49. The same law shall be to him that is born in the land, and to the proselyte that sojourneth with you.

12:50. And all the children of Israel did as the Lord had commanded Moses and Aaron.

12:51. And the same day the Lord brought forth the children of Israel out of the land of Egypt by their companies.

Exodus Chapter 13

The paschal solemnity is to be observed; and the firstborn are to be consecrated to God. The people are conducted through the desert by a pillar of fire in the night, and a cloud in the day.

13:1. And the Lord spoke to Moses, saying:

13:2. Sanctify unto me every firstborn that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine.

Sanctify unto me every firstborn. . . Sanctification in this place means that the firstborn males of the Hebrews should be deputed to the ministry in the divine worship; and the firstborn of beasts to be given for a sacrifice.

13:3. And Moses said to the people: Remember this day in which you came forth out of Egypt, and out of the house of bondage, for with a strong hand hath the Lord brought you forth out of this place: that you eat no leavened bread.

13:4. This day you go forth in the month of new corn.

13:5. And when the Lord shall have brought thee into the land of the Chanaanite, and the Hethite, and the Amorrhite, and the Hevite, and the Jebusite, which he swore to thy fathers that he would give thee, a land that floweth with milk and honey, thou shalt celebrate this manner of sacred rites in this month.

13:6. Seven days shalt thou eat unleavened bread: and on the seventh day shall be the solemnity of the Lord.

13:7. Unleavened bread shall you eat seven days: there shall not be seen any thing leavened with thee, nor in all thy coasts.

13:8. And thou shalt tell thy son in that day, saying: This is what the Lord did to me when I came forth out of Egypt.

13:9. And it shall be as a sign in thy hand, and as a memorial before thy eyes; and that the law of the Lord be always in thy mouth, for with a strong hand the Lord hath brought thee out of the land of Egypt.

13:10. Thou shalt keep this observance at the set time from days to days.

13:11. And when the Lord shall have brought thee into the land of the Chanaanite, as he swore to thee and thy fathers, and shall give it thee:

13:12. Thou shalt set apart all that openeth the womb for the Lord, and

all that is first brought forth of thy cattle: whatsoever thou shalt have of the male sex, thou shalt consecrate to the Lord.

13:13. The firstborn of an ass thou shalt change for a sheep: and if thou do not redeem it, thou shalt kill it. And every firstborn of men thou shalt redeem with a price.

13:14. And when thy son shall ask thee to morrow, saying: What is this? thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage.

13:15. For when Pharaoh was hardened, and would not let us go, the Lord slew every firstborn in the land of Egypt, from the firstborn of man to the firstborn of beasts: therefore I sacrifice to the Lord all that openeth the womb of the male sex, and all the firstborn of my sons I redeem.

13:16. And it shall be as a sign in thy hand, and as a thing hung between thy eyes, for a remembrance: because the Lord hath brought us forth out of Egypt by a strong hand.

13:17. And when Pharaoh had sent out the people, the Lord led them not by the way of the land of the Philistines, which is near; thinking lest perhaps they would repent, if they should see wars arise against them, and would return into Egypt.

13:18. But he led them about by the way of the desert, which is by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

13:19. And Moses took Joseph's bones with him: because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you.

13:20. And marching from Socoth, they encamped in Etham, in the utmost coasts of the wilderness.

13:21. And the Lord went before them to shew the way, by day in a pillar of a cloud, and by night in a pillar of fire; that he might be the guide of their journey at both times.

13:22. There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

Exodus Chapter 14

Pharaoh pursueth the children of Israel. They murmur against Moses, but are encouraged by him, and pass through the Red Sea. Pharaoh and his army following them are drowned.

14:1. And the Lord spoke to Moses, saying:

14:2. Speak to the children of Israel: Let them turn and encamp over against Pihahiroth, which is between Magdal and the sea over against

Beelsephon: you shall encamp before it upon the sea.

14:3. And Pharaoh will say of the children of Israel: They are straitened in the land, the desert hath shut them in.

14:4. And I shall harden his heart and he will pursue you: and I shall be glorified in Pharaoh, and in all his army: and the Egyptians shall know that I am the Lord. And they did so.

14:5. And it was told the king of the Egyptians that the people was fled: and the heart of Pharaoh and of his servants was changed with regard to the people, and they said: What meant we to do, that we let Israel go from serving us?

14:6. So he made ready his chariot, and took all his people with him.

14:7. And he took six hundred chosen chariots, and all the chariots that were in Egypt: and the captains of the whole army.

14:8. And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued the children of Israel; but they were gone forth in a mighty hand.

14:9. And when the Egyptians followed the steps of them who were gone before, they found them encamped at the sea side: all Pharaoh's horse and chariots and the whole army were in Pihahiroth, before Beelsephon.

14:10. And when Pharaoh drew near, the children of Israel lifting up their eyes, saw the Egyptians behind them: and they feared exceedingly, and cried to the Lord.

14:11. And they said to Moses: Perhaps there were no graves in Egypt, therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt?

14:12. Is not this the word that we spoke to thee in Egypt, saying: Depart from us, that we may serve the Egyptians? for it was much better to serve them, than to die in the wilderness.

14:13. And Moses said to the people: Fear not: stand, and see the great wonders of the Lord, which he will do this day; for the Egyptians, whom you see now, you shall see no more for ever.

14:14. The Lord will fight for you, and you shall hold your peace.

14:15. And the Lord said to Moses: Why criest thou to me? Speak to the children of Israel to go forward.

14:16. But lift thou up thy rod, and stretch forth thy hand over the sea, and divide it: that the children of Israel may go through the midst of the sea on dry ground.

14:17. And I will harden the heart of the Egyptians to pursue you: and I will be glorified in Pharaoh, and in all his host, and in his chariots and in his horsemen.

14:18. And the Egyptians shall know that I am the Lord, when I shall be

glorified in Pharaoh, and in his chariots, and in his horsemen.

14:19. And the angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the forepart,

14:20. Stood behind, between the Egyptians' camp and the camp of Israel: and it was a dark cloud, and enlightening the night, so that they could not come at one another all the night.

A dark cloud, and enlightening the night. . .It was a dark cloud to the Egyptians; but enlightened the night to the Israelites by giving them a great light.

14:21. And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided.

14:22. And the children of Israel went in through the midst of the sea dried up; for the water was as a wall on their right hand and on their left.

14:23. And the Egyptians pursuing went in after them, and all Pharaoh's horses, his chariots and horsemen, through the midst of the sea.

14:24. And now the morning watch was come, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host.

14:25. And overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel; for the Lord fighteth for them against us.

14:26. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen.

14:27. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves.

14:28. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain.

14:29. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left:

14:30. And the Lord delivered Israel in that day out of the hands of the Egyptians.

14:31. And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant.

Exodus Chapter 15

The canticle of Moses. The bitter waters of Mara are made sweet.

15:1. Then Moses and the children of Israel sung this canticle to the Lord, and said: Let us sing to the Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea.

15:2. The Lord is my strength and my praise, and he is become salvation to me: he is my God, and I will glorify him: the God of my father, and I will exalt him.

15:3. The Lord is as a man of war, Almighty is his name.

15:4. Pharaoh's chariots and his army he hath cast into the sea: his chosen captains are drowned in the Red Sea.

15:5. The depths have covered them, they are sunk to the bottom like a stone.

15:6. Thy right hand, O Lord, is magnified in strength: thy right hand, O Lord, hath slain the enemy.

15:7. And in the multitude of thy glory thou hast put down thy adversaries: thou hast sent thy wrath, which hath devoured them like stubble.

15:8. And with the blast of thy anger the waters were gathered together: the flowing water stood, the depths were gathered together in the midst of the sea.

15:9. The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill: I will draw my sword, my hand shall slay them.

15:10. Thy wind blew and the sea covered them: they sunk as lead in the mighty waters.

15:11. Who is like to thee, among the strong, O Lord? who is like to thee, glorious in holiness, terrible and praise-worthy, doing wonders?

15:12. Thou stretchedst forth thy hand, and the earth swallowed them.

15:13. In thy mercy thou hast been a leader to the people which thou hast redeemed: and in thy strength thou hast carried them to thy holy habitation.

15:14. Nations rose up, and were angry: sorrows took hold on the inhabitants of Philisthiim.

15:15. Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Chanaan became stiff.

15:16. Let fear and dread fall upon them, in the greatness of thy arm:

let them become immoveable as a stone, until thy people, O Lord, pass by: until this thy people pass by, which thou hast possessed.

15:17. Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O Lord; thy sanctuary, O Lord, which thy hands have established.

15:18: The Lord shall reign for ever and ever.

15:19. For Pharaoh went in on horseback with his chariots and horsemen into the sea: and the Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof.

15:20. So Miriam the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances.

15:21. And she began the song to them, saying: Let us sing to the Lord, for he is gloriously magnified, the horse and his rider he hath thrown into the sea.

15:22. And Moses brought Israel from the Red Sea, and they went forth into the wilderness of Sur: and they marched three days through the wilderness, and found no water.

15:23. And they came into Mara, and they could not drink the waters of Mara because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness.

15:24. And the people murmured against Moses, saying: What shall we drink?

15:25. But he cried to the Lord, and he shewed him a tree, which when he had cast into the waters, they were turned into sweetness. There he appointed him ordinances, and judgments, and there he proved him,

15:26. Saying: If thou wilt hear the voice of the Lord thy God, and do what is right before him, and obey his commandments, and keep all his precepts, none of the evils that I laid upon Egypt, will I bring upon thee: for I am the Lord thy healer.

15:27. And the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters.

Exodus Chapter 16

The people murmur for want of meat: God giveth them quails and manna.

16:1. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came out of the land of Egypt.

16:2. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

16:3. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the fleshpots, and ate bread to the full: Why have you brought us into this desert, that you might destroy all the multitude with famine?

16:4. And the Lord said to Moses: Behold I will rain bread from heaven for you; let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in my law, or not.

16:5. But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day.

16:6. And Moses and Aaron said to the children of Israel In the evening you shall know that the Lord hath brought you forth out of the land of Egypt:

16:7. And in the morning you shall see the glory of the Lord: for he hath heard your murmuring against the Lord: but as for us, what are we, that you mutter against us?

16:8. And Moses said: In the evening the Lord will give you flesh to eat, and in the morning bread to the full: for he hath heard your murmurings, with which you have murmured against him, for what are we? your murmuring is not against us, but against the Lord.

16:9. Moses also said to Aaron: Say to the whole congregation of the children of Israel: Come before the Lord; for he hath heard your murmuring.

16:10. And when Aaron spoke to all the assembly of the children of Israel, they looked towards the wilderness; and behold the glory of the Lord appeared in a cloud.

16:11. And the Lord spoke to Moses, saying:

16:12. I have heard the murmuring of the children of Israel, say to them: In the evening you shall eat flesh, and in the morning you shall have your fill of bread; and you shall know that I am the Lord your God.

16:13. So it came to pass in the evening, that quails coming up, covered the camp: and in the morning a dew lay round about the camp.

16:14. And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar frost on the ground.

16:15. And when the children of Israel saw it, they said one to another: Manhu! which signifieth: What is this! for they knew not what it was. And Moses said to them: This is the bread which the Lord hath given you to eat.

16:16. This is the word that the Lord hath commanded: Let every one gather of it as much as is enough to eat; a gomor for every man, according to the number of your souls that dwell in a tent, so shall you take of it.

16:17. And the children of Israel did so: and they gathered, one more, another less.

16:18: And they measured by the measure of a gomor: neither had he more that had gathered more; nor did he find less that had provided less: but every one had gathered, according to what they were able to eat.

16:19. And Moses said to them: Let no man leave thereof till the morning.

16:20. And they hearkened not to him, but some of them left until the morning, and it began to be full of worms, and it putrified, and Moses was angry with them.

16:21. Now every one of them gathered in the morning, as much as might suffice to eat: and after the sun grew hot, it melted.

16:22. But on the sixth day they gathered twice as much, that is, two gomors every man: and all the rulers of the multitude came, and told Moses.

16:23. And he said to them: This is what the Lord hath spoken: To morrow is the rest of the sabbath sanctified to the Lord. Whatsoever work is to be done, do it; and the meats that are to be dressed, dress them; and whatsoever shall remain, lay it up until the morning.

16:24. And they did so as Moses had commanded, and it did not putrify, neither was there worm found in it.

16:25. And Moses said: Eat it to day, because it is the sabbath of the Lord: to day it shall not be found in the field.

16:26. Gather it six days; but on the seventh day is the sabbath of the Lord, therefore it shall not be found.

16:27. And the seventh day came; and some of the people going forth to gather, found none.

16:28. And the Lord said to Moses: How long will you refuse to keep my commandments, and my law?

16:29. See that the Lord hath given you the sabbath, and for this reason on the sixth day he giveth you a double provision: let each man stay at home, and let none go forth out of his place the seventh day.

16:30. And the people kept the sabbath on the seventh day.

16:31. And the house of Israel called the name thereof Manna: and it was like coriander seed, white, and the taste thereof like to flour with honey.

16:32. And Moses said: This is the word which the Lord hath commanded:

Fill a gomor of it, and let it be kept unto generations to come hereafter; that they may know the bread, wherewith I fed you in the wilderness when you were brought forth out of the land of Egypt.

16:33. And Moses said to Aaron: Take a vessel, and put manna into it, as much as a gomor can hold; and lay it up before the Lord, to keep unto your generations,

16:34. As the Lord commanded Moses. And Aaron put it in the tabernacle to be kept.

16:35. And the children of Israel ate manna forty years, till they came to a habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan.

16:36. Now a gomor is the tenth part of an ephi.

Exodus Chapter 17

The people murmur again for want of drink; the Lord giveth them water out of a rock. Moses lifting up his hand in prayer, Amalec is overcome.

17:1. Then all the multitude of the children of Israel setting forward from the desert of Sin, by their mansions, according to the word of the Lord, encamped in Raphidim, where there was no water for the people to drink.

17:2. And they chode with Moses, and said: Give us water, that we may drink. And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord?

17:3. So the people were thirsty there for want of water, and murmured against Moses, saying: Why didst thou make us go forth out of Egypt, to kill us and our children, and our beasts with thirst?

17:4. And Moses cried to the Lord, saying: What shall I do to this people? Yet a little more and they will stone me.

17:5. And the Lord said to Moses: Go before the people, and take with thee of the ancients of Israel: and take in thy hand the rod wherewith thou didst strike the river, and go.

17:6. Behold I will stand there before thee, upon the rock Horeb, and thou shalt strike the rock, and water shall come out of it that the people may drink. Moses did so before the ancients of Israel:

17:7. And he called the name of that place Temptation, because of the chiding of the children of Israel, and for that they tempted the Lord, saying: Is the Lord amongst us or not?

17:8. And Amalec came, and fought against Israel in Raphidim.

17:9. And Moses said to Josue: Choose out men; and go out and fight against Amalec: tomorrow I will stand on the top of the hill, having

the rod of God in my hand.

17:10. Josue did as Moses had spoken, and he fought against Amalec; but Moses, and Aaron, and Hur, went up upon the top of the hill.

17:11. And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalec overcame.

17:12. And Moses's hands were heavy: so they took a stone, and put under him, and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass, that his hands were not weary until sunset.

17:13. And Josue put Amalec and his people to flight, by the edge of the sword.

17:14. And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue; for I will destroy the memory of Amalec from under heaven.

17:15. And Moses built an altar; and called the name thereof, The Lord, my exaltation, saying:

17:16. Because the hand of the throne of the Lord, and the war of the Lord shall be against Amalec, from generation to generation.

Exodus Chapter 18

Jethro bringeth to Moses his wife and children. His counsel.

18:1. And when Jethro the priest of Madian, the kinsman of Moses, had heard all the things that God had done to Moses, and to Israel his people, and that the Lord had brought forth Israel out of Egypt:

18:2. He took Sephora, the wife of Moses, whom he had sent back:

18:3. And her two sons, of whom one was called Gersam: his father saying, I have been a stranger in a foreign country.

18:4. And the other Eliezer: For the God of my father, said he, is my helper, and hath delivered me from the sword of Pharaoh.

18:5. And Jethro, the kinsman of Moses, came with his sons, and his wife to Moses into the desert, where he was camped by the mountain of God.

18:6. And he sent word to Moses, saying: I Jethro, thy kinsman, come to thee, and thy wife, and thy two sons with her.

18:7. And he went out to meet his kinsman, and worshipped and kissed him: and they saluted one another with words of peace. And when he was come into the tent,

18:8. Moses told his kinsman all that the Lord had done to Pharaoh, and

the Egyptians in favour of Israel: and all the labour which had befallen them in the journey, and that the Lord had delivered them.

18:9. And Jethro rejoiced for all the good things that the Lord had done to Israel, because he had delivered them out of the hands of the Egyptians.

18:10. And he said: Blessed is the Lord, who hath delivered his people out of the hand of Egypt.

18:11. Now I know, that the Lord is great above all gods; because they dealt proudly against them.

18:12. So Jethro, the kinsman of Moses, offered holocausts and sacrifices to God: and Aaron and all the ancients of Israel came, to eat bread with him before God.

18:13. And the next day Moses sat to judge the people, who stood by Moses from morning until night.

18:14. And when his kinsman had seen all things that he did among the people, he said: What is it that thou dost among the people? Why sittest thou alone, and all the people wait from morning till night?

18:15. And Moses answered him: The people come to me to seek the judgment of God?

18:16. And when any controversy falleth out among them, they come to me to judge between them, and to shew the precepts of God, and his laws.

18:17. But he said: The thing thou dost is not good.

18:18: Thou art spent with foolish labour, both thou, and this people that is with thee; the business is above thy strength, thou alone canst not bear it.

18:19. But hear my words and counsels, and God shall be with thee. Be thou to the people in those things that pertain to God, to bring their words to him:

18:20. And to shew the people the ceremonies, and the manner of worshipping; and the way wherein they ought to walk, and the work that they ought to do.

18:21. And provide out of all the people able men, such as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens,

18:22. Who may judge the people at all times: and when any great matter soever shall fall out, let them refer it to thee, and let them judge the lesser matters only: that so it may be lighter for thee, the burden being shared out unto others.

18:23. If thou dost this, thou shalt fulfil the commandment of God, and shalt be able to bear his precepts: and all this people shall return to their places with peace.

18:24. And when Moses heard this, he did all things that he had suggested unto him.

18:25. And choosing able men out of all Israel, he appointed them rulers of the people, rulers over thousands, and over hundreds, and over fifties, and over tens.

18:26. And they judged the people at all times: and whatsoever was of greater difficulty they referred to him, and they judged the easier cases only.

18:27. And he let his kinsman depart: and he returned and went into his own country.

Exodus Chapter 19

They come to Sinai: the people are commanded to be sanctified. The Lord, coming in thunder and lightning, speaketh with Moses.

19:1. In the third month of the departure of Israel out of the land of Egypt, on this day they came into the wilderness of Sinai:

19:2. For departing out of Raphidim, and coming to the desert of Sinai, they camped in the same place, and there Israel pitched their tents over against the mountain.

19:3. And Moses went up to God; and the Lord called unto him from the mountain, and said: Thus shalt thou say to the house of Jacob, and tell the children of Israel:

And Moses went up to God. . .Moses went up to mount Sinai, where God spoke to him.

19:4. You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself.

19:5. If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine.

19:6. And you shall be to me a priestly kingdom, and a holy nation. These are the words thou shalt speak to the children of Israel.

19:7. Moses came; and calling together the elders of the people, he declared all the words which the Lord had commanded.

19:8. And all the people answered together: All that the Lord hath spoken, we will do. And when Moses had related the people's words to the Lord,

19:9. The Lord said to him: Lo, now will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may believe thee for ever. And Moses told the words of the people to the Lord.

19:10. And he said to him: Go to the people, and sanctify them to day, and to morrow, and let them wash their garments.

19:11. And let them be ready against the third day; for on the third day the Lord will come down in the sight of all the people, upon Mount Sinai.

19:12. And thou shalt appoint certain limits to the people round about, and thou shalt say to them: Take heed ye go not up into the mount, and that ye touch not the borders thereof: every one that toucheth the mount, dying he shall die.

19:13. No hands shall touch him, but he shall be stoned to death, or he shall be shot through with arrows: whether it be beast, or man, he shall not live. When the trumpet shall begin to sound, then let them go up into the mount.

19:14. And Moses came down from the mount to the people, and sanctified them. And when they had washed their garments,

19:15. He said to them: Be ready against the third day, and come not near your wives.

19:16. And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud; and the people that was in the camp, feared.

19:17. And when Moses had brought them forth to meet God, from the place of the camp, they stood at the bottom of the mount.

19:18. And all Mount Sinai was on a smoke: because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace: and all the mount was terrible.

19:19. And the sound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length: Moses spoke, and God answered him.

19:20. And the Lord came down upon Mount Sinai, in the very top of the mount, and he called Moses unto the top thereof. And when he was gone up thither,

19:21. He said unto him: Go down, and charge the people; lest they should have a mind to pass the limits to see the Lord, and a very great multitude of them should perish.

19:22. The priests also that come to the Lord, let them be sanctified, lest he strike them.

19:23. And Moses said to the Lord: The people cannot come up to Mount Sinai: for thou didst charge, and command, saying: Set limits about the mount, and sanctify it.

19:24. And the Lord said to him: Go, get thee down; and thou shalt come up, thou and Aaron with thee: but let not the priests and the people

pass the limits, nor come up to the Lord, lest he kill them.

19:25. And Moses went down to the people and told them all.

Exodus Chapter 20

The ten commandments.

20:1. And the Lord spoke all these words:

20:2. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

20:3. Thou shalt not have strange gods before me.

20:4. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.

A graven thing, nor the likeness of any thing, etc. . . All such images, or likenesses, are forbidden by this commandment, as are made to be adored and served; according to that which immediately follows, thou shalt not adore them, nor serve them. That is, all such as are designed for idols or image-gods, or are worshipped with divine honour. But otherwise images, pictures, or representations, even in the house of God, and in the very sanctuary so far from being forbidden, are expressly authorized by the word of God. See Ex. 25.15, and etc.; chap. 38.7; Num. 21.8, 9; 1 Chron. or Paralip. 28.18, 19; 2 Chron. or Paralip. 3.10.

20:5. Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

20:6. And shewing mercy unto thousands to them that love me, and keep my commandments.

20:7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

20:8. Remember that thou keep holy the sabbath day.

20:9. Six days shalt thou labour, and shalt do all thy works.

20:10. But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates.

20:11. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.

20:12. Honour thy father and thy mother, that thou mayst be longlived upon the land which the Lord thy God will give thee.

20:13. Thou shalt not kill.

20:14. Thou shalt not commit adultery.

20:15. Thou shalt not steal.

20:16. Thou shalt not bear false witness against thy neighbour.

20:17. Thou shalt not covet thy neighbour's house; neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his.

20:18. And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking; and being terrified and struck with fear, they stood afar off,

20:19. Saying to Moses: Speak thou to us, and we will hear: let not the Lord speak to us, lest we die.

20:20. And Moses said to the people: Fear not; for God is come to prove you, and that the dread of him might be in you, and you should not sin.

20:21. And the people stood afar off. But Moses went to the dark cloud wherein God was.

20:22. And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven.

20:23. You shall not make gods of silver, nor shall you make to yourselves gods of gold.

20:24. You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace offerings, your sheep and oxen, in every place where the memory of my name shall be: I will come to thee, and will bless thee.

20:25. And if thou make an altar of stone unto me, thou shalt not build it of hewn stones; for if thou lift up a tool upon it, it shall be defiled.

20:26. Thou shalt not go up by steps unto my altar, lest thy nakedness be discovered.

Exodus Chapter 21

Laws relating to Justice.

21:1. These are the judgments which thou shalt set before them.

21:2. If thou buy a Hebrew servant, six years shall he serve thee; in the seventh he shall go out free for nothing.

21:3. With what raiment he came in, with the like let him go out: if having a wife, his wife also shall go out with him.

21:4. But if his master gave him a wife, and she hath borne sons and daughters; the woman and her children shall be her master's: but he himself shall go out with his raiment.

21:5. And if the servant shall say: I love my master and my wife and children, I will not go out free:

21:6. His master shall bring him to the gods, and he shall be set to the door and the posts, and he shall bore his ear through with an awl: and he shall be his servant for ever.

To the gods. . . Elohim. That is, to the judges, or magistrates, authorized by God.

21:7. If any man sell his daughter to be a servant, she shall not go out as bondwomen are wont to go out.

21:8. If she displease the eyes of her master to whom she was delivered, he shall let her go: but he shall have no power to sell her to a foreign nation, if he despise her.

21:9. But if he have betrothed her to his son, he shall deal with her after the manner of daughters.

21:10. And if he take another wife for him, he shall provide her a marriage, and raiment, neither shall he refuse the price of her chastity.

21:11. If he do not these three things, she shall go out free without money.

21:12. He that striketh a man with a will to kill him, shall be put to death.

21:13. But he that did not lie in wait for him, but God delivered him into his hands: I will appoint thee a place to which he must flee.

21:14. If a man kill his neighbour on set purpose, and by lying in wait for him: thou shalt take him away from my altar that he may die.

21:15. He that striketh his father or mother, shall be put to death.

21:16. He that shall steal a man, and sell him, being convicted of the guilt, shall be put to death.

21:17. He that curseth his father or mother, shall die the death.

21:18. If men quarrel, and the one strike his neighbour with a stone, or with his fist, and he die not, but keepeth his bed:

21:19. If he rise again and walk abroad upon his staff, he that struck him shall be quit, yet so that he make restitution for his work, and for his expenses upon the physicians.

21:20. He that striketh his bondman, or bondwoman, with a rod, and they die under his hands, shall be guilty of the crime.

21:21. But if the party remain alive a day or two, he shall not be subject to the punishment, because it is his money.

21:22. If men quarrel, and one strike a woman with child and she miscarry indeed, but live herself: he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award.

21:23. But if her death ensue thereupon, he shall render life for life,

21:24. Eye for eye, tooth for tooth, hand for hand, foot for foot,

21:25. Burning for burning, wound for wound, stripe for stripe.

21:26. If any man strike the eye of his manservant or maidservant, and leave them but one eye, he shall let them go free for the eye which he put out.

21:27. Also if he strike out a tooth of his manservant or maidservant, he shall in like manner make them free.

21:28. If an ox gore a man or a woman, and they die, he shall be stoned: and his flesh shall not be eaten, but the owner of the ox shall be quit.

21:29. But if the ox was wont to push with his horn yesterday, and the day before, and they warned his master, and he did not shut him up, and he shall kill a man or a woman: then the ox shall be stoned, and his owner also shall be put to death.

21:30. And if they set a price upon him, he shall give for his life whatsoever is laid upon him.

21:31. If he have gored a son, or a daughter, he shall fall under the like sentence.

21:32. If he assault a bondman or bondwoman, he shall give thirty sicles of silver to their master, and the ox shall be stoned.

21:33. If a man open a pit, and dig one, and cover it not, and an ox or an ass fall into it,

21:34. The owner of the pit shall pay the price of the beasts: and that which is dead shall be his own.

21:35. If one man's ox gore another man's ox, and he die: they shall sell the live ox, and shall divide the price, and the carcass of that which died they shall part between them:

21:36. But if he knew that his ox was wont to push yesterday, and the day before, and his master did not keep him in; he shall pay ox for ox, and shall take the whole carcass.

Exodus Chapter 22

The punishment of theft, and other trespasses. The law of lending without usury, of taking pledges of reverences to superiors, and of paying tithes.

22:1. If any man steal an ox or a sheep, and kill or sell it: he shall restore five oxen for one ox, and four sheep for one sheep.

22:2. If a thief be found breaking open a house or undermining it, and be wounded so as to die: he that slew him shall not be guilty of blood.

22:3. But if he did this when the sun is risen, he hath committed murder, and he shall die. If he have not wherewith to make restitution for the theft, he shall be sold.

22:4. If that which he stole be found with him, alive, either ox, or ass, or sheep: he shall restore double.

22:5. If any man hurt a field or a vineyard, and put in his beast to feed upon that which is other men's: he shall restore the best of whatsoever he hath in his own field, or in his vineyard, according to the estimation of the damage.

22:6. If a fire breaking out light upon thorns, and catch stacks of corn, or corn standing in the fields, he that kindled the fire shall make good the loss.

22:7. If a man deliver money, or any vessel unto his friend to keep, and they be stolen away from him that received them: if the thief be found, he shall restore double:

22:8. If the thief be not known, the master of the house shall be brought to the gods, and shall swear that he did not lay his hand upon his neighbour's goods,

22:9. To do any fraud, either in ox, or in ass, or sheep, or raiment, or any thing that may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbour.

22:10. If a man deliver ass, ox, sheep, or any beast, to his neighbour's custody, and it die, or be hurt, or be taken by enemies, and no man saw it:

22:11. There shall be an oath between them, that he did not put forth his hand to his neighbour's goods: and the owner shall accept of the oath, and he shall not be compelled to make restitution.

22:12. But if it were taken away by stealth, he shall make the loss good to the owner.

22:13. If it were eaten by a beast, let him bring to him that which was slain, and he shall not make restitution.

22:14. If a man borrow of his neighbour any of these things, and it be hurt or die, the owner not being present, he shall be obliged to make restitution.

22:15. But if the owner be present, he shall not make restitution, especially if it were hired, and came for the hire of his work.

22:16. If a man seduce a virgin not yet espoused, and lie with her: he shall endow her, and have her to wife.

22:17. If the maid's father will not give her to him, he shall give money according to the dowry, which virgins are wont to receive.

22:18. Wizards thou shalt not suffer to live.

22:19. Whosoever copulateth with a beast; shall be put to death.

22:20. He that sacrificeth to gods, shall be put to death, save only to the Lord.

22:21. Thou shalt not molest a stranger, nor afflict him: for yourselves also were strangers in the land of Egypt.

22:22. You shall not hurt a widow or an orphan.

22:23. If you hurt them, they will cry out to me, and I will hear their cry:

22:24. And my rage shall be enkindled, and I will strike you with the sword, and your wives shall be widows, and your children fatherless.

22:25. If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries.

22:26. If thou take of thy neighbour a garment in pledge, thou shalt give it him again before sunset.

22:27. For that same is the only thing, wherewith he is covered, the clothing of his body, neither hath he any other to sleep in: if he cry to me, I will hear him, because I am compassionate.

22:28. Thou shalt not speak ill of the gods, and the prince of thy people thou shalt not curse.

22:29. Thou shalt not delay to pay thy tithes and thy firstfruits: thou shalt give the firstborn of thy sons to me.

22:30. Thou shalt do the same with the firstborn of thy oxen also and sheep: seven days let it be with its dam: the eighth day thou shalt give it to me.

22:31. You shall be holy men to me: the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.

Exodus Chapter 23

Laws for judges; the rest of the seventh year, and day: three principal feasts to be solemnized every year; the promise of an angel, to conduct and protect them: idols are to be destroyed.

23:1. Thou shalt not receive the voice of a lie: neither shalt thou join thy hand to bear false witness for a wicked person.

23:2. Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment, to the opinion of the most part, to stray from the truth.

23:3. Neither shalt thou favour a poor man in judgment.

23:4. If thou meet thy enemy's ox or ass going astray, bring it back to him.

23:5. If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with him.

23:6. Thou shalt not go aside in the poor man's judgment.

23:7. Thou shalt fly lying. The innocent and just person thou shalt not put to death: because I abhor the wicked.

23:8. Neither shalt thou take bribes, which even blind the wise, and pervert the words of the just.

23:9. Thou shalt not molest a stranger, for you know the hearts of strangers: for you also were strangers in the land of Egypt.

23:10. Six years thou shalt sow thy ground, and shalt gather the corn thereof.

23:11. But the seventh year thou shalt let it alone, and suffer it to rest, that the poor of thy people may eat, and whatsoever shall be left, let the beasts of the field eat it: so shalt thou do with thy vineyard and thy oliveyard.

23:12. Six days thou shalt work: the seventh day thou shalt cease, that thy ox and thy ass may rest: and the son of thy handmaid and the stranger may be refreshed.

23:13. Keep all things that I have said to you. And by the name of strange gods you shall not swear, neither shall it be heard out of your mouth.

23:14. Three times every year you shall celebrate feasts to me.

23:15. Thou shalt keep the feast of unleavened bread. Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month of new corn, when thou didst come forth out of Egypt: thou shalt not appear empty before me.

23:16. And the feast of the harvest of the firstfruits of thy work, whatsoever thou hast sown in the field. The feast also in the end of the year, when thou hast gathered in all thy corn out of the field.

23:17. Thrice a year shall all thy males appear before the Lord thy God.

23:18. Thou shalt not sacrifice the blood of my victim upon leaven, neither shall the fat of my solemnity remain until the morning.

23:19. Thou shalt carry the first-fruits of the corn of thy ground to the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

23:20. Behold I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared.

23:21. Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast sinned, and my name is in him.

23:22. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee.

23:23. And my angel shall go before thee, and shall bring thee in unto the Amorrite, and the Hethite, and the Pherezite, and the Chanaanite, and the Hevite, and the Jebuzite, whom I will destroy.

23:24. Thou shalt not adore their gods, nor serve them. Thou shalt not do their works, but shalt destroy them, and break their statues.

23:25. And you shall serve the Lord your God, that I may bless your bread and your waters, and may take away sickness from the midst of thee.

23:26. There shall not be one fruitless nor barren in thy land: I will fill the number of thy days.

23:27. I will send my fear before thee, and will destroy all the people to whom thou shalt come: and will turn the backs of all thy enemies before thee:

23:28. Sending out hornets before, that shall drive away the Hevite, and the Chanaanite, and the Hethite, before thou come in.

23:29. I will not cast them out from thy face in one year; lest the land be brought into a wilderness, and the beasts multiply against thee.

23:30. By little and little I will drive them out from before thee, till thou be increased, and dost possess the land.

23:31. And I will set thy bounds from the Red Sea to the sea of the Palestines, and from the desert to the river: I will deliver the inhabitants of the land into your hands, and will drive them out from before you.

23:32. Thou shalt not enter into league with them, nor with their gods.

23:33. Let them not dwell in thy land, lest perhaps they make thee sin against me, if thou serve their gods; which, undoubtedly, will be a scandal to thee.

Exodus Chapter 24

Moses writeth his law; and after offering sacrifices, sprinkleth the blood of the testament upon the people: then goeth up the mountain which God covereth with a fiery cloud.

24:1. And he said to Moses: Come up to the Lord, thou, and Aaron, Nadab and Abiu, and seventy of the ancients of Israel, and you shall adore afar off.

24:2. And Moses alone shall come up to the Lord, but they shall not come nigh; neither shall the people come up with him.

24:3. So Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice: We will do all the words of the Lord, which he hath spoken.

24:4. And Moses wrote all the words of the Lord: and rising in the morning, he built an altar at the foot of the mount, and twelve titles according to the twelve tribes of Israel.

Titles. . . That is, pillars.

24:5. And he sent young men of the children of Israel, and they offered holocausts, and sacrificed pacific victims of calves to the Lord.

Holocausts. . . Whole burnt offerings, in which the whole sacrifice was consumed with fire upon the altar.

24:6. Then Moses took half of the blood, and put it into bowls; and the rest he poured upon the altar.

24:7. And taking the book of the covenant, he read it in the hearing of the people: and they said: All things that the Lord hath spoken, we will do, we will be obedient.

24:8. And he took the blood and sprinkled it upon the people, and he said: This is the blood of the covenant, which the Lord hath made with you concerning all these words.

24:9. Then Moses and Aaron, Nadab and Abiu, and seventy of the ancients of Israel went up:

24:10. And they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the heaven, when clear.

24:11. Neither did he lay his hand upon those of the children of

Israel, that retired afar off, and they saw God, and they did eat and drink.

24:12. And the Lord said to Moses: Come up to me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments which I have written; that thou mayest teach them.

24:13. Moses rose up, and his minister Josue: and Moses going up into the mount of God,

24:14. Said to the ancients: Wait ye here till we return to you. You have Aaron and Hur with you: if any question shall arise, you shall refer it to them.

24:15. And when Moses was gone up, a cloud covered the mount.

24:16. And the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day he called him out of the midst of the cloud.

24:17. And the sight of the glory of the Lord, was like a burning fire upon the top of the mount, in the eyes of the children of Israel.

24:18. And Moses entering into the midst of the cloud, went up into the mountain: And he was there forty days and forty nights.

Exodus Chapter 25

Offerings prescribed for making the tabernacle, the ark, the candlestick, etc.

25:1. And the Lord spoke to Moses, saying:

25:2. Speak to the children of Israel, that they bring firstfruits to me: of every man that offereth of his own accord, you shall take them.

Firstfruits. . . Offerings of some of the best and choicest of their goods.

25:3. And these are the things you must take: Gold, and silver, and brass,

25:4. Violet and purple, and scarlet twice dyed, and fine linen, and goats' hair,

25:5. And rams' skins dyed red, and violet skins, and setim wood:

Setim wood. . . The wood of a tree that grows in the wilderness, which is said to be incorruptible.

25:6. Oil to make lights: spices for ointment, and for sweet-smelling incense:

25:7. Onyx stones, and precious stones to adorn the ephod and the

rational.

The ephod and the rational. . . The ephod was the high priest's upper vestment; and the rational his breastplate, in which were twelve gems, etc.

25:8. And they shall make me a sanctuary, and I will dwell in the midst of them:

25:9. According to all the likeness of the tabernacle which I will shew thee, and of all the vessels for the service thereof: and thus you shall make it:

25:10. Frame an ark of setim wood, the length whereof shall be of two cubits and a half; the breadth, a cubit and a half; the height, likewise, a cubit and a half.

25:11. And thou shalt overlay it with the purest gold, within and without; and over it thou shalt make a golden crown round about:

25:12. And four golden rings, which thou shalt put at the four corners of the ark: let two rings be on the one side, and two on the other.

25:13. Thou shalt make bars also of setim wood, and shalt overlay them with gold.

25:14. And thou shalt put them in through the rings that are in the sides of the ark, that it may be carried on them:

25:15. And they shall be always in the rings, neither shall they at any time be drawn out of them.

25:16. And thou shalt put in the ark the testimony which I will give thee.

25:17. Thou shalt make also a propitiatory of the purest gold: the length thereof shall be two cubits and a half, and the breadth a cubit and a half.

A propitiatory. . . a covering for the ark: called a propitiatory, or mercy seat, because the Lord, who was supposed to sit there upon the wings of the cherubims, with the ark for his footstool, from thence shewed mercy. It is also called the oracle, ver. 18 and 20; because from thence God gave his orders and his answers.

25:18. Thou shalt make also two cherubims of beaten gold, on the two sides of the oracle.

25:19. Let one cherub be on the one side, and the other on the other.

25:20. Let them cover both sides of the propitiatory, spreading their wings, and covering the oracle, and let them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered.

25:21. In which thou shalt put the testimony that I will give thee.

25:22. Thence will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubims, which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee.

25:23. Thou shalt make a table also of setim wood, of two cubits in length, and a cubit in breadth, and a cubit and a half in height.

A table. . . On which were to be placed the twelve loaves of proposition: or, as they are called in the Hebrew, the face bread, because they were always to stand before the face of the Lord in his temple: as a figure of the eucharistic sacrifice and sacrament, in the church of Christ.

25:24. And thou shalt overlay it with the purest gold: and thou shalt make to it a golden ledge round about.

25:25. And to the ledge itself a polished crown, four inches high; and over the same another little golden crown.

25:26. Thou shalt prepare also four golden rings, and shalt put them in the four corners of the same table, over each foot.

25:27. Under the crown shall the golden rings be, that the bars may be put through them, and the table may be carried.

25:28. The bars also themselves thou shalt make of setim wood, and shalt overlay them with gold, to bear up the table.

25:29. Thou shalt prepare also dishes, and bowls, censers, and cups, wherein the libations are to be offered, of the purest gold.

Libations. . . That is, drink offerings.

25:30. And thou shalt set upon the table loaves of proposition in my sight always.

25:31. Thou shalt make also a candlestick of beaten work, of the finest gold, the shaft thereof, and the branches, the cups, and the bowls, and the lilies going forth from it.

A candlestick. . . This candlestick, with its seven lamps, which was always to give light in the house of God, was a figure of the light of the Holy Ghost, and his sevenfold grace, in the sanctuary of the church of Christ.

25:32. Six branches shall come out of the sides, three out of one side, and three out of the other.

25:33. Three cups as it were nuts to every branch, and a bowl withal, and a lily: and three cups likewise of the fashion of nuts in the other branch, and a bowl withal, and a lily. Such shall be the work of the six branches, that are to come out from the shaft:

25:34. And in the candlestick itself shall be four cups in the manner of a nut, and at every one bowls and lilies.

25:35. Bowls under two branches in three places, which together make

six, coming forth out of one shaft.

25:36. And both the bowls and the branches shall be of the same beaten work of the purest gold.

25:37. Thou shalt make also seven lamps, and shalt set them upon the candlestick, to give light over against.

25:38. The snuffers also, and where the snuffings shall be put out, shall be made of the purest gold.

25:39. The whole weight of the candlestick, with all the furniture thereof, shall be a talent of the purest gold.

25:40. Look, and make it according to the pattern that was shewn thee in the mount.

Exodus Chapter 26

The form of the tabernacle with its appurtenances.

26:1. And thou shalt make the tabernacle in this manner: Thou shalt make ten curtains of fine twisted linen, and violet and purple, and scarlet twice dyed, diversified with embroidery.

26:2. The length of one curtain shall be twenty-eight cubits; the breadth shall be four cubits. All the curtains shall be of one measure.

26:3. Five curtains shall be joined one to another, and the other five shall be coupled together in like manner.

26:4. Thou shalt make loops of violet in the sides and tops of the curtains, that they may be joined one to another.

26:5. Every curtain shall have fifty loops on both sides, so set on, that one loop may be against another loop, and one may be fitted to the other.

26:6. Thou shalt make also fifty rings of gold, wherewith the veils of the curtains are to be joined, that it may be made one tabernacle.

26:7. Thou shalt make also eleven curtains of goats' hair, to cover the top of the tabernacle.

26:8. The length of one hair-curtain shall be thirty cubits; and the breadth, four: the measure of all the curtains shall be equal.

26:9. Five of which thou shalt couple by themselves, and the six others thou shalt couple one to another, so as to double the sixth curtain in the front of the roof.

26:10. Thou shalt make also fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtain, that it may be coupled with its fellow.

26:11. Thou shalt make also fifty buckles of brass, wherewith the loops may be joined, that of all there may be made one covering.

26:12. And that which shall remain of the curtains, that are prepared for the roof, to wit, one curtain that is over and above, with the half thereof thou shalt cover the back parts of the tabernacle.

26:13. And there shall hang down a cubit on the one side, and another on the other side, which is over and above in the length of the curtains, fencing both sides of the tabernacle.

26:14. Thou shalt make also another cover to the roof of rams' skins dyed red: and over that again another cover of violet coloured skins.

26:15. Thou shalt make also the boards of the tabernacle standing upright of setim wood.

26:16. Let every one of them be ten cubits in length, and in breadth one cubit and a half.

26:17. In the sides of the boards shall be made two mortises, whereby one board may be joined to another board: and after this manner shall all the boards be prepared.

26:18. Of which twenty shall be in the south side southward.

26:19. For which thou shalt cast forty sockets of silver, that under every board may be put two sockets at the two corners.

26:20. In the second side also of the tabernacle that looketh to the north, there shall be twenty boards,

26:21. Having forty sockets of silver, two sockets shall be put under each board.

26:22. But on the west side of the tabernacle thou shalt make six boards.

26:23. And again other two which shall be erected in the corners at the back of the tabernacle.

26:24. And they shall be joined together from beneath unto the top, and one joint shall hold them all. The like joining shall be observed for the two boards also that are to be put in the corners.

26:25. And they shall be in all eight boards, and their silver sockets sixteen, reckoning two sockets for each board.

26:26. Thou shalt make also five bars of setim wood, to hold together the boards on one side of the tabernacle.

26:27. And five others on the other side, and as many at the west side:

26:28. And they shall be put along by the midst of the boards, from one end to the other.

26:29. The boards also themselves thou shalt overlay with gold, and shalt cast rings of gold to be set upon them, for places for the bars to hold together the boardwork: which bars thou shalt cover with plates of gold.

26:30. And thou shalt rear up the tabernacle according to the pattern that was shewn thee in the mount.

26:31. Thou shalt make also a veil of violet, and purple, and scarlet twice dyed, and fine twisted linen, wrought with embroidered work and goodly variety:

26:32. And thou shalt hang it up before four pillars of setim wood, which themselves also shall be overlaid with gold, and shall have heads of gold, but sockets of silver.

26:33. And the veil shall be hanged on with rings, and within it thou shalt put the ark of the testimony, and the sanctuary and the holy of the holies shall be divided with it.

The sanctuary, etc. . . That part of the tabernacle, which was without the veil, into which the priests daily entered, is here called the sanctuary, or holy place; that part which was within the veil, into which no one but the high priest ever went, and he but once a year, is called the holy of holies, (literally, the sanctuary of the sanctuaries,) as being the most holy of all holy places.

26:34. And thou shalt set the propitiatory upon the ark of the testimony, in the holy of holies.

26:35. And the table without the veil, and over against the table the candlestick in the south side of the tabernacle: for the table shall stand in the north side.

26:36. Thou shalt make also a hanging in the entrance of the tabernacle of violet, and purple, and scarlet twice dyed, and fine twisted linen with embroidered work.

26:37. And thou shalt overlay with gold five pillars of setim wood, before which the hanging shall be drawn: their heads shall be of gold, and the sockets of brass.

Exodus Chapter 27

The altar; and the court of the tabernacle with its hangings and pillars. Provision of oil for lamps.

27:1. Thou shalt make also an altar of setim wood, which shall be five cubits long, and as many broad, that is four square, and three cubits high.

27:2. And there shall be horns at the four corners of the same: and thou shalt cover it with brass.

27:3. And thou shalt make for the uses thereof pans to receive the ashes, and tongs and fleshhooks, and firepans: all its vessels thou shalt make of brass.

27:4. And a grate of brass in manner of a net; at the four corners of which, shall be four rings of brass,

27:5. Which thou shalt put under the hearth of the altar: and the grate shall be even to the midst of the altar.

27:6. Thou shalt make also two bars for the altar, of setim wood, which thou shalt cover with plates of brass:

27:7. And thou shalt draw them through rings, and they shall be on both sides of the altar to carry it.

27:8. Thou shalt not make it solid, but empty and hollow in the inside, as it was shewn thee in the mount.

27:9. Thou shalt make also the court of the tabernacle, in the south side whereof southward there shall be hangings of fine twisted linen of a hundred cubits long for one side.

27:10. And twenty pillars with as many sockets of brass, the heads of which, with their engraving, shall be of silver.

27:11. In like manner also on the north side there shall be hangings of a hundred cubits long, twenty pillars, and as many sockets of brass, and their heads with their engraving of silver.

27:12. But in the breadth of the court, that looketh to the west, there shall be hangings of fifty cubits, and ten pillars, and as many sockets.

27:13. In that breadth also of the court, which looketh to the east, there shall be fifty cubits.

27:14. In which there shall be for one side, hangings of fifteen cubits, and three pillars, and as many sockets.

27:15. And in the other side, there shall be hangings of fifteen cubits, with three pillars, and as many sockets.

27:16. And in the entrance of the court there shall be made a hanging of twenty cubits of violet and purple, and scarlet twice dyed, and fine twisted linen, with embroidered work: it shall have four pillars, with as many sockets.

27:17. All the pillars of the court round about shall be garnished with plates of silver, silver heads, and sockets of brass.

27:18. In length the court shall take up a hundred cubits, in breadth fifty, the height shall be of five cubits, and it shall be made of fine twisted linen, and shall have sockets of brass.

27:19. All the vessels of the tabernacle for all uses and ceremonies, and the pins both of it and of the court, thou shalt make of brass.

27:20. Command the children of Israel that they bring thee the purest oil of the olives, and beaten with a pestle: that a lamp may burn always,

27:21. In the tabernacle of the testimony, without the veil that hangs before the testimony. And Aaron and his sons shall order it, that it may give light before the Lord until the morning. It shall be a perpetual observance throughout their successions among the children of Israel.

Exodus Chapter 28

The holy vestments for Aaron and his sons.

28:1. Take unto thee also Aaron thy brother with his sons, from among the children of Israel, that they may minister to me in the priest's office: Aaron, Nadab, and Abiu, Eleazar, and Ithamar.

28:2. And thou shalt make a holy vesture for Aaron, thy brother, for glory and for beauty.

28:3. And thou shalt speak to all the wise of heart, whom I have filled with the spirit of wisdom, that they may make Aaron's vestments, in which he being consecrated, may minister to me.

28:4. And these shall be the vestments that they shall make: A rational and an ephod, a tunic and a strait linen garment, a mitre and a girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the office of priesthood unto me.

28:5. And they shall take gold, and violet, and purple, and scarlet twice dyed, and fine linen.

28:6. And they shall make the ephod of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen, embroidered with divers colours.

28:7. It shall have the two edges joined in the top on both sides, that they may be closed together.

28:8. The very workmanship also, and all the variety of the work, shall be of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen.

28:9. And thou shalt take two onyx stones, and shalt grave on them the names of the children of Israel:

28:10. Six names on one stone, and the other six on the other, according to the order of their birth.

28:11. With the work of an engraver, and the graving of a jeweller, thou shalt engrave them with the names of the children of Israel, set in gold and compassed about:

28:12. And thou shalt put them in both sides of the ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a remembrance.

28:13. Thou shalt make also hooks of gold.

28:14. And two little chains of the purest gold, linked one to another, which thou shalt put into the hooks.

28:15. And thou shalt make the rational of judgment with embroidered work of divers colours, according to the workmanship of the ephod, of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen.

The rational of judgment. . . This part of the priest's attire, which he wore at his breast, was called the rational of judgment; partly because it admonished both priest and people of their duty to God, by carrying the names of all their tribes in his presence; and by the Urim and the Thummim, that is, doctrine and truth, which were written upon it; and partly because it gave divine answers and oracles, as if it were rational and endowed with judgment.

28:16. It shall be four square and doubled: it shall be the measure of a span both in length and in breadth.

28:17. And thou shalt set in it four rows of stones . In the first row shall be a sardius stone, and a topaz, and an emerald:

28:18. In the second a carbuncle, a sapphire, and a jasper:

28:19. In the third a ligurius, an agate, and an amethyst:

28:20. In the fourth a chrysolite, an onyx, and a beryl. They shall be set in gold by their rows.

28:21. And they shall have the names of the children of Israel: with twelve names shall they be engraved, each stone with the name of one according to the twelve tribes.

28:22. And thou shalt make on the rational chains, linked one to another, of the purest gold:

28:23. And two rings of gold, which thou shalt put in the two ends at the top of the rational.

28:24. And the golden chains thou shalt join to the rings, that are in the ends thereof.

28:25. And the ends of the chains themselves, thou shalt join together with two hooks, on both sides of the ephod, which is towards the rational.

28:26. Thou shalt make also two rings of gold, which thou shalt put in the top parts of the rational, in the borders that are over against the ephod, and look towards the back parts thereof.

28:27. Moreover also other two rings of gold, which are to be set on each side of the ephod beneath, that looketh towards the nether joining, that the rational may be fitted with the ephod,

28:28. And may be fastened by the rings thereof unto the rings of the ephod with a violet fillet, that the joining artificially wrought may continue, and the rational and the ephod may not be loosed one from the other.

28:29. And Aaron shall bear the names of the children of Israel in the rational of judgment upon his breast, when he shall enter into the sanctuary, a memorial before the Lord for ever.

28:30. And thou shalt put in the rational of judgment doctrine and truth, which shall be on Aaron's breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always.

Doctrine and Truth. . . Hebrew, Urim and Thummim: illuminations and perfections. These words, written on the rational, seem to signify the light of doctrine and the integrity of life, with which the priests of God ought to approach him.

28:31. And thou shalt make the tunic of the ephod all of violet,

28:32. In the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the outmost parts of garments, that it may not easily be broken.

28:33. And beneath at the feet of the same tunic, round about, thou shalt make as it were pomegranates, of violet, and purple, and scarlet twice dyed, with little bells set between:

28:34. So that there shall be a golden bell and a pomegranate, and again another golden bell and a pomegranate.

28:35. And Aaron shall be vested with it in the office of his ministry, that the sound may be heard, when he goeth in and cometh out of the sanctuary, in the sight of the Lord, and that he may not die.

28:36. Thou shalt make also a plate of the purest gold: wherein thou shalt grave with engraver's work, Holy to the Lord.

28:37. And thou shalt tie it with a violet fillet, and it shall be upon the mitre,

28:38. Hanging over the forehead of the high priest. And Aaron shall bear the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and offerings. And the plate shall be always on his forehead, that the Lord may be well pleased with them.

28:39. And thou shalt gird the tunic with fine linen, and thou shalt make a fine linen mitre, and a girdle of embroidered work.

28:40. Moreover, for the sons of Aaron thou shalt prepare linen tunics, and girdles and mitres for glory and beauty:

28:41. And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the office of priesthood unto me.

28:42. Thou shalt make also linen breeches, to cover the flesh of their nakedness, from the reins to the thighs:

28:43. And Aaron and his sons shall use them when they shall go into the tabernacle of the testimony, or when they approach to the altar to minister in the sanctuary. lest being guilty of iniquity they die. It shall be a law for ever to Aaron, and to his seed after him.

Exodus Chapter 29

The manner of consecrating Aaron and other priests; the institution of the daily sacrifice of two lambs, one in the morning, the other at evening.

29:1. And thou shalt also do this, that they may be consecrated to me in priesthood. Take a calf from the herd, and two rams without blemish,

29:2. And unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened, anointed with oil: thou shalt make them all of wheaten flour.

29:3. And thou shalt put them in a basket, and offer them: and the calf and the two rams.

29:4. And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony. And when thou hast washed the father and his sons with water,

29:5. Thou shalt clothe Aaron with his vestments, that is, with the linen garment and the tunic, and the ephod and the rational, which thou shalt gird with the girdle.

29:6. And thou shalt put the mitre upon his head, and the holy plate upon the mitre,

29:7. And thou shalt pour the oil of unction upon his head: and by this rite shall he be consecrated.

29:8. Thou shalt bring his sons also, and shalt put on them the linen tunics, and gird them with a girdle:

29:9. To wit, Aaron and his children, and thou shalt put mitres upon them; and they shall be priests to me by a perpetual ordinance. After thou shalt have consecrated their hands,

29:10. Thou shalt present also the calf before the tabernacle of the testimony. And Aaron and his sons shall lay their hands upon his head,

29:11. And thou shalt kill him in the sight of the Lord, beside the

door of the tabernacle of the testimony.

29:12. And taking some of the blood of the calf, thou shalt put it upon the horns of the altar with thy finger, and the rest of the blood thou shalt pour at the bottom thereof.

29:13. Thou shalt take also all the fat that covereth the entrails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and shalt offer a burn offering upon the altar:

29:14. But the flesh of the calf, and the hide and the dung, thou shalt burn abroad, without the camp, because it is for sin.

29:15. Thou shalt take also one ram, upon the head whereof Aaron and his sons shall lay their hands.

29:16. And when thou hast killed him, thou shalt take of the blood thereof, and pour round about the altar.

29:17. And thou shalt cut the ram in pieces, and having washed his entrails and feet, thou shalt put them upon the flesh that is cut in pieces, and upon his head.

29:18. And thou shalt offer the whole ram for a burnt offering upon the altar: it is an oblation to the Lord, a most sweet savour of the victim of the Lord.

29:19. Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands.

29:20. And when thou hast sacrificed him, thou shalt take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot, and thou shalt pour the blood upon the altar round about.

29:21. And when thou hast taken of the blood that is upon the altar, and of the oil of unction, thou shalt sprinkle Aaron and his vesture, his sons and their vestments. And after they and their vestments are consecrated,

29:22. Thou shalt take the fat of the ram, and the rump, and the fat that covereth the lungs, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, because it is the ram of consecration:

29:23. And one roll of bread, a cake tempered with oil, a wafer out of the basket of unleavened bread, which is set in the sight of the Lord:

29:24. And thou shalt put all upon the hands of Aaron and of his sons, and shalt sanctify them elevating before the Lord.

29:25. And thou shalt take all from their hands; and shalt burn them upon the altar for a holocaust, a most sweet savour in the sight of the Lord, because it is his oblation.

29:26. Thou shalt take also the breast of the ram, wherewith Aaron was consecrated, and elevating it thou shalt sanctify it before the Lord,

and it shall fall to thy share.

29:27. And thou shalt sanctify both the consecrated breast, and the shoulder that thou didst separate of the ram,

29:28. Wherewith Aaron was consecrated and his sons, and they shall fall to Aaron's share, and his sons', by a perpetual right from the children of Israel: because they are the choicest and the beginnings of their peace victims which they offer to the Lord.

29:29. And the holy vesture, which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated in it.

29:30. He of his sons that shall be appointed high priest in his stead, and that shall enter into the tabernacle of the testimony to minister in the sanctuary, shall wear it seven days.

29:31. And thou shalt take the ram of the consecration, and shalt boil the flesh thereof in the holy place:

29:32. And Aaron and his sons shall eat it. The loaves also, that are in the basket, they shall eat in the entry of the tabernacle of the testimony,

29:33. That it may be an atoning sacrifice, and the hands of the offerers may be sanctified. A stranger shall not eat of them, because they are holy.

29:34. And if there remain of the consecrated flesh, or of the bread, till the morning, thou shalt burn the remainder with fire: they shall not be eaten, because they are sanctified.

29:35. All that I have commanded thee, thou shalt do unto Aaron and his sons. Seven days shalt thou consecrate their hands:

29:36. And thou shalt offer a calf for sin every day for expiation. And thou shalt cleanse the altar when thou hast offered the victim of expiation, and shalt anoint it to sanctify it.

29:37. Seven days shalt thou expiate the altar and sanctify it, and it shall be most holy. Every one, that shall touch it, shall be holy.

29:38. This is what thou shalt sacrifice upon the altar: Two lambs of a year old every day continually,

29:39. One lamb in the morning, and another in the evening.

29:40. With one lamb a tenth part of flour tempered with beaten oil, of the fourth part of a hin, and wine for libation of the same measure.

29:41. And the other lamb thou shalt offer in the evening, according to the rite of the morning oblation, and according to what we have said, for a savour of sweetness:

29:42. It is a sacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of the testimony before the

Lord, where I will appoint to speak unto thee.

29:43. And there will I command the children of Israel, and the altar shall be sanctified by my glory.

29:44. I will sanctify also the tabernacle of the testimony with the altar, and Aaron with his sons, to do the office of priesthood unto me.

29:45. And I will dwell in the midst of the children of Israel, and will be their God:

29:46. And they shall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them, I the Lord their God.

Exodus Chapter 30

The altar of incense: money to be gathered for the use of the tabernacle: the brazen laver: the holy oil of unction, and the composition of the perfume.

30:1. Thou shalt make also an altar to burn incense, of setim wood.

An altar to burn incense. . . This burning of incense was an emblem of prayer, ascending to God from an inflamed heart. See Ps. 140.2; Apoc. 5.8, and 8.4.

30:2. It shall be a cubit in length, and another in breadth, that is, four square, and two in height. Horns shall go out of the same.

30:3. And thou shalt overlay it with the purest gold, as well the grate thereof, as the walls round about, and the horns. And thou shalt make to it a crown of gold round about,

30:4. And two golden rings under the crown on either side, that the bars may be put into them, and the altar be carried.

30:5. And thou shalt make the bars also of setim wood, and shalt overlay them with gold.

30:6. And thou shalt set the altar over against the veil, that hangeth before the ark of the testimony before the propitiatory wherewith the testimony is covered, where I will speak to thee.

30:7. And Aaron shall burn sweet smelling incense upon it in the morning. When he shall dress the lamps, he shall burn it:

30:8. And when he shall place them in the evening, he shall burn an everlasting incense before the Lord throughout your generations.

30:9. You shall not offer upon it incense of another composition, nor oblation, and victim, neither shall you offer libations.

30:10. And Aaron shall pray upon the horns thereof once a year, with

the blood of that which was offered for sin; and shall make atonement upon it in your generations. It shall be most holy to the Lord.

30:11. And the Lord spoke to Moses, saying:

30:12. When thou shalt take the sum of the children of Israel, according to their number, every one of them shall give a price for their souls to the Lord, and there shall be no scourge among them, when they shall be reckoned.

30:13. And this shall every one give that passeth at the naming, half a sicle according to the standard of the temple. A sicle hath twenty obols. Half a sicle shall be offered to the Lord.

Half a sicle. . .A sicle or shekel of silver, (which was also called a stater,) according to the standard or weight of the sanctuary, which was the most just and exact, was half an ounce of silver, that is, about half a crown of English money. The obol, or gerah, was about three halfpence.

30:14. He that is counted in the number from twenty years and upwards, shall give the price.

30:15. The rich man shall not add to half a sicle, and the poor man shall diminish nothing.

30:16. And the money received, which was contributed by the children of Israel, thou shalt deliver unto the uses of the tabernacle of the testimony, that it may be a memorial of them before the Lord, and he may be merciful to their souls.

30:17. And the Lord spoke to Moses, saying:

30:18. Thou shalt make also a brazen laver with its foot to wash in: and thou shalt set it between the tabernacle of the testimony and the altar. And water being put into it:

30:19. Aaron and his sons shall wash their hands and feet in it:

30:20. When they are going into the tabernacle of the testimony, and when they are to come to the altar, to offer on it incense to the Lord,

30:21. Lest perhaps they die. It shall be an everlasting law to him, and to his seed by successions.

30:22. And the Lord spoke to Moses,

30:23. Saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much; that is, two hundred and fifty sicles, of calamus in like manner two hundred and fifty,

30:24. And of cassia five hundred sicles by the weight of the sanctuary, of oil of olives the measure hin:

30:25. And thou shalt make the holy oil of unction, an ointment compounded after the art of the perfumer,

30:26. And therewith thou shalt anoint the tabernacle of the testimony, and the ark of the testament,

30:27. And the table with the vessels thereof, the candlestick and furniture thereof, the altars of incense,

30:28. And of holocaust, and all the furniture that belongeth to the service of them.

30:29. And thou shalt sanctify all, and they shall be most holy: he that shall touch them shall be sanctified.

30:30. Thou shalt anoint Aaron and his sons, and shalt sanctify them, that they may do the office of priesthood unto me.

30:31. And thou shalt say to the children of Israel: This oil of unction shall be holy unto me throughout your generations.

30:32. The flesh of man shall not be anointed therewith, and you shall make none other of the same composition, because it is sanctified, and shall be holy unto you.

30:33. What man soever shall compound such, and shall give thereof to a stranger, he shall be cut off from his people.

30:34. And the Lord said to Moses: Take unto thee spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight.

30:35. And thou shalt make incense compounded by the work of the perfumer, well tempered together, and pure, and most worthy of sanctification.

30:36. And when thou hast beaten all into very small powder, thou shalt set of it before the tabernacle of the testimony, in the place where I will appear to thee. Most holy shall this incense be unto you.

30:37. You shall not make such a composition for your own uses, because it is holy to the Lord.

30:38. What man soever shall make the like, to enjoy the smell thereof, he shall perish out of his people.

Exodus Chapter 31

Beseleel and Ooliab are appointed by the Lord to make the tabernacle, and the things belonging thereto. The observation of the sabbath day is again commanded. And the Lord delivereth to Moses two tables written with the finger of God.

31:1. And the Lord spoke to Moses, saying:

31:2. Behold, I have called by name Beseleel the son of Uri, the son of Hur, of the tribe of Juda,

31:3. And I have filled him with the spirit of God, with wisdom and understanding, and knowledge in all manner of work,

31:4. To devise whatsoever may be artificially made of gold, and silver, and brass,

31:5. Of marble, and precious stones, and variety of wood.

31:6. And I have given him for his companion Ooliab, the son of Achisamech, of the tribe of Dan. And I have put wisdom in the heart of every skilful man, that they may make all things which I have commanded thee,

31:7. The tabernacle of the covenant, and the ark of the testimony, and the propitiatory, that is over it, and all the vessels of the tabernacle,

31:8. And the table and the vessels thereof, the most pure candlestick with the vessels thereof, and the altars of incense,

31:9. And of holocaust, and all their vessels, the laver with its foot,

31:10. The holy vestments in the ministry for Aaron the priest, and for his sons, that they may execute their office, about the sacred things:

31:11. The oil of unction, and the incense of spices in the sanctuary, all things which I have commanded thee, shall they make.

31:12. And the Lord spoke to Moses, saying:

31:13. Speak to the children of Israel, and thou shalt say to them: See that you keep my sabbath; because it is a sign between me and you in your generations that you may know that I am the Lord, who sanctify you.

31:14. keep you my sabbath: for it is holy unto you: he that shall profane it, shall be put to death: he that shall do any work in it, his soul shall perish out of the midst of his people.

31:15. Six days shall you do work: in the seventh day is the sabbath, the rest holy to the Lord. Every one that shall do any work on this day, shall die.

31:16. Let the children of Israel keep the sabbath, and celebrate it in their generations. It is an everlasting covenant

31:17. Between me and the children of Israel, and a perpetual sign. For in six days the Lord made heaven and earth, and in the seventh he ceased from work.

31:18. And the Lord, when he had ended these words in Mount Sinai, gave to Moses two stone tables of testimony, written with the finger of God.

The people fall into idolatry. Moses prayeth for them. He breaketh the tables: destroyeth the idol: blameth Aaron, and causeth many of the idolaters to be slain.

32:1. And the people seeing that Moses delayed to come down from the mount, gathering together against Aaron, said: Arise, make us gods, that may go before us: For as to this Moses, the man that brought us out of the land of Egypt, we know not what has befallen him.

32:2. And Aaron said to them: Take the golden earrings from the ears of your wives, and your sons and daughters, and bring them to me.

32:3. And the people did what he had commanded, bringing the earrings to Aaron.

32:4. And when he had received them, he fashioned them by founders' work, and made of them a molten calf. And they said: These are thy gods, O Israel, that have brought thee out of the land of Egypt.

32:5. And when Aaron saw this, he built an altar before it, and made proclamation by a crier's voice, saying To morrow is the solemnity of the Lord.

32:6. And rising in the morning, they offered holocausts, and peace victims, and the people sat down to eat and drink, and they rose up to play.

32:7. And the Lord spoke to Moses, saying: Go, get thee down: thy people, which thou hast brought out of the land of Egypt, hath sinned.

32:8. They have quickly strayed from the way which thou didst shew them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: These are thy gods, O Israel, that have brought thee out of the land of Egypt.

32:9. And again the Lord said to Moses: I see that this people is stiffnecked:

32:10. Let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation.

32:11. But Moses besought the Lord his God, saying: Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

32:12. Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: let thy anger cease, and be appeased upon the wickedness of thy people.

32:13. Remember Abraham, Isaac, and Israel, thy servants, to whom thou sworest by thy own self, saying: I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever:

32:14. And the Lord was appeased from doing the evil which he had spoken against his people.

32:15. And Moses returned from the mount, carrying the two tables of the testimony in his hand, written on both sides,

32:16. And made by the work of God; the writing also of God was graven in the tables.

32:17. And Josue hearing the noise of the people shouting, said to Moses: The noise of battle is heard in the camp.

32:18. But he answered: It is not the cry of men encouraging to fight, nor the shout of men compelling to flee: but I hear the voice of singers.

32:19. And when he came nigh to the camp, he saw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount:

32:20. And laying hold of the calf which they had made, he burnt it, and beat it to powder, which he strewed into water, and gave thereof to the children of Israel to drink.

32:21. And he said to Aaron: What has this people done to thee, that thou shouldst bring upon them a most heinous sin?

32:22. And he answered him: Let not my lord be offended; for thou knowest this people, that they are prone to evil.

32:23. They said to me: make us gods, that may go before us; for as to this Moses, who brought us forth out of the land of Egypt, we know not what is befallen him.

32:24. And I said to them: Which of you hath any gold? and they took and brought it to me; and I cast it into the fire, and this calf came out.

32:25. And when Moses saw that the people were naked, (for Aaron had stripped them by occasion of the shame of the filth, and had set them naked among their enemies)

Naked. . . Having lost not only their gold, and their honour, but what was worst of all, being stripped also of the grace of God, and having lost him.--The shame of the filth. . . That is, of the idol, which they had taken for their god. It is the usual phrase of the scripture to call idols filth and abominations.

32:26. Then standing in the gate of the camp, he said: If any man be on the Lord's side, let him join with me. And all the sons of Levi gathered themselves together unto him:

32:27. And he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbour.

32:28. And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men.

32:29. And Moses said: You have consecrated your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you.

32:30. And when the next day was come, Moses spoke to the people: You have sinned a very great sin: I will go up to the Lord, if by any means I may be able to entreat him for your crime.

32:31. And returning to the Lord, he said: I beseech thee: this people hath sinned a heinous sin, and they have made to themselves gods of gold: either forgive them this trespass,

32:32. Or if thou do not, strike me out of the book that thou hast written.

32:33. And the Lord answered him: He that hath sinned against me, him will I strike out of my book:

32:34. But go thou, and lead this people whither I have told thee: my angel shall go before thee. And I in the day of revenge will visit this sin also of theirs.

32:35. The Lord therefore struck the people for the guilt, on occasion of the calf which Aaron had made.

Exodus Chapter 33

The people mourn for their sin. Moses pitcheth the tabernacle without the camp. He converseth familiarly with God. Desireth to see his glory.

33:1. And the Lord spoke to Moses, saying: Go, get thee up from this place, thou and thy people which thou hast brought out of the land of Egypt, into the land concerning which I swore to Abraham, Isaac, and Jacob, saying: To thy seed I will give it:

33:2. And I will send an angel before thee, that I may cast out the Chanaanite, and the Amorrhite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite,

33:3. That thou mayst enter into the land that floweth with milk and honey. For I will not go up with thee, because thou art a stiffnecked people; lest I destroy thee in the way.

33:4. And the people hearing these very bad tidings, mourned: and no man put on his ornaments according to custom.

33:5. And the Lord said to Moses: Say to the children of Israel: Thou art a stiffnecked people, once I shall come up in the midst of thee, and shall destroy thee. Now presently lay aside thy ornaments, that I may know what to do to thee.

33:6. So the children of Israel laid aside their ornaments by Mount Horeb.

33:7. Moses also taking the tabernacle, pitched it without the camp afar off, and called the name thereof, The tabernacle of the covenant. And all the people, that had any question, went forth to the tabernacle of the covenant, without the camp.

33:8. And when Moses went forth to the tabernacle, all the people rose up, and every one stood in the door of his pavilion, and they beheld the back of Moses, till he went into the tabernacle.

33:9. And when he was gone into the tabernacle of the covenant, the pillar of the cloud came down, and stood at the door, and he spoke with Moses.

33:10. And all saw that the pillar of the cloud stood at the door of the tabernacle. And they stood and worshipped at the doors of their tent.

33:11. And the Lord spoke to Moses face to face, as a man is wont to speak to his friend. And when he returned into the camp, his servant Josue, the son of Nun, a young man, departed not from the tabernacle.

Face to face. . . That is, in a most familiar manner. Though as we learn from this very chapter, Moses could not see the face of the Lord.

33:12. And Moses said to the Lord: Thou commandest me to lead forth this people; and thou dost not let me know whom thou wilt send with me, especially whereas thou hast said: I know thee by name, and thou hast found favour in my sight.

I know thee by name. . . In the language of the scriptures, God is said to know such as he approves and loves: and to know by name, those whom he favours in a most singular manner, as he did his servant Moses.

33:13. If therefore I have found favour in thy sight, shew me thy face, that I may know thee, and may find grace before thy eyes: look upon thy people this nation.

33:14. And the Lord said: My face shall go before thee, and I will give thee rest.

33:15. And Moses said: If thou thyself dost not go before, bring us not out of this place.

33:16. For how shall we be able to know, I and thy people, that we have found grace in thy sight, unless thou walk with us, that we may be glorified by all people that dwell upon the earth?

33:17. And the Lord said to Moses: This word also, which thou hast spoken, will I do; for thou hast found grace before me, and thee I have known by name.

33:18. And he said: Shew me thy glory.

33:19. He answered: I will shew thee all good, and I will proclaim in

the name of the Lord before thee: and I will have mercy on whom I will, and I will be merciful to whom it shall please me.

33:20. And again he said: Thou canst not see my face: for man shall not see me, and live.

33:21. And again he said: Behold there is a place with me, and thou shalt stand upon the rock.

33:22. And when my glory shall pass, I will set thee in a hole of the rock, and protect thee with my righthand till I pass:

33:23. And I will take away my hand, and thou shalt see my back parts: but my face thou canst not see.

See my back parts. . . The Lord by his angel, usually spoke to Moses in the pillar of the cloud; so that he could not see the glory of him that spoke familiarly with him. In the vision here mentioned he was allowed to see something of him, in an assumed corporeal form: not in the face, the rays of which were too bright for mortal eye to bear, but to view him as it were behind, when his face was turned from him.

Exodus Chapter 34

The tables are renewed: all society with the Chanaanites is forbid: some precepts concerning the firstborn, the sabbath, and other feasts: after forty days' fast, Moses returneth to the people with the commandments, and his face appearing horned with rays of light, he covereth it, whensoever he speaketh to the people.

34:1. And after this he said: Hew thee two tables of stone like unto the former, and I will write upon them the words, which were in the tables, which thou brokest.

34:2. Be ready in the morning, that thou mayst forthwith go up into Mount Sinai, and thou shalt stand with me upon the top of the mount.

34:3. Let no man go up with thee, and let not any man be seen throughout all the mount; neither let the oxen nor the sheep feed over against it.

34:4. Then he cut out two tables of stone, such as had been before; and rising very early he went up into the Mount Sinai, as the Lord had commanded him, carrying with him the tables.

34:5. And when the Lord was come down in a cloud, Moses stood with him, calling upon the name of the Lord.

34:6. And when he passed before him, he said: O the Lord, the Lord God, merciful and gracious, patient and of much compassion, and true,

34:7. Who keepest mercy unto thousands: who takest away iniquity, and wickedness, and sin, and no man of himself is innocent before thee. Who renderest the iniquity of the fathers to the children, and to the

grandchildren unto the third and fourth generation.

34:8. And Moses making haste, bowed down prostrate unto the earth, and adoring,

34:9. Said: If I have found grace in thy sight, O Lord, I beseech thee that thou wilt go with us, (for it is a stiffnecked people) and take away our iniquities and sin, and possess us.

34:10. The Lord answered: I will make a covenant in the sight of all, I will do signs such as were never seen upon the earth, nor in any nations; that this people, in the midst of whom thou art, may see the terrible work of the Lord which I will do.

34:11. Observe all things which this day I command thee: I myself will drive out before thy face the Amorrite, and the Chanaanite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite.

34:12. Beware thou never join in friendship with the inhabitants of that land, which may be thy ruin:

34:13. But destroy their altars, break their statues and cut down their groves:

34:14. Adore not any strange god. The Lord his name is jealous, he is a jealous God.

34:15. Make no covenant with the men of those countries; lest, when they have committed fornication with their gods, and have adored their idols, some one call thee to eat of the things sacrificed.

34:16. Neither shalt thou take of their daughters a wife for thy son, lest after they themselves have committed fornication, they make thy sons also to commit fornication with their gods.

34:17. Thou shalt not make to thyself any molten gods.

34:18. Thou shalt keep the feast of the unleavened bread. Seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month of the new corn: for in the month of the spring time thou camest out from Egypt.

34:19. All of the male kind that openeth the womb, shall be mine. Of all beasts; both of oxen and of sheep, it shall be mine.

34:20. The firstling of an ass thou shalt redeem with a sheep: but if thou wilt not give a price for it, it shall be slain. The firstborn of thy sons thou shalt redeem: neither shalt thou appear before me empty.

34:21. Six days shalt thou work, the seventh day thou shalt cease to plough and to reap.

34:22. Thou shalt keep the feast of weeks with the firstfruits of the corn of thy wheat harvest, and the feast when the time of the year returneth that all things are laid in.

34:23. Three times in the year all thy males shall appear in the sight

of the almighty Lord the God of Israel.

34:24. For when I shall have taken away the nations from thy face, and shall have enlarged thy borders, no man shall lie in wait against thy land when thou shalt go up, and appear in the sight of the Lord thy God thrice in a year.

34:25. Thou shalt not offer the blood of my sacrifice upon leaven; neither shall there remain in the morning any thing of the victim of the solemnity of the Phase.

34:26. The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

34:27. And the Lord said to Moses: Write thee these words, by which I have made a covenant both with thee and with Israel.

34:28. And he was there with the Lord forty days and forty nights: he neither ate bread nor drank water, and he wrote upon the tables the ten words of the covenant.

34:29. And when Moses came down from the Mount Sinai, he held the two tables of the testimony, and he knew not that his face was horned from the conversation of the Lord.

Horned. . . That is, shining, and sending forth rays of light like horns.

34:30. And Aaron and the children of Israel seeing the face of Moses horned, were afraid to come near.

34:31. And being called by him, they returned, both Aaron and the rulers of the congregation. And after that he spoke to them,

34:32. And all the children of Israel came to him: and he gave them in commandment all that he had heard of the Lord on Mount Sinai.

34:33. And having done speaking, he put a veil upon his face.

34:34. But when he went in to the Lord, and spoke with him, he took it away until he came forth, and then he spoke to the children of Israel all things that had been commanded him.

34:35. And they saw that the face of Moses when he came out was horned, but he covered his face again, if at any time he spoke to them.

Exodus Chapter 35

The sabbath. Offerings for making the tabernacle. Beseleel and Ooliab are called to the work.

35:1. And all the multitude of the children of Israel being gathered together, he said to them: These are the things which the Lord hath commanded to be done:

35:2. Six days you shall do work; the seventh day shall be holy unto you, the sabbath and the rest of the Lord: he that shall do any work on it, shall be put to death.

35:3. You shall kindle no fire in any of your habitations on the sabbath day.

35:4. And Moses said to all the assembly of the children of Israel: This is the word the Lord hath commanded, saying:

35:5. Set aside with you firstfruits to the Lord. Let every one that is willing and hath a ready heart, offer them to the Lord: gold, and silver, and brass,

35:6. Violet and purple, and scarlet twice dyed, and fine linen, goats' hair,

35:7. And rams' skins dyed red, and violet coloured skins, setim wood,

35:8. And oil to maintain lights, and to make ointment, and most sweet incense,

35:9. Onyx stones, and precious stones, for the adorning of the ephod and the rational.

35:10. Whosoever of you is wise, let him come, and make that which the Lord hath commanded:

35:11. To wit, the tabernacle, and the roof thereof, and the cover, the rings, and the board-work with the bars, the pillars and the sockets:

35:12. The ark and the staves, the propitiatory, and the veil that is drawn before it:

35:13. The table with the bars and the vessels, and the loaves of proposition:

35:14. The candlestick to bear up the lights, the vessels thereof and the lamps, and the oil for the nourishing of fires:

35:15. The altar of incense, and the bars, and the oil of unction, and the incense of spices: the hanging at the door of the tabernacle:

35:16. The altar of holocaust, and its grate of brass, with the bars and vessels thereof: the laver and its foot:

35:17. The curtains of the court, with the pillars and the sockets, the hanging in the doors of the entry.

35:18. The pins of the tabernacle, and of the court, with their little cords:

35:19. The vestments that are to be used in the ministry of the sanctuary, the vesture of Aaron the high priest, and of his sons, to do the office of priesthood to me.

35:20. And all the multitude of the children of Israel going out from the presence of Moses,

35:21. Offered firstfruits to the Lord with a most ready and devout mind, to make the work of the tabernacle of the testimony. Whatever was necessary to the service and to the holy vestments,

35:22. Both men and women gave bracelets and earrings, rings and tablets: every vessel of gold was set aside to be offered to the Lord.

35:23. If any man had violet, and purple, and scarlet twice dyed, fine linen and goats' hair, ramskins dyed red, and violet coloured skins,

35:24. Metal of silver and brass, they offered it to the Lord, and setim wood for divers uses.

35:25. The skilful women also gave such things as they had spun, violet, purple, and scarlet, and fine linen,

35:26. And goats' hair, giving all of their own accord.

35:27. But the princes offered onyx stones, and precious stones, for the ephod and the rational,

35:28. And spices and oil for the lights, and for the preparing of ointment, and to make the incense of most sweet savour.

35:29. All, both men and women, with devout mind offered gifts, that the works might be done which the Lord had commanded by the hand of Moses. All the children of Israel dedicated voluntary offerings to the Lord.

35:30. And Moses said to the children of Israel: Behold, the Lord hath called by name Beseleel, the son of Uri, the son of Hur, of the tribe of Juda,

35:31. And hath filled him with the spirit of God, with wisdom and understanding, and knowledge, and all learning,

35:32. To devise and to work in gold and silver and brass,

35:33. And in engraving stones, and in carpenters' work. Whatsoever can be devised artificially,

35:34. He hath given in his heart: Ooliab also, the son of Achisamech, of the tribe of Dan:

35:35. Both of them hath he instructed with wisdom, to do carpenters' work, and tapestry, and embroidery in blue and purple, and scarlet twice dyed, and fine linen, and to weave all things, and to invent all new things.

The offerings are delivered to the workmen, the curtains, coverings, boards, bars, veil, pillars, and hanging are made.

36:1. Beseleel therefore, and Ooliab, and every wise man, to whom the Lord gave wisdom and understanding, to know how to work artificially, made the things that are necessary for the uses of the sanctuary, and which the Lord commanded.

36:2. And when Moses had called them, and every skilful man, to whom the Lord had given wisdom, and such as of their own accord had offered themselves to the making of the work,

36:3. He delivered all the offerings of the children of Israel unto them. And while they were earnest about the work, the people daily in the morning offered their vows.

36:4. Whereupon the workmen being constrained to come,

36:5. Said to Moses: The people offereth more than is necessary.

36:6. Moses therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more for the work of the sanctuary. And so they ceased from offering gifts,

36:7. Because the things that were offered did suffice, and were too much.

36:8. And all the men that were wise of heart, to accomplish the work of the tabernacle, made ten curtains of twisted fine linen, and violet, and purple, and scarlet twice dyed, with varied work, and the art of embroidering:

36:9. The length of one curtain was twenty-eight cubits, and the breadth four: all the curtains were of the same size.

36:10. And he joined five curtains, one to another, and the other five he coupled one to another.

36:11. He made also loops of violet in the edge of one curtain on both sides, and in the edge of the other curtain in like manner,

36:12. That the loops might meet one against another, and might be joined each with the other.

36:13. Whereupon also he cast fifty rings of gold, that might catch the loops of the curtains, and they might be made one tabernacle.

36:14. He made also eleven curtains of goats' hair, to cover the roof of the tabernacle:

36:15. One curtain was thirty cubits long, and four cubits broad: all the curtains were of one measure.

36:16. Five of which he joined apart, and the other six apart.

36:17. And he made fifty loops in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another.

36:18. And fifty buckles of brass wherewith the roof might be knit together, that of all the curtains there might be made one covering.

36:19. He made also a cover for the tabernacle of rams' skins dyed red; and another cover over that of violet skins.

36:20. He made also the boards of the tabernacle of setim wood standing.

36:21. The length of one board was ten cubits; and the breadth was one cubit and a half.

36:22. There were two mortises throughout every board, that one might be joined to the other. And in this manner he made for all the boards of the tabernacle.

36:23. Of which twenty were at the south side southward,

36:24. With forty sockets of silver, two sockets were put under one board on the two sides of the corners, where the mortises of the sides end in the corners.

36:25. At that side also of the tabernacle, that looketh towards the north, he made twenty boards,

36:26. With forty sockets of silver, two sockets for every board.

36:27. But against the west, to wit, at that side of the tabernacle, which looketh to the sea, he made six boards,

36:28. And two others at each corner of the tabernacle behind:

36:29. Which were also joined from beneath unto the top, and went together into one joint. Thus he did on both sides at the corners:

36:30. So there were in all eight boards, and they had sixteen sockets of silver, to wit, two sockets under every board.

36:31. He made also bars of setim wood, five to hold together the boards of one side of the tabernacle,

36:32. And five others to join together the boards of the other side; and besides these, five other bars at the west side of the tabernacle towards the sea.

36:33. He made also another bar, that might come by the midst of the boards from corner to corner.

36:34. And the boards themselves he overlaid with gold casting for them sockets of silver. And their rings he made of gold, through which the bars might be drawn: and he covered the bars themselves with plates of gold.

36:35. He made also a veil of violet, and purple, scarlet and fine twisted linen, varied and distinguished with embroidery:

36:36. And four pillars of setim wood, which with their heads he overlaid with gold, casting for them sockets of silver.

36:37. He made also a hanging in the entry of the tabernacle of violet, purple, scarlet, and fine twisted linen, with the work of an embroiderer.

36:38. And five pillars with their heads, which he covered with gold, and their sockets he cast of brass.

Exodus Chapter 37

Beseleel maketh the ark: the propitiatory, and cherubims, the table, the candlestick, the lamps, and the altar of incense, and compoundeth the incense.

37:1. And Beseleel made also, the ark of setim wood: it was two cubits and a half in length, and a cubit and a half in breadth, and the height was of one cubit and a half: and he overlaid it with the purest gold within and without.

37:2. And he made to it a crown of gold round about,

37:3. Casting four rings of gold at the four corners thereof: two rings in one side, and two in the other.

37:4. And he made bars of setim wood, which he overlaid with gold,

37:5. And he put them into the rings that were at the sides of the ark to carry it.

37:6. He made also the propitiatory, that is, the oracle, of the purest gold, two cubits and a half in length, and a cubit and a half in breadth.

37:7. Two cherubims also of beaten gold, which he set on the two sides of the propitiatory:

37:8. One cherub in the top of one side, and the other cherub in the top of the other side: two cherubims at the two ends of the propitiatory,

37:9. Spreading their wings, and covering the propitiatory, and looking one towards the other, and towards it.

37:10. He made also the table of setim wood, in length two cubits, and in breadth one cubit, and in height it was a cubit and a half.

37:11. And he overlaid it with the finest gold, and he made to it a golden ledge round about,

37:12. And to the ledge itself he made a polished crown of gold, of four fingers breadth, and upon the same another golden crown.

37:13. And he cast four rings of gold, which he put in the four corners at each foot of the table,

37:14. Over against the crown: and he put the bars into them, that the table might be carried.

37:15. The bars also themselves he made of setim wood, and overlaid them with gold.

37:16. And the vessels for the divers uses of the table, dishes, bowls, and cups, and censers of pure gold, wherein the libations are to be offered.

37:17. He made also the candlestick of beaten work of the finest gold. from the shaft whereof its branches, its cups, and bowls, and lilies came out:

37:18. Six on the two sides: three branches on one side, and three on the other.

37:19. Three cups in manner of a nut on each branch, and bowls withal and lilies: and three cups of the fashion of a nut in another branch, and bowls withal and lilies. The work of the six branches, that went out from the shaft of the candlestick was equal.

37:20. And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one, and lilies:

37:21. And bowls under two branches in three places, which together made six branches going out from one shaft.

37:22. So both the bowls, and the branches were of the same, all beaten work of the purest gold.

37:23. He made also the seven lamps with their snuffers, and the vessels where the snuffings were to be put out, of the purest gold.

37:24. The candlestick with all the vessels thereof weighed a talent of gold.

37:25. He made also the alter of incense of setim wood, being a cubit on every side foursquare, and in height two cubits: from the corners of which went out horns.

37:26. And he overlaid it with the purest gold, with its grate, and the sides, and the horns.

37:27. And he made to it a crown of gold round about, and two golden rings under the crown at each side, that the bars might be put into them, and the altar be carried.

37:28. And the bars themselves he made also of setim wood, and overlaid them with plates of gold.

37:29. He compounded also the oil for the ointment of sanctification, and incense of the purest spices, according to the work of a perfumer.

Exodus Chapter 38

He maketh the altar of holocaust. The brazen laver. The court with its pillars and hangings. The sum of what the people offered.

38:1. He made also the altar of holocaust of setim wood, five cubits square, and three in height:

38:2. The horns whereof went out from the corners, and he overlaid it with plates of brass.

38:3. And for the uses thereof, he prepared divers vessels of brass, cauldrons, tongs, fleshhooks, pothooks and firepans.

38:4. And he made the grate thereof of brass, in manner of a net, and under it in the midst of the altar a hearth,

38:5. Casting four rings at the four ends of the net at the top, to put in bars to carry it:

38:6. And he made the bars of setim wood, and overlaid them with plates of brass:

38:7. And he drew them through the rings that stood out in the sides of the altar. And the altar itself was not solid, but hollow, of boards, and empty within.

38:8. He made also the laver of brass, with the foot thereof, of the mirrors of the women that watched at the door of the tabernacle.

38:9. He made also the court, in the south side whereof were hangings of fine twisted linen of a hundred cubits.

38:10. Twenty pillars of brass with their sockets, the beads of the pillars, and the whole graving of the work, of silver.

38:11. In like manner at the north side the hangings, the pillars, and the sockets and heads of the pillars were of the same measure, and work and metal.

38:12. But on that side that looketh to the west, there were hangings of fifty cubits, ten pillars of brass with their sockets, and the heads of the pillars, and all the graving of the work, of silver.

38:13. Moreover, towards the east he prepared hangings of fifty cubits:

38:14. Fifteen cubits of which, were on one side with three pillars, and their sockets:

38:15. And on the other side (for between the two he made the entry of the tabernacle) there were hangings equally of fifteen cubits, and three pillars, and as many sockets.

38:16. All the hangings of the court were woven with twisted linen.

38:17. The sockets of the pillars were of brass, and their heads with all their gravings of silver: and he overlaid the pillars of the court also with silver.

38:18. And he made in the entry thereof an embroidered hanging of violet, purple, scarlet, and fine twisted linen, that was twenty cubits long, and five cubits high, according to the measure of all the hangings of the court.

38:19. And the pillars in the entry were four, with sockets of brass, and their heads and gravings of silver.

38:20. The pins also of the tabernacle and of the court round about he made of brass.

38:21. These are the instruments of the tabernacle of the testimony, which were counted according to the commandment of Moses, in the ceremonies of the Levites, by the hand of Ithamar, son of Aaron the priest:

38:22. Which Beseleel, the son of Uri, the son of Hur of the tribe of Juda, had made, as the Lord commanded by Moses.

38:23. Having for his companion Ooliab, the son of Achisamech, of the tribe of Dan: who also was an excellent artificer in wood, and worker in tapestry and embroidery in violet, purple, scarlet, and fine linen.

38:24. All the gold that was spent in the work of the sanctuary, and that was offered in gifts, was nine and twenty talents, and seven hundred and thirty sicles according to the standard of the sanctuary.

38:25. And it was offered by them that went to be numbered, from twenty years old and upwards, of six hundred and three thousand five hundred and fifty men able to bear arms.

38:26. There were moreover a hundred talents of silver, whereof were cast the sockets of the sanctuary, and of the entry where the veil hangeth.

38:27. A hundred sockets were made of a hundred talents, one talent being reckoned for every socket.

38:28. And of the thousand seven hundred and seventy-five he made the heads of the pillars, which also he overlaid with silver.

38:29. And there were offered of brass also seventy-two thousand talents, and four hundred sicles besides,

38:30. Of which were cast the sockets in the entry of the tabernacle of the testimony, and the altar of brass with the grate thereof, and also the vessels that belong to the use thereof.

38:31. And the sockets of the court as well round about as in the entry thereof, and the pins of the tabernacle, and of the court round about.

Exodus Chapter 39

All the ornaments of Aaron and his sons are made. And the whole work of the tabernacle is finished.

39:1. And he made, of violet and purple, scarlet and fine linen, the vestments for Aaron to wear when he ministered in the holy places, as the Lord commanded Moses.

39:2. So he made an ephod of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen,

39:3. With embroidered work, and he cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of the foresaid colours,

39:4. And two borders coupled one to the other in the top on either side,

39:5. And a girdle of the same colours, as the Lord had commanded Moses.

39:6. He prepared also two onyx stones, fast set and closed in gold, and graven, by the art of a lapidary, with the names of the children of Israel:

39:7. And he set them in the sides of the ephod, for a memorial of the children of Israel, as the Lord had commanded Moses.

39:8. He made also a rational with embroidered work, according to the work of the ephod, of gold, violet, purple, and scarlet twice dyed, and fine twisted linen:

39:9. Foursquare, double, of the measure of a span.

39:10. And he set four rows of precious stones in it. In the first row was a sardius, a topaz, an emerald.

39:11. In the second, a carbuncle, a sapphire, and a jasper.

39:12. In the third, a ligurius, an agate, and an amethyst.

39:13. In the fourth, a chrysolite, an onyx, and a beryl, set and enclosed in gold by their rows.

39:14. And the twelve stones, were engraved with the names of the twelve tribes of Israel, each one with its several name.

39:15. They made also in the rational little chains, linked one to another, of the purest gold,

39:16. And two hooks, and as many rings of gold. And they set the rings on either side of the rational,

39:17. On which rings the two golden chains should hang, which they put

into the hooks that stood out in the corners of the ephod.

39:18. These both before and behind so answered one another, that the ephod and the rational were bound together,

39:19. Being fastened to the girdle, and strongly coupled with rings, which a violet fillet joined, lest they should flag loose, and be moved one from the other, as the Lord commanded Moses.

39:20. They made also the tunic of the ephod all of violet,

39:21. And a hole for the head in the upper part at the middle, and a woven border round about the hole:

39:22. And beneath at the feet pomegranates of violet, purple, scarlet, and fine twisted linen:

39:23. And little bells of the purest gold, which they put between the pomegranates at the bottom of the tunic round about:

39:24. To wit, a bell of gold, and a pomegranate, wherewith the high priest went adorned, when he discharged his ministry, as the Lord had commanded Moses.

39:25. They made also fine linen tunics with woven work for Aaron and his sons:

39:26. And mitres with their little crowns of fine linen:

39:27. And linen breeches of fine linen:

39:28. And a girdle of fine twisted linen, violet, purple, and scarlet twice dyed, of embroidery work, as the Lord had commanded Moses.

39:29. They made also the plate of sacred veneration of the purest gold, and they wrote on it with the engraving of a lapidary: The Holy of the Lord:

39:30. And they fastened it to the mitre with a violet fillet, as the Lord had commanded Moses.

39:31. So all the work of the tabernacle and of the roof of the testimony was finished: and the children of Israel did all things which the Lord had commanded Moses.

39:32. And they offered the tabernacle, and the roof, and the whole furniture, the rings, the boards, the bars, the pillars and their sockets,

39:33. The cover of rams' skins dyed red, and the other cover of violet skins,

39:34. The veil, the ark, the bars, the propitiatory,

39:35. The table, with the vessels thereof, and the loaves of proposition:

39:36. The candlestick, the lamps, and the furniture of them, with the oil:

39:37. The altar of gold, and the ointment, and the incense of spices:

39:38. And the hanging in the entry of the tabernacle:

39:39. The altar of brass, the grate, the bars, and all the vessels thereof: the laver, with the foot thereof: the hangings of the court, and the pillars, with their sockets:

39:40. The hanging in the entry of the court, and the little cords, and the pins thereof. Nothing was wanting of the vessels, that were commanded to be made for the ministry of the tabernacle, and for the roof of the covenant.

39:41. The vestments also, which the priests, to wit, Aaron and his sons, use in the sanctuary,

39:42. The children of Israel offered, as the Lord had commanded.

39:43. And when Moses saw all things finished, he blessed them.

Exodus Chapter 40

The tabernacle is commanded to be set up and anointed. God filleth it with his majesty.

40:1. And the Lord spoke to Moses, saying:

40:2. The first month, the first day of the month, thou shalt set up the tabernacle of the testimony,

40:3. And shalt put the ark in it, and shalt let down the veil before it:

40:4. And thou shalt bring in the table, and set upon it the things that are commanded according to the rite. The candlestick shall stand with its lamps,

40:5. And the altar of gold, whereon the incense is burnt before the ark of the testimony. Thou shalt put the hanging in the entry of the tabernacle,

40:6. And before it the altar of holocaust.

40:7. The laver between the altar and the tabernacle, and thou shalt fill it with water.

40:8. And thou shalt encompass the court with hangings, and the entry thereof.

40:9. And thou shalt take the oil of unction and anoint the tabernacle with its vessels, that they may be sanctified:

40:10. The altar of holocaust and all its vessels:

40:11. The laver with its foot: thou shalt consecrate all with the oil of unction, that they may be most holy.

40:12. And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water,

40:13. Thou shalt put on them the holy vestments, that they may minister to me, and that the unction of them may prosper to an everlasting priesthood.

40:14. And Moses did all that the Lord had commanded.

40:15. So in the first month of the second year, the first day of the month, the tabernacle was set up.

40:16. And Moses reared it up, and placed the boards and the sockets and the bars, and set up the pillars,

40:17. And spread the roof over the tabernacle, putting over it a cover, as the Lord had commanded.

40:18. And he put the testimony in the ark, thrusting bars underneath, and the oracle above.

40:19. And when he had brought the ark into the tabernacle, he drew the veil before it to fulfil the commandment of the Lord.

40:20. And he set the table in the tabernacle of the testimony, at the north side, without the veil,

40:21. Setting there in order the loaves of proposition, as the Lord had commanded Moses.

40:22. He set the candlestick also in the tabernacle of the testimony, over against the table on the south side,

40:23. Placing the lamps in order, according to the precept of the Lord.

40:24. He set also the altar of gold under the roof of the testimony, over against the veil,

40:25. And burnt upon it the incense of spices, as the Lord had commanded Moses.

40:26. And he put also the hanging in the entry of the tabernacle of the testimony,

40:27. And the altar of holocaust in the entry of the testimony, offering the holocaust, and the sacrifices upon it, as the Lord had commanded.

40:28. And he set the laver between the tabernacle of the testimony and the altar, filling it with water.

40:29. And Moses and Aaron, and his sons, washed their hands and feet,

40:30. When they went into the tabernacle of the covenant, and went to the altar, as the Lord had commanded Moses.

40:31. He set up also the court round about the tabernacle and the altar, drawing the hanging in the entry thereof. After all things were perfected,

40:32. The cloud covered the tabernacle of the testimony, and the glory of the Lord filled it.

40:33. Neither could Moses go into the tabernacle of the covenant, the cloud covering all things, and the majesty of the Lord shining, for the cloud had covered all.

40:34. If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops:

40:35. If it hung over, they remained in the same place.

40:36. For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions.

THE BOOK OF LEVITICUS

This Book is called LEVITICUS, because it treats of the Offices, Ministries, Rites and Ceremonies of the Priests and Levites. The Hebrews call it VAICRA, from the word with which it begins.

Leviticus Chapter 1

Of holocausts or burnt offerings.

1:1. And the Lord called Moses, and spoke to him from the tabernacle of the testimony, saying:

1:2. Speak to the children of Israel, and thou shalt say to them: The man among you that shall offer to the Lord a sacrifice of the cattle, that is, offering victims of oxen and sheep:

1:3. If his offering be a holocaust, and of the herd, he shall offer a male without blemish, at the door of the testimony, to make the Lord favourable to him.

A holocaust. . . That is, a whole burnt offering (olokauston), so called, because the whole victim was consumed with fire; and given in such

manner to God as wholly to evaporate, as it were, for his honour and glory; without having any part of it reserved for the use of man. The other sacrifices in the Old Testament were either offerings for sin, or peace offerings: and these latter again were either offered in thanksgiving for blessings received; or by way of prayer for new favours or graces. So that sacrifices were then offered to God for four different ends or intentions, answerable to the different obligations which man has to God: 1. By way of adoration, homage, praise, and glory due to his divine majesty. 2. By way of thanksgiving for all benefits received from him. 3. By way of confessing and craving pardon for sins. 4. By way of prayer and petition for grace and relief in all necessities. In the New Law we have but one sacrifice, viz., that of the body and blood of Christ: but this one sacrifice of the New Testament perfectly answers all these four ends; and both priest and people, as often as it is celebrated, ought to join in offering it up for these four ends.

1:4. And he shall put his hand upon the head of the victim: and it shall be acceptable, and help to its expiation.

1:5. And he shall immolate the calf before the Lord: and the priests the sons of Aaron shall offer the blood thereof, pouring it round about the altar, which is before the door of the tabernacle.

1:6. And when they have flayed the victim, they shall cut the joints into pieces:

1:7. And shall put fire on the altar, having before laid in order a pile of wood.

1:8. And they shall lay the parts that are cut out in order thereupon: to wit, the head, and all things that cleave to the liver;

1:9. The entrails and feet being washed with water. And the priest shall burn them upon the altar for a holocaust, and a sweet savour to the Lord.

1:10. And if the offering be of the flocks, a holocaust of sheep or of goats, he shall offer a male without blemish.

1:11. And he shall immolate it at the side of the altar that looketh to the north, before the Lord: but the sons of Aaron shall pour the blood thereof upon the altar round about.

1:12. And they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put.

1:13. But the entrails and the feet they shall wash with water. And the priest shall offer it all and burn it all upon the altar for a holocaust, and most sweet savour to the Lord.

1:14. But if the oblation of a holocaust to the Lord be of birds, of turtles, or of young pigeons:

1:15. The priest shall offer it at the altar: and twisting back the neck, and breaking the place of the wound, he shall make the blood run

down upon the brim of the altar.

1:16. But the crop of the throat, and the feathers he shall cast beside the altar at the east side, in the place where the ashes are wont to be poured out.

1:17. And he shall break the pinions thereof, and shall not cut, nor divide it with a knife: and shall burn it upon the altar, putting fire under the wood. It is a holocaust and oblation of most sweet savour to the Lord.

Leviticus Chapter 2

Of offerings of flour, and firstfruits.

2:1. When any one shall offer an oblation of sacrifice to the Lord, his offering shall be of fine flour: and he shall pour oil upon it, and put frankincense,

2:2. And shall bring it to the sons of Aaron the priests. And one of them shall take a handful of the flour and oil, and all the frankincense; and shall put it a memorial upon the altar for a most sweet savour to the Lord.

2:3. And the remnant of the sacrifice shall be Aaron's, and his sons', holy of holies of the offerings of the Lord.

Holy of holies. . . That is, most holy, as being dedicated to God, and set aside by his ordinance for the use of his priests.

2:4. But when thou offerest a sacrifice baked in the oven of flour, to wit, loaves without leaven, tempered with oil, and unleavened wafers, anointed with oil:

2:5. If thy oblation be from the fryingpan, of flour tempered with oil, and without leaven:

2:6. Thou shalt divide it into little pieces, and shalt pour oil upon it.

2:7. And if the sacrifice be from the gridiron, in like manner the flour shall be tempered with oil.

2:8. And when thou offerest it to the Lord, thou shalt deliver it to the hands of the priest.

2:9. And when he hath offered it, he shall take a memorial out of the sacrifice, and burn it upon the altar for a sweet savour to the Lord.

2:10. And whatsoever is left, shall be Aaron's, and his sons': holy of holies of the offerings of the Lord.

2:11. Every oblation that is offered to the Lord shall be made without leaven: neither shall any leaven or honey be burnt in the sacrifice to

the Lord.

Without leaven or honey. . .No leaven nor honey was to be used in the sacrifice offered to God; to signify that we are to exclude from the pure worship of the gospel, all double dealing and affection to carnal pleasures.

2:12. You shall offer only the firstfruits of them and gifts: but they shall not be put upon the altar, for a savour of sweetness.

2:13. Whatsoever sacrifice thou offerest, thou shalt season it with salt: neither shalt thou take away the salt of the covenant of thy God from thy sacrifice. In all thy oblations thou shalt offer salt.

Salt. . .In every sacrifice salt was to be used, which is an emblem of wisdom and discretion, without which none of our performances are agreeable to God.

2:14. But if thou offer a gift of the firstfruits of thy corn to the Lord, of the ears yet green, thou shalt dry it at the fire, and break it small like meal; and so shalt thou offer thy firstfruits to the Lord:

2:15. Pouring oil upon it and putting on frankincense, because it is the oblation of the Lord.

2:16. Whereof the priest shall burn for a memorial of the gift, part of the corn broken small and of the oil, and all the frankincense.

Leviticus Chapter 3

Of peace offerings.

3:1. And if his oblation be a sacrifice of peace offerings, and he will offer of the herd, whether male or female: he shall offer them without blemish before the Lord.

Peace offerings. . .Peace, in the scripture language, signifies happiness, welfare or prosperity; in a word, all kind of blessings.--Such sacrifices, therefore, as were offered either on occasion of blessings received, or to obtain new favours, were called pacific or peace offerings. In these, some part of the victim was consumed with fire on the altar of God; other parts were eaten by the priests and by the persons for whom the sacrifice was offered.

3:2. And he shall lay his hand upon the head of his victim, which shall be slain in the entry of the tabernacle of the testimony: and the sons of Aaron the priests shall pour the blood round about upon the altar.

3:3. And they shall offer of the sacrifice of peace offerings, for an oblation to the Lord: the fat that covereth the entrails, and all the fat that is within,

3:4. The two kidneys with the fat wherewith the flanks are covered, and

the caul of the liver with the two little kidneys.

3:5. And they shall burn them upon the altar, for a holocaust, putting fire under the wood: for an oblation of most sweet savour to the Lord.

3:6. But if his oblation and the sacrifice of peace offering be of the flock, whether he offer male or female, they shall be without blemish.

3:7. If he offer a lamb before the Lord:

3:8. He shall put his hand upon the head of the victim. And it shall be slain in the entry of the tabernacle of the testimony: and the sons of Aaron shall pour the blood thereof round about upon the altar.

3:9. And they shall offer of the victim of peace offerings, a sacrifice to the Lord: the fat and the whole rump,

3:10. With the kidneys, and the fat that covereth the belly and all the vitals and both the little kidneys, with the fat that is about the flanks, and the caul of the liver with the little kidneys.

3:11. And the priest shall burn them upon the altar, for the food of the fire, and of the oblation of the Lord.

3:12. If his offering be a goat, and he offer it to the Lord:

3:13. He shall put his hand upon the head thereof: and shall immolate it in the entry of the tabernacle of the testimony. And the sons of Aaron shall pour the blood thereof round about upon the altar.

3:14. And they shall take of it for the food of the Lord's fire, the fat that covereth the belly, and that covereth all the vital parts:

3:15. The two little kidneys with the caul that is upon them which is by the flanks, and the fat of the liver with the little kidneys.

3:16. And the priest shall burn them upon the altar, for the food of the fire, and of a most sweet savour. All the fat shall be the Lord's.

3:17. By a perpetual law for your generations, and in all your habitations: neither blood nor fat shall you eat at all.

Fat. . . It is meant of the fat, which by the prescription of the law was to be offered on God's altar; not of the fat of meat, such as we commonly eat.

Leviticus Chapter 4

Of offerings for sins of ignorance.

4:1. And the Lord spoke to Moses, saying:

4:2. Say to the children of Israel: The soul that sinneth through ignorance, and doth any thing concerning any of the commandments of the

Lord, which he commanded not to be done:

Ignorance. . .To be ignorant of what we are bound to know is sinful; and for such culpable ignorance, these sacrifices, prescribed in this and the following chapter, were appointed.

4:3. If the priest that is anointed shall sin, making the people to offend, he shall offer to the Lord for his sin a calf without blemish.

4:4. And he shall bring it to the door of the testimony before the Lord: and shall put his hand upon the head thereof, and shall sacrifice it to the Lord.

4:5. He shall take also of the blood of the calf: and carry it into the tabernacle of the testimony.

The blood. . .As the figure of the blood of Christ shed for the remission of our sins, and carried by him into the sanctuary of heaven.

4:6. And having dipped his finger in the blood, he shall sprinkle with it seven times before the Lord, before the veil of the sanctuary.

4:7. And he shall put some of the same blood upon the horns of the altar of the sweet incense most acceptable to the Lord, which is in the tabernacle of the testimony. And he shall pour all the rest of the blood at the foot of the altar of holocaust in the entry of the tabernacle.

4:8. And he shall take off the fat of the calf for the sin offering, as well that which covereth the entrails, as all the inwards:

4:9. The two little kidneys, and the caul that is upon them, which is by the flanks, and the fat of the liver with the little kidneys:

4:10. As it is taken off from the calf of the sacrifice of peace offerings. And he shall burn them upon the altar of holocaust.

4:11. But the skin and all the flesh with the head and the feet and the bowels and the dung:

4:12. And the rest of the body, he shall carry forth without the camp into a clean place where the ashes are wont to be poured out: and he shall burn them upon a pile of wood. They shall be burnt in the place where the ashes are poured out.

4:13. And if all the multitude of Israel shall be ignorant, and through ignorance shall do that which is against the commandment of the Lord,

4:14. And afterwards shall understand their sin: they shall offer for their sin a calf, and shall bring it to the door of the tabernacle.

4:15. And the ancients of the people shall put their hands upon the head thereof before the Lord. And the calf being immolated in the sight of the Lord:

4:16. The priest that is anointed shall carry of the blood into the tabernacle of the testimony.

4:17. And shall dip his finger in it and sprinkle it seven times before the veil.

4:18. And he shall put of the same blood on the horns of the altar that is before the Lord, in the tabernacle of the testimony. And the rest of the blood he shall pour at the foot of the altar of holocaust, which is at the door of the tabernacle of the testimony.

4:19. And all the fat thereof he shall take off, and shall burn it upon the altar:

4:20. Doing so with this calf, as he did also with that before. And the priest praying for them, the Lord will be merciful unto them.

4:21. But the calf itself he shall carry forth without the camp, and shall burn it as he did the former calf: because it is for the sin of the multitude.

4:22. If a prince shall sin, and through ignorance do any one of the things that the law of the Lord forbiddeth,

4:23. And afterwards shall come to know his sin: he shall offer a buck goat without blemish, a sacrifice to the Lord.

4:24. And he shall put his hand upon the head thereof: and when he hath immolated it in the place where the holocaust is wont to be slain before the Lord, because it is for sin,

4:25. The priest shall dip his finger in the blood of the victim for sin, touching therewith the horns of the altar of holocaust, and pouring out the rest at the foot thereof.

4:26. But the fat he shall burn upon it, as is wont to be done with the victims of peace offerings. And the priest shall pray for him, and for his sin: and it shall be forgiven him.

4:27. And if any one of the people of the land shall sin through ignorance, doing any of those things that by the law of the Lord are forbidden, and offending,

4:28. And shall come to know his sin: he shall offer a she goat without blemish.

4:29. And he shall put his hand upon the head of the victim that is for sin: and shall immolate it in the place of the holocaust.

4:30. And the priest shall take of the blood with his finger, and shall touch the horns of the altar of holocaust: and shall pour out the rest at the foot thereof.

4:31. But taking off all the fat, as is wont to be taken away of the victims of peace offerings, he shall burn it upon the altar, for a sweet savour to the Lord: and he shall pray for him, and it shall be forgiven him.

4:32. But if he offer of the flock a victim for his sin, to wit, an ewe

without blemish:

4:33. He shall put his hand upon the head thereof, and shall immolate it in the place where the victims of holocausts are wont to be slain.

4:34. And the priest shall take of the blood thereof with his finger, and shall touch the horns of the altar of holocaust: and the rest he shall pour out at the foot thereof.

4:35. All the fat also he shall take off, as the fat of the ram that is offered for peace offerings is wont to be taken away: and shall burn it upon the altar, for a burnt sacrifice of the Lord. And he shall pray for him and his sin, and it shall be forgiven him.

Leviticus Chapter 5

Of other sacrifices for sins.

5:1. If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his iniquity.

5:2. Whosoever toucheth any unclean thing, either that which hath been killed by a beast, or died of itself, or any other creeping thing: and forgetteth his uncleanness, he is guilty, and hath offended.

5:3. And if he touch any thing of the uncleanness of man, according to any uncleanness wherewith he is wont to be defiled: and having forgotten it, come afterwards to know it, he shall be guilty of an offence.

5:4. The person that sweareth, and uttereth with his lips, that he would do either evil or good, and bindeth the same with an oath, and his word: and having forgotten it afterwards understandeth his offence,

5:5. Let him do penance for his sin:

5:6. And offer of the flocks an ewe lamb, or a she goat, and the priest shall pray for him and for his sin.

5:7. But if he be not able to offer a beast, let him offer two turtles, or two young pigeons to the Lord, one for sin, and the other for a holocaust,

5:8. And he shall give them to the priest: who shall offer the first for sin, and twist back the head of it to the little pinions, so that it stick to the neck, and be not altogether broken off.

5:9. And of its blood he shall sprinkle the side of the altar: and whatever is left, he shall let it drop at the bottom thereof, because it is for sin.

5:10. And the other he shall burn for a holocaust, as is wont to be done. And the priest shall pray for him, and for his sin, and it shall

be forgiven him.

5:11. And if his hand be not able to offer two turtles, or two young pigeons, he shall offer for his sin the tenth part of an ephi of flour. He shall not put oil upon it, nor put any frankincense thereon, because it is for sin.

5:12. And he shall deliver it to the priest, who shall take a handful thereof, and shall burn it upon the altar for a memorial of him that offered it:

5:13. Praying for him and making atonement. But the part that is left, he himself shall have for a gift.

5:14. And the Lord spoke to Moses, saying:

5:15. If any one shall sin through mistake, transgressing the ceremonies in those things that are sacrificed to the Lord, he shall offer for his offence a ram without blemish out of the flocks, that may be bought for two sicles, according to the weight of the sanctuary.

5:16. And he shall make good the damage itself which he hath done, and shall add the fifth part besides, delivering it to the priest, who shall pray for him, offering the ram: and it shall be forgiven him.

5:17. If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity:

5:18. He shall offer of the flocks a ram without blemish to the priest, according to the measure and estimation of the sin. And the priest shall pray for him, because he did it ignorantly: And it shall be forgiven him,

5:19. Because by mistake he trespassed against the Lord.

Leviticus Chapter 6

Oblation for sins of injustice: ordinances concerning the holocausts and the perpetual fire: the sacrifices of the priests, and the sin offerings.

6:1. The Lord spoke to Moses, saying:

6:2. Whosoever shall sin, and despising the Lord, shall deny to his neighbour the thing delivered to his keeping, which was committed to his trust; or shall by force extort any thing, or commit oppression;

6:3. Or shall find a thing lost, and denying it, shall also swear falsely, or shall do any other of the many things, wherein men are wont to sin:

6:4. Being convicted of the offence, he shall restore

6:5. All that he would have gotten by fraud, in the principal, and the fifth part besides, to the owner, whom he wronged.

6:6. Moreover for his sin he shall offer a ram without blemish out of the flock: and shall give it to the priest, according to the estimation and measure of the offence.

6:7. And he shall pray for him before the Lord: and he shall have forgiveness for every thing in doing of which he bath sinned.

6:8. And the Lord spoke to Moses, saying:

6:9. Command Aaron and his sons: This is the law of a holocaust. It shall be burnt upon the altar, all night until morning: the fire shall be of the same altar.

6:10. The priest shall be vested with the tunick and the linen breeches; and he shall take up the ashes of that which the devouring fire hath burnt: and putting them beside the altar,

6:11. Shall put off his former vestments, and being clothed with others, shall carry them forth without the camp, and shall cause them to be consumed to dust in a very clean place.

6:12. And the fire on the altar shall always burn, and the priest shall feed it, putting wood on it every day in the morning: and laying on the holocaust, shall burn thereupon the fat of the peace offerings.

6:13. This is the perpetual fire which shall never go out on the altar.

The perpetual fire. . . This fire came from heaven, (infra. chap. 9.24,) and was always kept burning on the altar, as a figure of the heavenly fire of divine love, which ought to be always burning in the heart of a Christian.

6:14. This is the law of the sacrifice and libations, which the children of Aaron shall offer before the Lord, and before the altar.

6:15. The priest shall take a handful of the flour that is tempered with oil, and all the frankincense that is put upon the flour: and he shall burn on the altar for a memorial of most sweet odour to the Lord.

6:16. And the part of the flour that is left, Aaron and his sons shall eat, without leaven: and he shall eat it in the holy place of the court of the tabernacle.

6:17. And therefore it shall not be leavened, because part thereof is offered for the burnt sacrifice of the Lord. It shall be most holy, as that which is offered for sin and for trespass.

6:18. The males only of the race of Aaron shall eat it. It shall be an ordinance everlasting in your generations concerning the sacrifices of the Lord: Every one that toucheth them shall be sanctified.

6:19. And the Lord spoke to Moses, saying:

6:20. This is the oblation of Aaron, and of his sons, which they must

offer to the Lord, in the day of their anointing. They shall offer the tenth part of an ephi of flour for a perpetual sacrifice, half of it in the morning, and half of it in the evening.

6:21. It shall be tempered with oil, and shall be fried in a fryingpan.

6:22. And the priest that rightfully succeedeth his father, shall offer it hot, for a most sweet odour to the Lord: and it shall he wholly burnt on the altar.

6:23. For every sacrifice of the priest shall be consumed with fire: neither shall any man eat thereof.

6:24. And the Lord spoke to Moses. saying:

6:25. Say to Aaron and his sons: This is the law of the victim for sin. In the place where the holocaust is offered, it shall be immolated before the Lord. It is holy of holies.

6:26. The priest that offereth it, shall eat it in a holy place, in the court of the tabernacle.

6:27. Whatsoever shall touch the flesh thereof, shall be sanctified. If a garment be sprinkled with the blood thereof, it shall be washed in a holy place.

6:28. And the earthen vessel, wherein it was sodden, shall be broken: but if the vessel be of brass, it shall be scoured, and washed with water.

6:29. Every male of the priestly race shall eat of the flesh thereof, because it is holy of holies.

6:30. For the victim that is slain for sin, the blood of which is carried into the tabernacle of the testimony to make atonement in the sanctuary, shall not be eaten, but shall be burnt with fire.

Leviticus Chapter 7

Of sacrifices for trespasses and thanks offerings. No fat nor blood is to be eaten.

7:1. This also is the law of the sacrifice for a trespass: it is most holy.

Trespass. . .Trespasses, for which these offerings were to be made, were lesser offences than those for which the sin offerings were appointed.

7:2. Therefore where the holocaust is immolated, the victim also for a trespass shall be slain: the blood thereof shall be poured round about the altar.

7:3. They shall offer thereof the rump and the fat that covereth the entrails:

7:4. The two little kidneys, and the fat which is by the flanks, and the caul of the liver with the little kidneys.

7:5. And the priest shall burn them upon the altar: it is the burnt sacrifice of the Lord for a trespass.

7:6. Every male of the priestly race, shall eat this flesh in a holy place, because it is most holy.

7:7. As the sacrifice for sin is offered, so is also that for a trespass: the same shall be the law of both these sacrifices. It shall belong to the priest that offereth it.

7:8. The priest that offereth the victim of holocaust, shall have the skin thereof.

7:9. And every sacrifice of flour that is baked in the oven, and whatsoever is dressed on the gridiron, or in the fryingpan, shall be the priest's that offereth it.

7:10. Whether they be tempered with oil, or dry, all the sons of Aaron shall have one as much as another.

7:11. This is the law of the sacrifice of peace offerings that is offered to the Lord.

7:12. If the oblation be for thanksgiving, they shall offer loaves without leaven tempered with oil, and unleavened wafers anointed with oil, and fine flour fried, and cakes tempered and mingled with oil.

7:13. Moreover loaves of leavened bread with the sacrifice of thanks, which is offered for peace offerings:

7:14. Of which one shall be offered to the Lord for firstfruits, and shall be the priest's that shall pour out the blood of the victim.

7:15. And the flesh of it shall be eaten the same day: neither shall any of it remain until the morning.

7:16. If any man by vow, or of his own accord offer a sacrifice, it shall in like manner be eaten the same day. And if any of it remain until the morrow, it is lawful to eat it.

7:17. But whatsoever shall be found on the third day shall be consumed with fire.

7:18. If any man eat of the flesh of the victim of peace offerings on the third day, the oblation shall be of no effect: neither shall it profit the offerer. Yea rather, whatsoever soul shall defile itself with such meat, shall be guilty of transgression.

7:19. The flesh that hath touched any unclean thing, shall not be eaten: but shall be burnt with fire. He that is clean shall eat of it.

7:20. If any one that is defiled shall eat of the flesh of the sacrifice of peace offerings, which is offered to the Lord, he shall be

cut off from his people.

7:21. And he that hath touched the uncleanness of man, or of beast, or of any thing that can defile, and shall eat of such kind of flesh: shall be cut off from his people.

7:22. And the Lord spoke to Moses, saying:

7:23. Say to the children of Israel: The fat of a sheep, and of an ox, and of a goat you shall not eat.

7:24. The fat of a carcass that hath died of itself, and of a beast that was caught by another beast, you shall have for divers uses.

7:25. If any man eat the fat that should be offered for the burnt sacrifice of the Lord, he shall perish out of his people.

7:26. Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts.

7:27. Every one that eateth blood, shall perish from among the people.

7:28. And the Lord spoke to Moses, saying:

7:29. Speak to the children of Israel, saying: He that offereth a victim of peace offerings to the Lord, let him offer therewith a sacrifice also, that is, the libations thereof.

7:30. He shall hold in his hands the fat of the victim, and the breast. And when he hath offered and consecrated both to the Lord, he shall deliver them to the priest,

7:31. Who shall burn the fat upon the altar. But the breast shall be Aaron's and his sons'.

7:32. The right shoulder also of the victim, of peace offerings shall fall to the priest for firstfruits.

7:33. He among the sons of Aaron, that offereth the blood, and the fat: he shall have the right shoulder also for his portion.

7:34. For the breast that is elevated and the shoulder that is separated I have taken of the children of Israel, from off their victims of peace offerings: and have given them to Aaron the priest, and to his sons, by a law for ever, from all the people of Israel.

7:35. This is the anointing of Aaron and his sons, in the ceremonies of the Lord, in the day when Moses offered them, that they might do the office of priesthood,

7:36. And the things that the Lord commanded to be given them by the children of Israel, by a perpetual observance in their generations.

7:37. This is the law of holocaust, and of the sacrifice for sin, and for trespass, and for consecration, and the victims of peace offerings:

7:38. Which the Lord appointed to Moses in mount Sinai, when he

commanded the children of Israel, that they should offer their oblations to the Lord in the desert of Sinai.

Leviticus Chapter 8

Moses consecrateth Aaron and his sons.

8:1. And the Lord spoke to Moses, saying:

8:2. Take Aaron with his sons, their vestments, and the oil of unction: a calf for sin, two rams, a basket with unleavened bread.

8:3. And thou shalt gather together all the congregation to the door of the tabernacle.

8:4. And Moses did as the Lord had commanded. And all the multitude being gathered together before the door of the tabernacle:

8:5. He said: This is the word that the Lord hath commanded to be done.

8:6. And immediately, he offered Aaron and his sons. And when he had washed them,

8:7. He vested the high priest with the strait linen garment, girding him with the girdle, and putting on him the violet tunick: and over it he put the ephod.

8:8. And binding it with the girdle, he fitted it to the rational, on which was Doctrine and Truth.

8:9. He put also the mitre upon his head: and upon the mitre over the forehead, he put the plate of gold, consecrated with sanctification, as the Lord had commanded him.

8:10. He took also the oil of unction, with which he anointed the tabernacle, with all the furniture thereof.

8:11. And when he had sanctified and sprinkled the altar seven times, he anointed it, and all the vessels thereof: and the laver with the foot thereof, he sanctified with the oil.

8:12. And he poured it upon Aaron's head: and he anointed and consecrated him.

8:13. And after he had offered his sons, he vested them with linen tunicks, and girded them with girdles: and put mitres on them as the Lord had commanded.

8:14. He offered also the calf for sin: and when Aaron and his sons had put their hands upon the head thereof,

8:15. He immolated it: and took the blood, and dipping his finger in it, he touched the horns of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the bottom

thereof.

8:16. But the fat that was upon the entrails, and the caul of the liver, and the two little kidneys, with their fat, he burnt upon the altar.

8:17. And the calf with the skin, and the flesh and the dung, he burnt without the camp, as the Lord had commanded.

8:18. He offered also a ram for holocaust. And when Aaron and his sons had put their hands upon its head:

8:19. He immolated it, and poured the blood thereof round about the altar.

8:20. And cutting the ram into pieces, the head thereof, and the joints, and the fat he burnt in the fire.

8:21. Having first washed the entrails, and the feet, and the whole ram together he burnt upon the altar: because it was a holocaust of most sweet odour to the Lord, as he had commanded him.

8:22. He offered also the second ram, in the consecration of priests: and Aaron, and his sons put their hands upon the head thereof.

8:23. And when Moses had immolated it, he took of the blood thereof, and touched the tip of Aaron's right ear, and the thumb of his right hand, and in like manner also the great toe of his right foot.

8:24. He offered also the sons of Aaron: and when with the blood of the ram that was immolated, he had touched the tip of the right ear of every one of them, and the thumbs of their right hands, and the great toes of their right feet, the rest he poured on the altar round about.

8:25. But the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their fat, and with the right shoulder, he separated.

8:26. And taking out of the basket of unleavened bread, which was before the Lord, a loaf without leaven, and a cake tempered with oil and a wafer, he put them upon the fat, and the right shoulder:

8:27. Delivering all to Aaron, and to his sons. Who having lifted them up before the Lord,

8:28. He took them again from their hands, and burnt them upon the altar of holocaust: because it was the oblation of consecration, for a sweet odour of sacrifice to the Lord.

8:29. And he took of the ram of consecration, the breast for his portion, elevating it before the Lord, as the Lord had commanded him.

8:30. And taking the ointment, and the blood that was upon the altar, he sprinkled Aaron, and his vestments, and his sons, and their vestments with it.

8:31. And when he had sanctified them in their vestments, he commanded

them, saying: Boil the flesh before the door of the tabernacle, and there eat it. Eat ye also the loaves of consecration, that are laid in the basket, as the Lord commanded me, saying: Aaron and his sons shall eat them.

8:32. And whatsoever shall be left of the flesh and the loaves, shall be consumed with fire.

8:33. And you shall not go out of the door of the tabernacle for seven days, until the day wherein the time of your consecration shall be expired. For in seven days the consecration is finished:

8:34. As at this present it hath been done, that the rite of the sacrifice might be accomplished.

8:35. Day and night shall you remain in the tabernacle observing the watches of the Lord, lest you die. For so it hath been commanded me.

8:36. And Aaron and his sons did all things which the Lord spoke by the hand of Moses.

Leviticus Chapter 9

Aaron offereth sacrifice for himself and the people. Fire cometh from the Lord upon the altar.

9:1. And when the eighth day was come, Moses called Aaron and his sons, and the ancients of Israel, and said to Aaron:

9:2. Take of the herd a calf for sin, and a ram for a holocaust, both without blemish, and offer them before the Lord.

9:3. And to the children of Israel thou shalt say: Take ye a he goat for sin, and a calf, and a lamb, both of a year old, and without blemish for a holocaust.

9:4. Also a bullock and a ram for peace offerings. And immolate them before the Lord, offering for the sacrifice of every one of them flour tempered with oil: for to day the Lord will appear to you.

9:5. They brought therefore all things that Moses had commanded before the door of the tabernacle: where when all the multitude stood,

9:6. Moses said: This is the word, which the Lord hath commanded. Do it, and his glory will appear to you.

9:7. And he said to Aaron: Approach to the altar, and offer sacrifice for thy sin. Offer the holocaust, and pray for thyself and for the people: and when thou hast slain the people's victim, pray for them, as the Lord hath commanded.

9:8. And forthwith Aaron, approaching to the altar, immolated the calf for his sin.

9:9. And his sons brought him the blood of it: and he dipped his finger therein, and touched the horns of the altar, and poured the rest at the foot thereof.

9:10. And the fat, and the little kidneys, and the caul of the liver, which are for sin, he burnt upon the altar, as the Lord had commanded Moses.

9:11. But the flesh and skins thereof he burnt with fire without the camp.

9:12. He immolated also the victim of holocaust: and his sons brought him the blood thereof, which he poured round about on the altar.

9:13. And the victim being cut into pieces, they brought to him the head and all the members: all which he burnt with fire upon the altar.

9:14. Having first washed the entrails and the feet with water.

9:15. Then offering for the sin of the people, he slew the he goat: and expiating the altar,

9:16. He offered the holocaust.

9:17. Adding in the sacrifice the libations, which are offered withal, and burning them upon the altar, besides the ceremonies of the morning holocaust.

9:18. He immolated also the bullock and the ram, and peace offerings of the people: and his sons brought him the blood, which he poured upon the altar round about.

9:19. The fat also of the bullock, and the rump of the ram, and the two little kidneys with their fat, and the caul of the liver,

9:20. They put upon the breasts. And after the fat was burnt upon the altar,

9:21. Aaron separated their breasts, and the right shoulders, elevating them before the Lord, as Moses had commanded.

9:22. And stretching forth his hands to the people, he blessed them. And so the victims for sin, and the holocausts, and the peace offerings being finished, he came down.

9:23. And Moses and Aaron went into the tabernacle of the testimony, and afterwards came forth and blessed the people. And the glory of the Lord appeared to all the multitude.

9:24. And, behold, a fire, coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar: which when the multitude saw, they praised the Lord, falling on their faces.

Nadab and Abiu for offering strange fire, are burnt by fire. Priests are forbidden to drink wine, when they enter into the tabernacle. The law of eating the holy things.

10:1. And Nadab and Abiu, the sons of Aaron, taking their censers, put fire therein, and incense on it, offering before the Lord strange fire: which was not commanded them.

10:2. And fire coming out from the Lord destroyed them: and they died before the Lord.

10:3. And Moses said to Aaron: This is what the Lord hath spoken. I will be sanctified in them that approach to me: and I will be glorified in the sight of all the people. And when Aaron heard this, he held his peace.

10:4. And Moses called Misael and Elisaphan, the sons of Oziel, the uncle of Aaron, and said to them: Go and take away your brethren from before the sanctuary, and carry them without the camp.

10:5. And they went forthwith and took them as they lay, vested with linen tunicks, and cast them forth, as had been commanded them.

10:6. And Moses said to Aaron, and to Eleazar and Ithamar, his sons: Uncover not your heads, and rend not your garments, lest perhaps you die, and indignation come upon all the congregation. Let your brethren, and all the house of Israel, bewail the burning which the Lord has kindled.

10:7. But you shall not go out of the door of the tabernacle: otherwise you shall perish, for the oil of the holy unction is on you. And they did all things according to the precept of Moses.

10:8. The Lord also said to Aaron:

10:9. You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die. Because it is an everlasting precept; through your generations:

10:10. And that you may have knowledge to discern between holy and unholy, between unclean and clean:

10:11. And may teach the children of Israel all my ordinances which the Lord hath spoken to them by the hand of Moses.

10:12. And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons that were left: Take the sacrifice that is remaining of the oblation of the Lord, and eat it without leaven beside the altar, because it is holy of holies.

10:13. And you shall eat it in a holy place: which is given to thee and thy sons of the oblations of the Lord, as it hath been commanded me.

10:14. The breast also that is offered, and the shoulder that is separated, you shall eat in a most clean place, thou and thy sons, and

thy daughters with thee. For they are set aside for thee and thy children, of the victims of peace offerings of the children of Israel.

10:15. Because they have elevated before the Lord the shoulder and the breast, and the fat that is burnt on the altar: and they belong to thee and to thy sons by a perpetual law, as the Lord hath commanded.

10:16. While these things were a doing, when Moses sought for the buck goat, that had been offered for sin, he found it burnt. And being angry with Eleazar and Ithamar, the sons of Aaron that were left, he said:

10:17. Why did you not eat in the holy place the sacrifice for sin, which is most holy, and given to you, that you may bear the iniquity of the people, and may pray for them in the sight of the Lord.

10:18. Especially, whereas none of the blood thereof hath been carried within the holy places: and you ought to have eaten it in the sanctuary, as was commanded me?

10:19. Aaron answered: This day hath been offered the victim for sin, and the holocaust before the Lord: and to me what thou seest has happened. How could I eat it, or please the Lord in the ceremonies, having a sorrowful heart?

10:20. Which when Moses had heard he was satisfied.

Leviticus Chapter 11

The distinction of clean and unclean animals.

11:1. And the Lord spoke to Moses and Aaron, saying:

11:2. Say to the children of Israel: These are the animals which you are to eat of all the living things of the earth.

Animals which you are to eat, etc. . . The prohibition of so many kinds of beasts, birds, and fishes, in the law, was ordered, 1st, to exercise the people in obedience, and temperance; 2ndly, to restrain them from the vices of which these animals were symbols; 3rdly, because the things here forbidden were for the most part unwholesome, and not proper to be eaten; 4thly, that the people of God, by being obliged to abstain from things corporally unclean, might be trained up to seek a spiritual cleanness.

11:3. Whatsoever hath the hoof divided, and cheweth the cud among the beasts, you shall eat.

Hoof divided, and cheweth the cud. . . The dividing of the hoof and chewing of the cud, signify discretion between good and evil, and meditating on the law of God; and where either of these is wanting a man is unclean. In like manner fishes were reputed unclean that had not fins and scales: that is, souls that did not raise themselves up by prayer and cover themselves with the scales of virtue.

11:4. But whatsoever cheweth indeed the cud, and hath a hoof, but divideth it not, as the camel, and others: that you shall not eat, but shall reckon it among the unclean.

11:5. The cherogrillus which cheweth the cud, but divideth not the hoof, is unclean.

The cherogrillus. . .Some suppose it to be the rabbit, others the hedgehog. St. Jerome intimates that it is another kind of animal common in Palestine, which lives in the holes of rocks or in the earth. We choose here, as also in the names of several other creatures that follow (which are little known in this part of the world,) to keep the Greek or Latin names.

11:6. The hare also: for that too cheweth the cud, but divideth not the hoof.

11:7. And the swine, which, though it divideth the hoof, cheweth not the cud.

11:8. The flesh of these you shall not eat, nor shall you touch their carcasses, because they are unclean to you.

11:9. These are the things that breed in the waters, and which it is lawful to eat. All that hath fins, and scales, as well in the sea, as in the rivers, and the pools, you shall eat.

11:10. But whatsoever hath not fins and scales, of those things that move and live in the waters, shall be an abomination to you,

11:11. And detestable. Their flesh you shall not eat: and their carcasses you shall avoid.

11:12. All that have not fins and scales, in the waters, shall be unclean.

11:13. Of birds these are they which you must not eat, and which are to be avoided by you: The eagle, and the griffon, and the osprey.

The griffon. . .Not the monster which the painter represent, which hath no being upon earth; but a bird of the eagle kind, larger than the common.

11:14. And the kite, and the vulture, according to their kind.

11:15. And all that is of the raven kind, according to their likeness.

11:16. The ostrich, and the owl, and the larus, and the hawk according to its kind.

11:17. The screech owl, and the cormorant, and the ibis.

11:18. And the swan, and the bittern, and the porphyron.

11:19. The heron, and the charadroit according to its kind, the houp also, and the bat.

11:20. Of things that fly, whatsoever goeth upon four feet, shall be abominable to you.

11:21. But whatsoever walketh upon four feet, but hath the legs behind longer, wherewith it hoppeth upon the earth,

11:22. That you shall eat: as the bruchus in its kind, the attacus, and ophimachus, and the locust, every, one according to their kind.

11:23. But of flying things whatsoever hath four feet only, shall be an abomination to you.

11:24. And whosoever shall touch the carcasses of them, shall be defiled: and shall be unclean until the evening:

11:25. And if it be necessary that he carry any of these things when they are dead: he shall wash his clothes, and shall be unclean until the sun set.

11:26. Every beast that hath a hoof, but divideth it not, nor cheweth the cud shall be unclean: and he that toucheth it, shall be defiled.

11:27. That which walketh upon hands of all animals which go on all four, shall be unclean: he that shall touch their carcasses shall be defiled until evening.

11:28. And he that shall carry such carcasses, shall wash his clothes, and shall be unclean until evening: because all these things are unclean to you.

11:29. These also shall be reckoned among unclean things, of all that move upon the earth. The weasel, and the mouse, and the crocodile, every one according to their kind:

11:30. The shrew, and the chameleon, and the stellio, and the lizard, and the mole.

11:31. All these are unclean. He that toucheth their carcasses shall be unclean until the evening.

11:32. And upon what thing soever any of their carcasses shall fall, it shall be defiled, whether it be a vessel of wood, or a garment, or skins or haircloths: or any thing in which work is done. They shall be dipped in water, and shall be unclean until the evening, and so afterwards shall be clean.

11:33. But an earthen vessel, into which any of these shall fall, shall be defiled: and therefore is to be broken.

11:34. Any meat which you eat, if water from such a vessel be poured upon it, shall be unclean; and every liquor that is drunk out of any such vessel, shall be unclean.

11:35. And upon whatsoever thing any of these dead beasts shall fall, it shall be unclean. Whether it be oven, or pots with feet, they shall be destroyed, and shall be unclean.

11:36. But fountains and cisterns, and all gatherings together of waters shall be clean. He that toucheth their carcasses shall be defiled.

11:37. If it fall upon seed corn, it shall not defile it.

11:38. But if any man pour water upon the seed, and afterwards it be touched by the carcasses, it shall be forthwith defiled.

11:39. If any beast die, of which it is lawful for you to eat, he that toucheth the carcass thereof, shall be unclean until the evening.

11:40. And he that eateth or carrieth any thing thereof, shall wash his clothes, and shall be unclean until the evening.

11:41. All that creepeth upon the earth shall be abominable: neither shall it be taken for meat.

11:42. Whatsoever goeth upon the breast on four feet, or hath many feet, or traileth on the earth, you shall not eat, because it is abominable.

11:43. Do not defile your souls, nor touch aught thereof, lest you be unclean,

11:44. For I am the Lord your God. Be holy because I am holy. Defile not your souls by any creeping thing, that moveth upon the earth.

11:45. For I am the Lord, who brought you out of the land of Egypt, that I might be your God.

11:46. You shall be holy, because I am holy. This is the law of beasts and fowls, and of every living creature that moveth in the waters, and creepeth on the earth:

11:47. That you may know the differences of the clean, and unclean, and know what you ought to eat, and what to refuse.

Leviticus Chapter 12

The purification of women after childbirth.

12:1. And the Lord spoke to Moses, saying:

12:2. Speak to the children of Israel, and thou shalt say to them: If a woman having received seed shall bear a man child, she shall be unclean seven days, according to the days of separation of her flowers.

12:3. And on the eighth day the infant shall be circumcised:

12:4. But she shall remain three and thirty days in the blood of her purification. She shall touch no holy thing: neither shall she enter into the sanctuary, until the days of her purification, be fulfilled.

12:5. But if she shall bear a maid child, she shall be unclean two weeks, according to the custom of her monthly courses. And she shall remain in the blood of her purification sixty-six days.

12:6. And when the days of her purification are expired, for a son, or for a daughter, she shall bring to the door of the tabernacle of the testimony, a lamb of a year old for a holocaust, and a young pigeon or a turtle for sin: and shall deliver them to the priest.

12:7. Who shall offer them before the Lord, and shall pray for her: and so she shall be cleansed from the issue of her blood. This is the law for her that beareth a man child or a maid child.

12:8. And if her hand find not sufficiency, and she is not able to offer a lamb, she shall take two turtles, or two young pigeons, one for a holocaust, and another for sin: and the priest shall pray for her, and so she shall be cleansed.

Leviticus Chapter 13

The law concerning leprosy in men, and in garments.

13:1. And the Lord spoke to Moses and Aaron, saying:

13:2. The man in whose skin or flesh shall arise a different colour or a blister, or as it were something shining, that is the stroke of the leprosy, shall be brought to Aaron the priest, or any one of his sons.

13:3. And if he see the leprosy in his skin, and the hair turned white and the place where the leprosy appears lower than the skin and the rest of the flesh: it is the stroke of the leprosy, and upon his judgment he shall be separated.

13:4. But if there be a shining whiteness in the skin, and not lower than the other flesh, and the hair be of the former colour, the priest shall shut him up seven days.

13:5. And the seventh day he shall look on him: and if the leprosy be grown no farther, and hath not spread itself in the skin, he shall shut him up again other seven days.

13:6. And on the seventh day, he shall look on him. If the leprosy be somewhat obscure, and not spread in the skin, he shall declare him clean, because it is but a scab: and the man shall wash his clothes, and shall be clean.

13:7. But, if the leprosy grow again, after he was seen by the priest and restored to cleanness, he shall be brought to him:

13:8. And shall be condemned of uncleanness.

13:9. If the stroke of the leprosy be in a man, he shall be brought to the priest:

13:10. And he shall view him. And when there shall be a white colour in the skin, and it shall have changed the look of the hair, and the living flesh itself shall appear:

13:11. It shall be judged an inveterate leprosy, and grown into the skin. The priest therefore shall declare him unclean: and shall not shut him up, because he is evidently unclean.

13:12. But if the leprosy spring out running about in the skin, and cover all the skin from the head to the feet, whatsoever falleth under the sight of the eyes:

13:13. The priest shall view him, and shall judge that the leprosy which he has is very clean: because it is all turned into whiteness, and therefore the man shall be clean.

13:14. But when the live flesh shall appear in him:

13:15. Then by the judgment of the priest he shall be defiled, and shall be reckoned among the unclean. For live flesh, if it be spotted with leprosy, is unclean.

13:16. And if again it be turned into whiteness, and cover all the man:

13:17. The priest shall view him, and shall judge him to be clean.

13:18. When also there has been an ulcer in the flesh and the skin, and it has been healed:

13:19. And in the place of the ulcer, there appeareth a white scar, or somewhat red, the man shall be brought to the priest.

13:20. And when he shall see the place of the leprosy lower than the other flesh, and the hair turned white: he shall declare him unclean, for the plague of leprosy is broken out in the ulcer.

13:21. But if the hair be of the former colour, and the scar somewhat obscure, and be not lower than the flesh that is near it: he shall shut him up seven days.

13:22. And if it spread, he shall judge him to have the leprosy:

13:23. But if it stay in its place, it is but the scar of an ulcer: and the man shall be clean.

13:24. The flesh also and skin that hath been burnt, and after it is healed hath a white or a red scar:

13:25. The priest shall view it, and if he see it turned white, and the place thereof is lower than the other skin: he shall declare him unclean, because the evil of leprosy is broken out in the scar.

13:26. But if the colour of the hair be not changed, nor the blemish lower than the other flesh, and the appearance of the leprosy be somewhat obscure: he shall shut him up seven days,

13:27. And on the seventh day he shall view him. If the leprosy be

grown farther in the skin, he shall declare him unclean.

13:28. But if the whiteness stay in its place, and be not very clear, it is the sore of a burning: and therefore he shall be cleansed, because it is only the scar of a burning.

13:29. If the leprosy break out in the head or the beard of a man or woman, the priest shall see them,

13:30. And if the place be lower than the other flesh, and the hair yellow, and thinner than usual: he shall declare them unclean, because it is the leprosy of the head and the beard;

13:31. But if he perceive the place of the spot is equal with the flesh that is near it, and the hair black: he shall shut him up seven days,

13:32. And on the seventh day he shall look upon it. If the spot be not grown, and the hair keep its colour, and the place of the blemish be even with the other flesh:

13:33. The man shall be shaven all but the place of the spot: and he shall be shut up other seven days.

13:34. If on the seventh day the evil seem to have stayed in its place, and not lower than the other flesh, he shall cleanse him: and his clothes being washed he shall be clean.

13:35. But if after his cleansing the spot spread again in the skin:

13:36. He shall seek no more whether the hair be turned yellow, because he is evidently unclean.

13:37. But if the spot be stayed, and the hair be black, let him know that the man is healed: and let him confidently pronounce him clean.

13:38. If a whiteness appear in the skin of a man or a woman,

13:39. The priest shall view them. If he find that a darkish whiteness shineth in the skin, let him know that it is not the leprosy, but a white blemish, and that the man is clean.

13:40. The man whose hair falleth off from his head, he is bald and clean:

13:41. And if the hair fall from his forehead, he is bald before and clean.

13:42. But if in the bald head or in the bald forehead there be risen a white or reddish colour:

13:43. And the priest perceive this, he shall condemn him undoubtedly of leprosy which is risen in the bald part.

13:44. Now whosoever shall be defiled with the leprosy, and is separated by the judgment of the priest:

13:45. Shall have his clothes hanging loose, his head bare, his mouth

covered with a cloth: and he shall cry out that he is defiled and unclean.

13:46. All the time that he is a leper and unclean he shall dwell alone without the camp.

13:47. A woollen or linen garment that shall have the leprosy

13:48. In the warp, and the woof: or skin, or whatsoever is made of a skin:

13:49. If it be infected with a white or red spot, it shall be accounted the leprosy, and shall be shewn to the priest.

13:50. And he shall look upon it and shall shut it up seven days.

13:51. And on the seventh day when he looketh on it again, if he find that it is grown, it is a fixed leprosy. He shall judge the garment unclean, and every thing wherein it shall be found.

13:52. And therefore it shall be burnt with fire.

13:53. But if he see that it is not grown,

13:54. He shall give orders, and they shall wash that part wherein the leprosy is: and he shall shut it up other seven days.

13:55. And when he shall see that the former colour is not returned, nor yet the leprosy spread, he shall judge it unclean: and shall burn it with fire, for the leprosy has taken hold of the outside of the garment, or through the whole.

13:56. But if the place of the leprosy be somewhat dark, after the garment is washed, he shall tear it off, and divide it from that which is sound.

13:57. And if after this there appear in those places that before were without spot, a flying and wandering leprosy: it must be burnt with fire.

13:58. If it cease, he shall wash with water the parts that are pure, the second time: and they shall be clean.

13:59. This is the law touching the leprosy of any woollen or linen garment, either in the warp or woof, or any thing of skins: how it ought to be cleaned, or pronounced unclean.

Leviticus Chapter 14

The rites of sacrifices in cleansing the leprosy. Leprosy in houses.

14:1. And the Lord spoke to Moses, saying:

14:2. This is the rite of a leper, when he is to be cleansed. He shall

be brought to the priest:

14:3. Who going out of the camp, when he shall find that the leprosy is cleansed,

14:4. Shall command him that is to be purified, to offer for himself two living sparrows, which it is lawful to eat, and cedar wood, and scarlet, and hyssop.

14:5. And he shall command one of the sparrows to be immolated in an earthen vessel over living waters.

Living waters. . . That is, waters taken from a spring, brook, or river.

14:6. But the other that is alive, he shall dip, with the cedar wood, and the scarlet and the hyssop, in the blood of the sparrow that is immolated:

14:7. Wherewith he shall sprinkle him that is to be cleansed seven times, that he may be rightly purified. And he shall let go the living sparrow, that it may fly into the field.

14:8. And when the man hath washed his clothes, he shall shave all the hair of his body, and shall be washed with water: and being purified he shall enter into the camp, yet so that he tarry without his own tent seven days.

14:9. And on the seventh day he shall shave the hair of his head, and his beard and his eyebrows, and the hair of all his body. And having washed again his clothes, and his body,

14:10. On the eighth day, he shall take two lambs without blemish, and an ewe of a year old without blemish, and three tenths of flour tempered with oil for a sacrifice, and a sextary of oil apart.

A sextary. . . Heb. log: a measure of liquids, which was the twelfth part of a hin; and held about as much as six eggs.

14:11. And when the priest that purifieth the man, hath presented him, and all these things before the Lord, at the door of the tabernacle of the testimony:

14:12. He shall take a lamb, and offer it for a trespass offering with the sextary of oil. And having offered all before the Lord,

14:13. He shall immolate the lamb, where the victim for sin is wont to be immolated, and the holocaust, that is, in the holy place. For as that which is for sin, so also the victim for a trespass offering pertaineth to the priest: it is holy of holies.

14:14. And the priest taking of the blood of the victim that was immolated for trespass, shall put it upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand and the great toe of his right foot.

Taking of the blood, etc. . . These ceremonies used in the cleansing of a leper, were mysterious and very significative. The sprinkling seven

times with the blood of the little bird, the washing himself and his clothes, the shaving his hair and his beard, signify the means which are to be used in the reconciliation of a sinner, and the steps by which he is to return to God, viz., by the repeated application of the blood of Christ: the washing his conscience with the waters of compunction: and retrenching all vanities and superfluities, by employing all that is over and above what is necessary in alms deeds. The sin offering, and the holocaust or burnt offering, which he was to offer at his cleansing, signify the sacrifice of a contrite and humble heart, and that of adoration in spirit and truth, with gratitude and thankfulness, for the forgiveness of sins, with which we are ever to appear before the Almighty. The touching the right ear, the thumb of the right hand, and the great toe of the right foot, first with the blood of the victim, and then with the remainder of the oil, which had been sprinkled seven times before the Lord, signify the application of the blood of Christ, and the unction of the sevenfold grace of the Holy Ghost; to the sinner's right ear, that he may duly hearken to and obey the law of God; and to his right hand and foot, that the works of his hands, and all the steps or affections of his soul, signified by the feet, may be rightly directed to God.

14:15. And he shall pour of the sextary of oil into his own left hand,

14:16. And shall dip his right finger in it, and sprinkle it before the Lord seven times.

14:17. And the rest of the oil in his left hand, he shall pour upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand and the great toe of his right foot, and upon the blood that was shed for trespass:

14:18. And upon his head.

14:19. And he shall pray for him before the Lord, and shall offer the sacrifice for sin. Then shall he immolate the holocaust.

14:20. And put it on the altar with the libations thereof: and the man shall be rightly cleansed.

14:21. But if he be poor, and his hand cannot find the things aforesaid: he shall take a lamb for an offering for trespass, that the priest may pray for him, and a tenth part of flour tempered with oil for a sacrifice, and a sextary of oil:

14:22. And two turtles or two young pigeons, of which one may be for sin, and the other for a holocaust.

14:23. And he shall offer them on the eighth day of his purification to the priest, at the door of the tabernacle of the testimony before the Lord.

14:24. And the priest receiving the lamb for trespass, and the sextary of oil, shall elevate them together.

14:25. And the lamb being immolated, he shall put of the blood thereof upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and the great toe of his right foot.

14:26. But he shall pour part of the oil into his own left hand,

14:27. And dipping the finger of his right hand in it, he shall sprinkle it seven times before the Lord.

14:28. And he shall touch the tip of the right ear of him that is cleansed, and the thumb of his right hand and the great toe of his right foot, in the place of the blood that was shed for trespass.

14:29. And the other part of the oil that is in his left hand, he shall pour upon the head of the purified person, that he may appease the Lord for him.

14:30. And he shall offer a turtle, or young pigeon:

14:31. One for trespass, and the other for a holocaust, with their libations.

14:32. This is the sacrifice of a leper, that is not able to have all things that appertain to his cleansing.

14:33. And the Lord spoke to Moses and Aaron, saying:

14:34. When you shall come into the land of Chanaan, which I will give you for a possession, if there be the plague or leprosy in a house:

14:35. He whose house it is, shall go and tell the priest, saying: It seemeth to me, that there is the plague of leprosy in my house,

14:36. And he shall command, that they carry forth all things out of the house, before he go into it, and see whether it have the leprosy, let all things become unclean that are in the house. And afterwards he shall go in to view the leprosy of the house.

14:37. And if he see in the walls thereof as it were little dints, disfigured with paleness or redness, and lower than all he rest:

14:38. He shall go out of the door of the house, and forthwith shut it up seven days,

14:39. And returning on the seventh day, he shall look upon it. If he find that the leprosy is spread,

14:40. He shall command, that the stones wherein the leprosy is, be taken out, and cast without the city into an unclean place:

14:41. And that the house be scraped on the inside round about, and the dust of the scrapings be scattered without the city into an unclean place:

14:42. And that other stones be laid in the place of them that were taken away, and the house be plastered with other mortar.

14:43. But if after the stones be taken out, and the dust scraped off, and it be plastered with other earth.

14:44. The priest going in perceive that the leprosy is returned, and the walls full of spots, it is a lasting leprosy, and the house is unclean.

14:45. And they shall destroy it forthwith, and shall cast the stones and timber thereof, and all the dust without the town into an unclean place.

14:46. He that entereth into the house when it is shut, shall be unclean until evening,

14:47. And he that sleepeth in it, and eateth any thing, shall wash his clothes.

14:48. But if the priest going in perceive that the leprosy is not spread in the house, after it was plastered again, he shall purify it, it being cured.

14:49. And for the purification thereof he shall take two sparrows, and cedar wood, and scarlet, and hyssop.

14:50. And having immolated one sparrow in an earthen vessel, over living waters,

14:51. He shall take the cedar wood, and the hyssop, and the scarlet, and the living sparrow, and shall dip all in the blood of the sparrow that is immolated, and in the living water: and he shall sprinkle the house seven times.

14:52. And shall purify it as well with the blood of the sparrow, as with the living water, and with the living sparrow, and with the cedar wood, and the hyssop, and the scarlet.

14:53. And when he hath let go the sparrow to fly freely away into the field, he shall pray for the house: and it shall be rightly cleansed.

14:54. This is the law of every kind of leprosy and stroke.

14:55. Of the leprosy of garments and houses,

14:56. Of a scar and of blisters breaking out of a shining spot, and when the colours are diversely changed:

14:57. That it may be known when a thing is clean or unclean.

Leviticus Chapter 15

Other legal uncleannesses.

15:1. And the Lord spoke to Moses and Aaron, saying:

15:2. Speak to the children of Israel, and say to them: The man that hath an issue of seed, shall be unclean.

Issue of seed shall be unclean. . . These legal uncleannesses were instituted in order to give the people a horror of carnal impurities.

15:3. And then shall he be judged subject to this evil, when a filthy humour, at every moment, cleaveth to his flesh, and gathereth there.

15:4. Every bed on which he sleepeth, shall be unclean, and every place on which he sitteth.

15:5. If any man touch his bed, he shall wash his clothes and being washed with water, he shall be unclean until the evening.

15:6. If a man sit where that man hath sitten, he also shall wash his clothes: and being washed with water, shall be unclean until the evening.

15:7. He that toucheth his flesh, shall wash his clothes: and being himself washed with water shall be unclean until the evening.

15:8. If such a man cast his spittle upon him that is clean, he shall wash his clothes: and being washed with water, he shall be unclean until the evening.

15:9. The saddle on which he hath sitten shall be unclean.

15:10. And whatsoever has been under him that hath the issue of seed, shall be unclean until the evening. He that carrieth any of these things, shall wash his clothes: and being washed with water, he shall be unclean until the evening.

15:11. Every person whom such a one shall touch, not having washed his hands before, shall wash his clothes: and being washed with water, shall be unclean until the evening.

15:12. If he touch a vessel of earth, it shall be broken: but if a vessel of wood, it shall be washed with water.

15:13. If he who suffereth this disease be healed, he shall number seven days after his cleansing: and having washed his clothes, and all his body in living water, he shall be clean.

15:14. And on the eighth day he shall take two turtles, or two young pigeons, and he shall come before the Lord, to the door of the tabernacle of the testimony, and shall give them to the priest.

15:15. Who shall offer one for sin, and the other for a holocaust: and he shall pray for him before the Lord, that he may be cleansed of the issue of his seed.

15:16. The man from whom the seed of copulation goeth out, shall wash all his body with water: and he shall be unclean until the evening.

15:17. The garment or skin that he weareth, he shall wash with water: and it shall be unclean until the evening.

15:18. The woman, with whom he copulateth, shall be washed with water: and shall be unclean until the evening.

15:19. The woman, who at the return of the month, hath her issue of blood, shall be separated seven days.

15:20. Every one that toucheth her, shall be unclean until the evening.

15:21. And every thing that she sleepeth on, or that she sitteth on in the days of her separation, shall be defiled.

15:22. He that toucheth her bed shall wash his clothes: and being himself washed with water, shall be unclean until the evening.

15:23. Whosoever shall touch any vessel on which she sitteth, shall wash his clothes: and himself being washed with water, shall be defiled until the evening.

15:24. If a man copulateth with her in the time of her flowers, he shall be unclean seven days: and every bed on which he shall sleep, shall be defiled.

15:25. The woman that hath still issue of blood many days out of her ordinary time, or that ceaseth not to flow after the monthly courses, as long as she is subject to this disease, shall be unclean, in the same manner as if she were in her flowers.

15:26. Every bed on which she sleepeth, and every vessel on which she sitteth, shall be defiled.

15:27. Whosoever toucheth them shall wash his clothes: and himself being washed with water, shall be unclean until the evening.

15:28. If the blood stop and cease to run, she shall count seven days of her purification:

15:29. And on the eighth day she shall offer for herself to the priest, two turtles, or two young pigeons, at the door of the tabernacle of the testimony:

15:30. And he shall offer one for sin, and the other for a holocaust, and he shall pray for her before the Lord, and for the issue of her uncleanness.

15:31. You shall teach therefore the children of Israel to take heed of uncleanness, that they may not die in their filth, when they shall have defiled my tabernacle that is among them.

15:32. This is the law of him that hath the issue of seed, and that is defiled by copulation.

15:33. And of the woman that is separated in her monthly times, or that hath a continual issue of blood, and of the man that sleepeth with her.

When and how the high priest must enter into the sanctuary. The feast of expiation.

16:1. And the Lord spoke to Moses, after the death of the two sons of Aaron when they were slain upon their offering strange fire:

16:2. And he commanded him, saying: Speak to Aaron thy brother, that he enter not at all into the sanctuary, which is within the veil before the propitiatory, with which the ark is covered, lest he die, (for I will appear in a cloud over the oracle),

Enter not. . .No one but the high priest, and he but once a year, could enter into the sanctuary; to signify that no one could enter into the sanctuary of heaven, till Christ our high priest opened it by his passion. Heb. 10.8.

16:3. Unless he first do these things. He shall offer a calf for sin, and a ram for a holocaust.

16:4. He shall be vested with a linen tunick: he shall cover his nakedness with linen breeches: he shall be girded with a linen girdle, and he shall put a linen mitre upon his head. For these are holy vestments: all which he shall put on, after he is washed.

16:5. And he shall receive from the whole multitude of the children of Israel two buck goats for sin, and one ram for a holocaust.

16:6. And when he hath offered the cattle and prayed for himself and for his own house:

16:7. He shall make the two buck goats to stand before the Lord in the door of the tabernacle of the testimony.

16:8. And casting lots upon them both, one to be offered to the Lord, and the other to be the emissary goat:

16:9. That whose lot fell to be offered to the Lord, he shall offer for sin.

16:10. But that whose lot was to be the emissary goat, he shall present before the Lord, that he may pour prayers upon him, and let him go into the wilderness.

16:11. After these things are duly celebrated, he shall offer the calf: and praying for himself and for his own house, he shall immolate it.

16:12. And taking the censer, which he hath filled with the burning coals of the altar, and taking up with his hands the compounded perfume for incense, he shall go in within the veil into the holy place:

16:13. That when the perfumes are put upon the fire, the cloud and vapour thereof may cover the oracle, which is over the testimony, and he may not die.

16:14. He shall take also of the blood of the calf, and sprinkle with his finger seven times towards the propitiatory to the east.

16:15. And when he hath killed the buck goat for the sin of the people, he shall carry in the blood thereof within the veil, as he was commanded to do with the blood of the calf, that he may sprinkle it over against the oracle:

16:16. And may expiate the sanctuary from the uncleanness of the children of Israel, and from their transgressions, and all their sins. According to this rite shall he do to the tabernacle of the testimony, which is fixed among them in the midst of the filth of their habitation.

16:17. Let no man be in the tabernacle when the high priest goeth into the sanctuary, to pray for himself and his house, and for the whole congregation of Israel, until he come out.

16:18. And when he is come out to the altar that is before the Lord, let him pray for himself: and taking the blood of the calf, and of the buck goat, let him pour it upon the horns thereof round about.

16:19. And sprinkling with his finger seven times, let him expiate, and sanctify it from the uncleanness of the children of Israel.

16:20. After he hath cleaned the sanctuary, and the tabernacle, and the altar, then let him offer the living goat.

16:21. And putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins. And praying that they may light on its head, he shall turn him out by a man ready for it, into the desert.

16:22. And when the goat hath carried all their iniquities into an uninhabited land, and shall be let go into the desert:

16:23. Aaron shall return into the tabernacle of the testimony, and putting off the vestments, which he had on him before when he entered into the sanctuary, and leaving them there,

16:24. He shall wash his flesh in the holy place, and shall put on his own garments. And after that he is come out and hath offered his own holocaust, and that of the people, he shall pray both for himself, and for the people.

16:25. And the fat that is offered for sins, he shall burn on the altar.

16:26. But he that hath let go the emissary goat, shall wash his clothes, and his body with water, and so shall enter into the camp.

16:27. But the calf and the buck goat, that were sacrificed for sin, and whose blood was carried into the sanctuary, to accomplish the atonement, they shall carry forth without the camp, and shall burn with fire: their skins and their flesh, and their dung.

16:28. And whosoever burneth them shall wash his clothes, and flesh with water: and so shall enter into the camp.

16:29. And this shall be to you an everlasting ordinance. The seventh

month, the tenth day of the month, you shall afflict your souls, and shall do no work, whether it be one of your own country, or a stranger that sojourneth among you.

16:30. Upon this day shall be the expiation for you, and the cleansing from all your sins. You shall be cleansed before the Lord.

16:31. For it is a sabbath of rest: and you shall afflict your souls by a perpetual religion.

16:32. And the priest that is anointed, and whose hands are consecrated to do the office of the priesthood in his father's stead, shall make atonement. And he shall be vested with the linen robe and the holy vestments.

16:33. And he shall expiate the sanctuary and the tabernacle of the testimony and the altar: the priest also and all the people.

16:34. And this shall be an ordinance for ever, that you pray for the children of Israel, and for all their sins once a year. He did therefore as the Lord had commanded Moses.

Leviticus Chapter 17

No sacrifices to be offered but at the door of the tabernacle: a prohibition of blood.

17:1. And the Lord spoke to Moses, saying:

17:2. Speak to Aaron and his sons, and to all the children of Israel, saying to them: This is the word, which the Lord hath commanded, saying:

17:3. Any man whosoever of the house of Israel, if he kill an ox, or a sheep, or a goat in the camp, or without the camp,

If he kill, etc. . . That is, in order to sacrifice. The law of God forbids sacrifices to be offered in any other place but at the tabernacle or temple of the Lord; to signify that no sacrifice would be acceptable to God, out of his true temple, the one holy, catholic, apostolic church.

17:4. And offer it not at the door of the tabernacle an oblation to the Lord, shall be guilty of blood. As if he had shed blood, so shall he perish from the midst of his people.

17:5. Therefore the children of Israel shall bring to the priest their victims, which they kill in the field, that they may be sanctified to the Lord before the door of the tabernacle of the testimony: and they may sacrifice them for peace offerings to the Lord.

17:6. And the priest shall pour the blood upon the altar of the Lord, at the door of the tabernacle of the testimony: and shall burn the fat for a sweet odour to the Lord.

17:7. And they shall no more sacrifice their victims to devils, with whom they have committed fornication. It shall be an ordinance for ever to them and to their posterity.

17:8. And thou shalt say to them: The man of the house of Israel, and of the strangers who sojourn among you, that offereth a holocaust or a victim,

17:9. And bringeth it not to the door of the tabernacle of the testimony, that it may be offered to the Lord, shall perish from among his people.

17:10. If any man whosoever of the house of Israel, and of the strangers that sojourn among them, eat blood, I will set my face against his soul, and will cut him off from among his people.

Eat blood. . . To eat blood was forbidden in the law; partly, because God reserved it to himself, to be offered in sacrifices on the altar, as to the Lord of life and death; and as a figure of the blood of Christ; and partly, to give men a horror of shedding blood. Gen. 9.4, 5, 6.

17:11. Because the life of the flesh is in the blood: and I have given it to you, that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul.

17:12. Therefore I have said to the children of Israel: No soul of you, nor of the strangers that sojourn among you, shall eat blood.

17:13. Any man whosoever of the children of Israel, and of the strangers that sojourn among you, if by hunting or fowling, he take a wild beast or a bird, which is lawful to eat, let him pour out its blood, and cover it with earth.

17:14. For the life of all flesh is in the blood. Therefore I said to the children of Israel: you shall not eat the blood of any flesh at all, because the life of the flesh is in the blood, and whosoever eateth it, shall be cut off.

17:15. The soul that eateth that which died of itself, or has been caught by a beast, whether he be one of your own country or a stranger, shall wash his clothes and himself with water, and shall be defiled until the evening: and in this manner he shall be made clean.

17:16. But if he do not wash his clothes, and his body, he shall bear his iniquity.

Leviticus Chapter 18

Marriage is prohibited in certain degrees of kindred: And all unnatural lusts.

18:1. And the Lord spoke to Moses, saying:

18:2. Speak to the children of Israel, and thou shalt say to them: I am the Lord your God.

18:3. You shall not do according to the custom of the land of Egypt, in which you dwelt: neither shall you act according to the manner of the country of Chanaan, into which I will bring you. Nor shall you walk in their ordinances.

18:4. You shall do my judgments, and shall observe my precepts, and shall walk in them. I am the Lord your God.

18:5. Keep my laws and my judgments: which if a man do, he shall live in them, I am the Lord.

18:6. No man shall approach to her that is near of kin to him, to uncover her nakedness. I am the Lord.

18:7. Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother: she is thy mother, thou shalt not uncover her nakedness.

18:8. Thou shalt not uncover the nakedness of thy father's wife: for it is the nakedness of thy father.

18:9. Thou shalt not uncover the nakedness of thy sister by father or by mother: whether born at home or abroad.

18:10. Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter: because it is thy own nakedness.

18:11. Thou shalt not uncover the nakedness of thy father's wife's daughter, whom she bore to thy father: and who is thy sister.

18:12. Thou shalt not uncover the nakedness of thy father's sister: because she is the flesh of thy father.

18:13. Thou shalt not uncover the nakedness of thy mother's sister: because she is thy mother's flesh.

18:14. Thou shalt not uncover the nakedness of thy father's brother: neither shalt thou approach to his wife, who is joined to thee by affinity.

18:15. Thou shalt not uncover the nakedness of thy daughter in law: because she is thy son's wife, neither shalt thou discover her shame.

18:16. Thou shalt not uncover the nakedness of thy brother's wife: because it is the nakedness of thy brother.

18:17. Thou shalt not uncover the nakedness of thy wife and her daughter. Thou shalt not take her son's daughter or her daughter's daughter, to discover her shame: because they are her flesh, and such copulation is incest.

18:18. Thou shalt not take thy wife's sister for a harlot, to rival her: neither shalt thou discover her nakedness, while she is yet living.

18:19. Thou shalt not approach to a woman having her flowers: neither shalt thou uncover her nakedness.

18:20. Thou shalt not lie with thy neighbour's wife: nor be defiled with mingling of seed.

18:21. Thou shalt not give any of thy seed to be consecrated to the idol Moloch, nor defile the name of thy God. I am the Lord.

18:22. Thou shalt not lie with mankind as with womankind: because it is an abomination.

18:23. Thou shalt not copulate with any beast: neither shalt thou be defiled with it. A woman shall not lie down to a beast, nor copulate with it: because it is a heinous crime.

Because it is a heinous crime. . .In Hebrew, this word heinous crime is expressed by the word confusion, signifying the shameful and baseness of this abominable sin.

18:24. Defile not yourselves with any of these things with which all the nations have been defiled, which I will cast out before you,

18:25. And with which the land is defiled: the abominations of which I will visit, that it may vomit out its inhabitants.

18:26. Keep ye my ordinances and my judgments: and do not any of these abominations. Neither any of your own nation, nor any stranger that sojourneth among you.

18:27. For all these detestable things the inhabitants of the land have done, that were before you, and have defiled it.

18:28. Beware then, lest in like manner, it vomit you also out, if you do the like things: as it vomited out the nation that was before you.

18:29. Every soul that shall commit any of these abominations, shall perish from the midst of his people.

18:30. Keep my commandments. Do not the things which they have done, that have been before you: and be not defiled therein. I am the Lord your God.

Leviticus Chapter 19

Divers ordinances, partly moral, partly ceremonial or judicial.

19:1. The Lord spoke to Moses, saying:

19:2. Speak to all the congregation of the children of Israel. And thou shalt say to them: Be ye holy, because I the Lord your God am holy.

19:3. Let every one fear his father, and his mother. Keep my sabbaths.

I am the Lord your God.

19:4. Turn ye not to idols: nor make to yourselves molten gods. I am the Lord your God.

19:5. If ye offer in sacrifice a peace offering to the Lord, that he may be favourable:

19:6. You shall eat it on the same day it was offered, and the next day. And whatsoever shall be left until the third day, you shall burn with fire.

19:7. If after two days any man eat thereof, he shall be profane and guilty of impiety:

19:8. And shall bear his iniquity, because he hath defiled the holy thing of the Lord. And that soul shall perish from among his people.

19:9. When thou reapest the corn of thy land, thou shalt not cut down all that is on the face of the earth to the very ground: nor shalt thou gather the ears that remain.

19:10. Neither shalt thou gather the bunches and grapes that fall down in thy vineyard: but shalt leave them to the poor and the strangers to take. I am the Lord your God.

19:11. You shall not steal. You shall not lie: neither shall any man deceive his neighbour.

19:12. Thou shalt not swear falsely by my name, nor profane the name of thy God. I am the Lord.

19:13. Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that hath been hired by thee shall not abide with thee until the morning.

19:14. Thou shalt not speak evil of the deaf, nor put a stumbling block before the blind: but thou shalt fear the Lord thy God, because I am the Lord.

19:15. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor: nor honour the countenance of the mighty. But judge thy neighbour according to justice.

19:16. Thou shalt not be a detractor nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour. I am the Lord.

19:17. Thou shalt not hate thy brother in thy heart: But reprove him openly, lest thou incur sin through him.

19:18. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord.

19:19. Keep ye my laws. Thou shalt not make thy cattle to gender with beasts of any other kind. Thou shalt not sow thy field with different seeds. Thou shalt not wear a garment that is woven of two sorts.

Different seeds, etc. . . This law tends to recommend simplicity and plain dealing in all things, and to teach the people not to join any false worship or heresy with the worship of the true God.

19:20. If a man carnally lie with a woman that is a bondservant and marriageable, and yet not redeemed with a price, nor made free: they both shall be scourged: and they shall not be put to death, because she was not a free woman.

19:21. And for his trespass he shall offer a ram to the Lord, at the door of the tabernacle of the testimony.

19:22. And the priest shall pray for him: and for his sin before the Lord: and he shall have mercy on him, and the sin shall be forgiven.

19:23. When you shall be come into the land, and shall have planted in it fruit trees, you shall take away the firstfruits of them. The fruit that comes forth shall be unclean to you: neither shall you eat of them.

Firstfruits. . . Proeputia, literally, their foreskins; it alludes to circumcision, and signifies that for the first three years the trees were to be as uncircumcised, and their fruit unclean: till in the fourth year their increase was sanctified and given to the Lord, that is, to the priests.

19:24. But in the fourth year, all their fruit shall be sanctified, to the praise of the Lord.

19:25. And in the fifth year you shall eat the fruits thereof, gathering the increase thereof. I am the Lord your God.

19:26. You shall not eat with blood. You shall not divine nor observe dreams.

19:27. Nor shall you cut your hair roundwise: nor shave your beard.

19:28. You shall not make any cuttings in your flesh, for the dead: neither shall you make in yourselves any figures or marks. I am the Lord.

19:29. Make not thy daughter a common strumpet, lest the land be defiled, and filled with wickedness.

19:30. Keep ye my sabbaths, and reverence my sanctuary. I am the Lord.

19:31. Go not aside after wizards: neither ask any thing of soothsayers, to be defiled by them. I am the Lord your God.

19:32. Rise up before the hoary head, and honour the person of the aged man: and fear the Lord thy God. I am the Lord.

19:33. If a stranger dwell in your land, and abide among you, do not upbraid him:

19:34. But let him be among you as one of the same country. And you shall love him as yourselves: for you were strangers in the land of

Egypt. I am the Lord your God.

19:35. Do not any unjust thing in judgment, in rule, in weight, or in measure.

19:36. Let the balance be just and the weights equal, the bushel just, and the sextary equal. I am the Lord your God, that brought you out of the land of Egypt.

19:37. Keep all my precepts, and all my judgments: and do them. I am the Lord.

Leviticus Chapter 20

Divers crimes to be punished with death.

20:1. And the Lord spoke to Moses, saying:

20:2. Thus shalt thou say to the children of Israel: If any man of the children Israel, or of the strangers that dwell in Israel, give of his seed to the idol Moloch, dying let him die. The people of the land shall stone him.

20:3. And I will set my face against him: and I will cut him off from the midst of his people, because he hath given of his seed to Moloch, and hath defiled my sanctuary, and profaned my holy name.

20:4. And if the people of the land neglecting, and as it were little regarding my commandment, let alone the man that hath given of his seed to Moloch, and will not kill him:

20:5. I will set my face against that man, and his kindred, and will cut off both him and all that consented with him, to commit fornication with Moloch, out of the midst of their people.

20:6. The soul that shall go aside after magicians, and soothsayers, and shall commit fornication with them: I will set my face against that soul, and destroy it out of the midst of its people.

20:7. Sanctify yourselves, and be ye holy: because I am the Lord your God.

20:8. Keep my precepts, and do them. I am the Lord that sanctify you.

20:9. He that curseth his father, or mother, dying let him die. He hath cursed his father, and mother: let his blood be upon him.

20:10. If any man commit adultery with the wife of another, and defile his neighbour's wife: let them be put to death, both the adulterer and the adulteress.

20:11. If a man lie with his stepmother, and discover the nakedness of his father, let them both be put to death: their blood be upon them.

20:12. If any man lie with his daughter in law: let both die, because they have done a heinous crime. Their blood be upon them.

20:13. If any one lie with a man as with a woman, both have committed an abomination: let them be put to death. Their blood be upon them.

20:14. If any man after marrying the daughter, marry her mother, he hath done a heinous crime. He shall be burnt alive with them: neither shall so great an abomination remain in the midst of you.

20:15. He that shall copulate with any beast or cattle, dying let him die: the beast also ye shall kill.

The beast also ye shall kill. . .The killing of the beast was for the greater horror of the crime, and to prevent the remembrance of such abomination.

20:16. The woman that shall lie under any beast, shall be killed together with the same. Their blood be upon them.

20:17. If any man take his sister, the daughter of his father, or the daughter of his mother, and see her nakedness, and she behold her brother's shame: they have committed a crime. They shall be slain, in the sight of their people, because they have discovered one another's nakedness. And they shall bear their iniquity.

20:18. If any man lie with a woman in her flowers, and uncover her nakedness, and she open the fountain of her blood: both shall be destroyed out of the midst of their people.

20:19. Thou shalt not uncover the nakedness of thy aunt by thy mother, and of thy aunt by thy father. He that doth this, hath uncovered the shame of his own flesh: both shall bear their iniquity.

20:20. If any man lie with the wife of his uncle by the father, or of his uncle by the mother, and uncover the shame of his near akin, both shall bear their sin. They shall die without children.

20:21. He that marrieth his brother's wife, doth an unlawful thing: he hath uncovered his brother's nakedness. They shall be without children.

20:22. Keep my laws and my judgments, and do them: lest the land into which you are to enter to dwell therein, vomit you also out.

20:23. Walk not after the laws of the nations, which I will cast out before you. For they have done all these things: and therefore I abhorred them.

20:24. But to you I say: Possess their land which I will give you for an inheritance, a land flowing with milk and honey. I am the Lord your God, who have separated you from other people.

20:25. Therefore do you also separate the clean beast from the unclean, and the clean fowl from the unclean. Defile not your souls with beasts, or birds, or any things that move on the earth, and which I have shewn you to be unclean:

20:26. You shall be holy unto me, because I the Lord am holy: and I have separated you from other people, that you should be mine.

20:27. A man, or woman, in whom there is a pythonical or divining spirit, dying let them die. They shall stone them. Their blood be upon them.

Leviticus Chapter 21

Ordinances relating to the priests.

21:1. The Lord said also to Moses: Speak to the priests the sons of Aaron, and thou shalt say for them: Let not a priest incur an uncleanness at the death of his citizens.

An uncleanness. . .Viz., such as was contracted in laying out the dead body, or touching it; or in going into the house, or assisting at the funeral, etc.

21:2. But only for his kin, such as are near in blood: that is to say, for his father and for his mother, and for his son, and for his daughter, for his brother also:

21:3. And for a maiden sister, who hath had no husband.

21:4. But not even for the prince of his people shall he do any thing that may make him unclean.

21:5. Neither shall they shave their head, nor their beard, nor make incisions in their flesh.

21:6. They shall be holy to their God, and shall not profane his name. For they offer the burnt offering of the Lord, and the bread of their God: and therefore they shall be holy.

21:7. They shall not take to wife a harlot or a vile prostitute, nor one that has been put away from her husband: because they are consecrated to their God,

21:8. And offer the loaves of proposition. Let them therefore be holy because I also am holy: the Lord, who sanctify them.

21:9. If the daughter of a priest be taken in whoredom and dishonour the name of her father, she shall be burnt with fire.

21:10. The high priest, that is to say, the priest who is the greatest among his brethren, upon whose head the oil of unction hath been poured; and whose hands have been consecrated for the priesthood; and who hath been vested with the holy vestments. He shall not uncover his head: he shall not rend his garments.

21:11. Nor shall he go in at all to any dead person: not even for his father, or his mother, shall he be defiled.

21:12. Neither shall he go out of the holy places, lest he defile the sanctuary of the Lord: because the oil of the holy unction of his God is upon him. I am the Lord.

21:13. He shall take a virgin unto his wife.

21:14. But a widow or one that is divorced, or defied, or a harlot, he shall not take: but a maid of his own people.

21:15. He shall not mingle the stock of his kindred with the common people of this nation: for I am the Lord who sanctify him.

21:16. And the Lord spoke to Moses, saying:

21:17. Say to Aaron: Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God.

21:18. Neither shall he approach to minister to him: If he be blind; if he be lame; if he have a little, or a great, or a crooked nose;

21:19. If his foot, or if his hand be broken;

21:20. If he be crookbacked; or blear eyed; or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture.

21:21. Whosoever of the seed of Aaron the priest hath a blemish: he shall not approach to offer sacrifices to the Lord, nor bread to his God.

21:22. He shall eat nevertheless of the loaves that are offered in the sanctuary.

21:23. Yet so that he enter not within the veil, nor approach to the altar: because he hath a blemish, and he must not defile my sanctuary. I am the Lord who sanctify them.

21:24. Moses, therefore spoke to Aaron, and to his sons and to all Israel, all the things that had been commanded him.

Leviticus Chapter 22

Who may eat the holy things: and what things may be offered.

22:1. And the Lord spoke to Moses saying:

22:2. Speak to Aaron and to his sons, that they beware of those things that are consecrated of the children of Israel: and defile not the name of the things sanctified to me, which they offer. I am the Lord.

22:3. Say to them and to their posterity: Every man of your race, that approacheth to those things that are consecrated, and which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord.

Approacheth, etc. . . This is to give us to understand, with what purity of soul we are to approach to the blessed sacrament of which these meats that had been offered in sacrifice were a figure.

22:4. The man of the seed of Aaron, that is a leper, or that suffereth a running of the seed, shall not eat of those things that are sanctified to me, until he be healed. He that toucheth any thing unclean by occasion of the dead: and he whose seed goeth from him as in generation:

22:5. And he that toucheth a creeping thing, or any unclean thing, the touching of which is defiling:

22:6. Shall be unclean until the evening, and shall not eat those things that are sanctified. But when he hath washed his flesh with water,

22:7. And the sun is down, then being purified, he shall eat of the sanctified things, because it is his meat.

22:8. That which dieth of itself, and that which was taken by a beast, they shall not eat, nor be defiled therewith. I am the Lord.

22:9. Let them keep my precepts, that they may not fall into sin, and die in the sanctuary, when they shall have defiled it. I am the Lord who sanctify them.

22:10. No stranger shall eat of the sanctified things: a sojourner of the priests, or a hired servant, shall not eat of them.

22:11. But he whom the priest hath bought, and he that is his servant, born in his house, these shall eat of them.

22:12. If the daughter of a priest be married to any of the people, she shall not eat of those things that are sanctified nor of the firstfruits.

22:13. But if she be a widow, or divorced, and having no children return to her father's house, she shall eat of her father's meats, as she was wont to do when she was a maid. No stranger hath leave to eat of them.

22:14. He that eateth of the sanctified things through ignorance, shall add the fifth part with that which he ate, and shall give it to the priest into the sanctuary.

22:15. And they shall not profane the sanctified things of the children of Israel, which they offer to the Lord:

22:16. Lest perhaps they bear the iniquity of their trespass, when they shall have eaten the sanctified things. I am the Lord who sanctify them.

22:17. And the Lord spoke to Moses, saying:

22:18. Speak to Aaron, and to his sons, and to all the children of Israel, and thou shalt say to them: The man of the house of Israel, and

of the strangers who dwell with you, that offereth his oblation, either paying his vows, or offering of his own accord, whatsoever it be which he presenteth for a holocaust of the Lord,

22:19. To be offered by you: it shall be a male without blemish of the beeves, or of the sheep, or of the goats.

22:20. If it have a blemish you shall not offer it: neither shall it be acceptable.

22:21. The man that offereth a victim of peace offerings to the Lord, either paying his vows, or offering of his own accord, whether of beeves or of sheep, shall offer it without blemish, that it may be acceptable. There shall be no blemish in it.

22:22. If it be blind, or broken, or have a scar or blisters, or a scab, or a dry scurf: you shall not offer them to the Lord, nor burn any thing of them upon the Lord's altar.

22:23. An ox or a sheep, that hath the ear and the tail cut off, thou mayst offer voluntarily: but a vow may not be paid with them.

22:24. you shall not offer to the Lord any beast that hath the testicles bruised, or crushed, or cut and taken away: neither shall you do any such things in your land.

22:25. you shall not offer bread to your God, from the hand of a stranger, nor any other thing that he would give: because they are all corrupted, and defiled. You shall not receive them.

22:26. And the Lord spoke to Moses, saying:

22:27. When a bullock, or a sheep, or a goat, is brought forth, they shall be seven days under the udder of their dam: but the eighth day, and thenceforth, they may be offered to the Lord.

22:28. Whether it be a cow, or a sheep, they shall not be sacrificed the same day with their young ones.

22:29. If you immolate a victim for thanksgiving to the Lord, that he may be favourable,

22:30. You shall eat it the same day. There shall not any of it remain until the morning of the next day. I am the Lord.

22:31. Keep my commandments, and do them. I am the Lord.

22:32. Profane not my holy name, that I may be sanctified in the midst of the children of Israel. I am the Lord who sanctify you:

22:33. And who brought you out of the land of Egypt, that I might be your God. I am the Lord.

Holy days to be kept.

23:1. And the Lord spoke to Moses, saying:

23:2. Speak to the children of Israel, and thou shalt say to them: These are the feasts of the Lord, which you shall call holy.

23:3. Six days shall ye do work: the seventh day, because it is the rest of the sabbath, shall be called holy. You shall do no work on that day: it is the sabbath of the Lord in all your habitations.

23:4. These also are the holy days of the Lord, which you must celebrate in their seasons.

23:5. The first month, the fourteenth day of the month at evening, is the phase of the Lord.

23:6. And the fifteenth day of the same month is the solemnity of the unleavened bread of the Lord. Seven days shall you eat unleavened bread.

23:7. The first day shall be most solemn unto you, and holy: you shall do no servile work therein.

23:8. But you shall offer sacrifice in fire to the Lord seven days. And the seventh day shall be more solemn, and more holy: and you shall do no servile work therein.

23:9. And the Lord spoke to Moses, saying:

23:10. Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the firstfruits of your harvest to the priest.

23:11. Who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it.

23:12. And on the same day that the sheaf is consecrated, a lamb without blemish of the first year shall be killed for a holocaust of the Lord.

23:13. And the libations shall be offered with it: two tenths of flour tempered with oil, for a burnt offering of the Lord, and a most sweet odour. Libations also of wine, the fourth part of a hin.

23:14. You shall not eat either bread, or parched corn, or frumenty or the harvest, until the day that you shall offer thereof to your God. It is a precept for ever throughout your generations, and all your dwellings.

23:15. You shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of firstfruits, seven full weeks.

23:16. Even unto the morrow after the seventh week be expired, that is to say, fifty days: and so you shall offer a new sacrifice to the Lord.

23:17. Out of all your dwellings, two loaves of the firstfruits, of two tenths of flour leavened, which you shall bake for the firstfruits of the Lord.

23:18. And you shall offer with the loaves seven lambs without blemish of the first year, and one calf from the herd, and they shall be for a holocaust with their two rams: and they shall be for a holocaust with their libations for a most sweet odour to the Lord.

23:19. You shall offer also a buck goat for sin, and two lambs of the first year for sacrifices of peace offerings.

23:20. And when the priest hath lifted them up with the loaves of the firstfruits before the Lord, they shall fall to his use.

23:21. And you shall call this day most solemn, and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations.

23:22. And when you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain. But you shall leave them for the poor and for the strangers. I am the Lord your God.

23:23. And the Lord spoke to Moses, saying:

23:24. Say to the children of Israel: The seventh month, on the first day of the month, you shall keep a sabbath, a memorial, with the sound of trumpets, and it shall be called holy.

23:25. You shall do no servile work therein, and you shall offer a holocaust to the Lord.

23:26. And the Lord spoke to Moses, saying:

23:27. Upon the tenth day of this seventh month shall be the day of atonement. It shall be most solemn, and shall be called holy: and you shall await your souls on that day, and shall offer a holocaust to the Lord.

23:28. You shall do no servile work in the time of this day: because it is a day of propitiation, that the Lord your God may be merciful unto you.

23:29. Every soul that is not afflicted on this day, shall perish from among his people.

23:30. And every soul that shall do any work, the same will I destroy from among his people.

23:31. You shall do no work therefore on that day: it shall be an everlasting ordinance unto you in all your generations, and dwellings.

23:32. It is a sabbath of rest, and you shall afflict your souls beginning on the ninth day of the month. From evening until evening you shall celebrate your sabbaths.

23:33. And the Lord spoke to Moses, saying:

23:34. Say to the children of Israel: From the fifteenth day of this same seventh month, shall be kept the feast of tabernacles, seven days to the Lord.

23:35. The first day shall be called most solemn and most holy: you shall do no servile work therein. And seven days you shall offer holocausts to the Lord.

23:36. The eighth day also shall be most solemn and most holy: and you shall offer holocausts to the Lord. For it is the day of assembly and congregation. You shall do no servile work therein.

23:37. These are the feasts of the Lord which you shall call most solemn and most holy, and shall offer on them oblations to the Lord: holocausts and libations according to the rite of every day.

23:38. Besides the sabbaths of the Lord, and your gifts, and those things that you offer by vow, or which you shall give to the Lord voluntarily.

23:39. So from the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days. On the first day and the eighth shall be a sabbath: that is a day of rest.

23:40. And you shall take to you on the first day the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook: And you shall rejoice before the Lord your God.

23:41. And you shall keep the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast.

23:42. And you shall dwell in bowers seven days. Every one that is of the race of Israel, shall dwell in tabernacles:

23:43. That your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

23:44. And Moses spoke concerning the feasts of the Lord to the children of Israel.

Leviticus Chapter 24

The oil for the lamps. The loaves of proposition. The punishment of blasphemy.

24:1. And the Lord spoke to Moses, saying:

24:2. Command the children of Israel, that they bring unto thee the finest and clearest oil of olives, to furnish the lamps continually,

24:3. Without the veil of the testimony in the tabernacle of the covenant. And Aaron shall set them from evening until morning before the Lord, by a perpetual service and rite in your generations.

24:4. They shall be set upon the most pure candlestick before the Lord continually.

24:5. Thou shalt take also fine flour, and shalt bake twelve loaves thereof, two tenths shall be in every loaf.

24:6. And thou shalt set them six and six, one against another, upon the most clean table before the Lord.

24:7. And thou shalt put upon them the clearest frankincense, that the bread may be for a memorial of the oblation of the Lord.

24:8. Every sabbath they shall be changed before the Lord: being received of the children of Israel by an everlasting covenant.

24:9. And they shall be Aaron's and his sons', that they may eat them in the holy place: because it is most holy of the sacrifices of the Lord by a perpetual right.

24:10. And behold there went out the son of a woman of Israel, whom she had of an Egyptian, among the children of Israel: and fell at words in the camp with a man of Israel.

24:11. And when he had blasphemed the name, and had cursed it, he was brought to Moses. (Now his mother was called Salumith, the daughter of Dabri, of the tribe of Dan.)

24:12. And they put him into prison, till they might know what the Lord would command.

24:13. And the Lord spoke to Moses,

24:14. Saying: Bring forth the blasphemer without the camp: and let them that heard him, put their hands upon his head: and let all the people stone him.

24:15. And thou shalt speak to the children of Israel: The man that curseth his God, shall bear his sin:

24:16. And he that blasphemeth the name of the Lord, dying let him die. All the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die.

24:17. He that striketh and killeth a man: dying let him die.

24:18. He that killeth a beast, shall make it good that is to say, shall give beast for beast.

24:19. He that giveth a blemish to any of his neighbours: as he hath done, so shall it be done to him:

24:20. Breach for breach, eye for eye, tooth for tooth, shall he restore. What blemish he gave, the like shall he be compelled to suffer.

24:21. He that striketh a beast, shall render another. He that striketh a man shall be punished.

24:22. Let there be equal judgment among you, whether he be a stranger, or a native that offends: because I am the Lord your God.

24:23. And Moses spoke to the children of Israel. And they brought forth him that had blasphemed, without the camp: and they stoned him. And the children of Israel did as the Lord had commanded Moses.

Leviticus Chapter 25

The law of the seventh and of the fiftieth year of jubilee.

25:1. And the Lord spoke to Moses in mount Sinai, saying:

25:2. Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, observe the rest of the sabbath of the Lord.

25:3. Six years thou shalt sow thy field and six years thou shalt prune thy vineyard, and shalt gather the fruits thereof.

25:4. But in the seventh year there shall be a sabbath to the land, of the resting of the Lord. Thou shalt not sow thy field, nor prune thy vineyard.

25:5. What the ground shall bring forth of itself, thou shalt not reap: neither shalt thou gather the grapes or the firstfruits as a vintage. For it is a year of rest to the land.

25:6. But they shall be unto you for meat, to thee and to thy manservant, to thy maidservant and thy hireling, and to the strangers that sojourn with thee.

25:7. All things that grow shall be meat to thy beasts and to thy cattle.

25:8. Thou shalt also number to thee seven weeks of years: that is to say, seven times seven, which together make forty-nine years.

25:9. And thou shalt sound the trumpet in the seventh month, the tenth day of the month, in the time of the expiation in all your land.

25:10. And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of jubilee. Every man shall return to his possession, and every one shall go back to his former family:

Remission. . .That is, a general release and discharge from debts and bondage, and a reinstating of every man in his former possessions.

25:11. Because it is the jubilee and the fiftieth year. You shall not sow, nor reap the things that grow in the field of their own accord, neither shall you gather the firstfruits of the vines,

25:12. Because of the sanctification of the jubilee. But as they grow you shall presently eat them.

25:13. In the year of the jubilee all shall return to their possessions.

25:14. When thou shalt sell any thing to thy neighbour, or shalt buy of him: grieve not thy brother. But thou shalt buy of him according to the number of years from the jubilee.

25:15. And he shall sell to thee according to the computation of the fruits.

25:16. The more years remain after the jubilee, the more shall the price increase: and the less time is counted, so much the less shall the purchase cost. For he shall sell to thee the time of the fruits.

25:17. Do not afflict your countrymen: but let every one fear his God. Because I am the Lord your God.

25:18. Do my precepts, and keep my judgments, and fulfil them: that you may dwell in the land without any fear.

25:19. And the ground may yield you its fruits, of which you may eat your fill, fearing no man's invasion.

25:20. But if you say: What shall we eat the seventh year, if we sow not, nor gather our fruits?

25:21. I will give you my blessing the sixth year: and it shall yield the fruits of three years.

25:22. And the eighth year you shall sow, and shall eat of the old fruits, until the ninth year: till new grow up, you shall eat the old store.

25:23. The land also shall not be sold for ever: because it is mine, and you are strangers and sojourners with me.

25:24. For which cause all the country of your possession shall be under the condition of redemption.

25:25. If thy brother being impoverished sell his little possession, and his kinsman will: he may redeem what he had sold.

25:26. But if he have no kinsman, and he himself can find the price to redeem it:

25:27. The value of the fruits shall be counted from that time when he sold it. And the overplus he shall restore to the buyer, and so shall

receive his possession again.

25:28. But if his hands find not the means to repay the price, the buyer shall have what he bought, until the year of the jubilee. For in that year all that is sold shall return to the owner, and to the ancient possessor.

25:29. He that selleth a house within the walls of a city, shall have the liberty to redeem it, until one year be expired.

25:30. If he redeem it not, and the whole year be fully out, the buyer shall possess it, and his posterity for ever, and it cannot be redeemed, not even in the jubilee.

25:31. But if the house be in a village, that hath no walls, it shall be sold according to the same law as the fields. If it be not redeemed before, in the jubilee it shall return to the owner.

25:32. The houses of Levites, which are in cities, may always be redeemed.

25:33. If they be not redeemed, in the jubilee they shall all return to the owners: because the houses of the cities of the Levites are for their possessions among the children of Israel.

25:34. But let not their suburbs be sold, because it is a perpetual possession.

25:35. If thy brother be impoverished, and weak of hand, and thou receive him as a stranger and sojourner, and he live with thee:

25:36. Take not usury of him nor more than thou gavest. Fear thy God, that thy brother may live with thee.

25:37. Thou shalt not give him thy money upon usury: nor exact of him any increase of fruits.

25:38. I am the Lord your God, who brought you out of the land of Egypt, that I might give you the land of Chanaan, and might be your God.

25:39. If thy brother constrained by poverty, sell himself to thee: thou shalt not oppress him with the service of bondservants.

25:40. But he shall be as a hireling, and a sojourner: he shall work with thee until the year of the jubilee.

25:41. And afterwards he shall go out with his children: and shall return to his kindred and to the possession of his fathers.

25:42. For they are my servants, and I brought them out of the land of Egypt: let them not be sold as bondmen.

25:43. Afflict him not by might: but fear thy God.

25:44. Let your bondmen, and your bondwomen, be of the nations that are round about you:

25:45. And of the strangers that sojourn among you, or that were born of them in your land. These you shall have for servants:

25:46. And by right of inheritance shall leave them to your posterity, and shall possess them for ever. But oppress not your brethren the children of Israel by might.

25:47. If the hand of a stranger or a sojourner grow strong among you, and thy brother being impoverished sell himself to him, or to any of his race:

25:48. After the sale he may be redeemed. He that will of his brethren shall redeem him:

25:49. Either his uncle, or his uncle's son, or his kinsman, by blood, or by affinity. But if he himself be able also, he shall redeem himself:

25:50. Counting only the years from the time of his selling unto the year of the jubilee: and counting the money that he was sold for, according to the number of the years and the reckoning of a hired servant.

25:51. If there be many years that remain until the jubilee, according to them shall he also repay the price.

25:52. If few, he shall make the reckoning with him according to the number of the years: and shall repay to the buyer of what remaineth of the years.

25:53. His wages being allowed for which he served before: he shall not afflict him violently in thy sight.

25:54. And if by these means he cannot be redeemed, in the year of the jubilee he shall go out with his children.

25:55. For the children of Israel are my servants, whom I brought forth out of the land of Egypt.

Leviticus Chapter 26

God's promises to them that keep his commandments. And the many punishments with which he threatens transgressors.

26:1. I am the Lord your God. You shall not make to yourselves any idol or graven thing: neither shall you erect pillars, nor set up a remarkable stone in your land, to adore it. For I am the Lord your God.

26:2. Keep my sabbaths, and reverence my sanctuary. I am the Lord.

26:3. If you walk in my precepts, and keep my commandments, and do them, I will give you rain in due seasons.

26:4. And the ground shall bring forth its increase: and the trees shall be filled with fruit.

26:5. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time: and you shall eat your bread to the full, and dwell in your land without fear.

26:6. I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters.

26:7. You shall pursue your enemies: and they shall fall before you.

26:8. Five of yours shall pursue a hundred others: and a hundred of you ten thousand. Your enemies shall fall before you by the sword.

26:9. I will look on you, and make you increase: you shall be multiplied, and I will establish my covenant with you.

26:10. You shall eat the oldest of the old store: and, new coming on, you shall cast away the old.

26:11. I will set my tabernacle in the midst of you: and my soul shall not cast you off.

26:12. I will walk among you, and will be your God: and you shall be my people.

26:13. I am the Lord your God: who have brought you out of the land of the Egyptians, that you should not serve them: and who have broken the chains of your necks, that you might go upright.

26:14. But if you will not hear me, nor do all my commandments:

26:15. If you despise my laws, and contemn my judgments so as not to do those things which are appointed by me, and to make void my covenant:

26:16. I also will do these things to you. I will quickly visit you with poverty, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies.

26:17. I will set my face against you, and you shall fall down before your enemies: and shall be made subject to them that hate you. You shall flee when no man pursueth you.

26:18. But if you will not yet for all this obey me: I will chastise you seven times more for your sins.

26:19. And I will break the pride of your stubbornness: and I will make to you the heaven above as iron, and the earth as brass.

26:20. Your labour shall be spent in vain: the ground shall not bring forth her increase: nor the trees yield their fruit.

26:21. If you walk contrary to me, and will not hearken to me, I will bring seven times more plagues upon you for your sins.

26:22. And I will send in upon you the beasts of the field, to destroy you and your cattle, and make you few in number: and that your highways may be desolate.

26:23. And if even so you will not amend, but will walk contrary to me:

26:24. I also will walk contrary to you, and will strike you seven times for your sins.

26:25. And I will bring in upon you the sword that shall avenge my covenant. And when you shall flee into the cities, I will send the pestilence in the midst of you. And you shall be delivered into the hands of your enemies,

26:26. After I shall have broken the staff of your bread: so that ten women shall bake your bread in one oven, and give it out by weight: and you shall eat, and shall not be filled,

26:27. But if you will not for all this hearken to me, but will walk against me

26:28. I will also go against you with opposite fury: and I will chastise you with seven plagues for your sins,

26:29. So that you shall eat the flesh of your sons and of your daughters.

26:30. I will destroy your high places, and break your idols. You shall fall among the ruins of your idols, and my soul shall abhor you.

26:31. Insomuch that I will bring your cities to be a wilderness: and I will make your sanctuaries desolate: and will receive no more your sweet odours.

26:32. And I will destroy your land: and your enemies shall be astonished at it, when they shall be the inhabitants thereof.

26:33. And I will scatter you among the Gentiles: and I will draw out the sword after you. And your land shall be desert, and your cities destroyed.

26:34. Then shall the land enjoy her sabbaths all the days of her desolation. When you shall be

26:35. In the enemy's land, she shall keep a sabbath, and rest in the sabbaths of her desolation: because she did not rest in your sabbaths, when you dwelt therein.

26:36. And as to them that shall remain of you I will send fear in their hearts in the countries of their enemies. The sound of a flying leaf shall terrify them: and they shall flee as it were from the sword. They shall fall, when no man pursueth them.

26:37. And they shall every one fall upon their brethren as fleeing from wars: none of you shall dare to resist your enemies.

26:38. You shall perish among the Gentiles: and an enemy's land shall consume you.

26:39. And if of them also some remain, they shall pine away in their iniquities, in the land of their enemies: and they shall be afflicted for the sins of their fathers, and their own.

26:40. Until they confess their iniquities, and the iniquities of their ancestors, whereby they have transgressed against me, and walked contrary unto me.

26:41. Therefore I also will walk against them, and bring them into their enemies' land until their uncircumcised mind be ashamed. Then shall they pray for their sins.

26:42. And I will remember my covenant, that I made with Jacob, and Isaac, and Abraham. I will remember also the land:

26:43. Which when she shall be left by them, shall enjoy her sabbaths, being desolate for them. But they shall pray for their sins, because they rejected my judgments, and despised my laws.

26:44. And yet for all that when they were in the land of their enemies, I did not cast them off altogether. Neither did I so despise them that they should be quite consumed: and I should make void my covenant with them. For I am the Lord their God.

26:45. And I will remember my former covenant, when I brought them out of the land of Egypt, in the sight of the Gentiles, to be their God. I am the Lord. These are the judgments, and precepts, and laws, which the Lord gave between him and the children of Israel, in mount Sinai, by the hand of Moses.

Leviticus Chapter 27

Of vows and tithes.

27:1. And the Lord spoke to Moses, saying:

27:2. Speak to the children of Israel, and thou shalt say to them: The man that shall have made a vow, and promised his soul to God, shall give the price according to estimation.

27:3. If it be a man from twenty years old unto sixty years old, he shall give fifty sicles of silver, after the weight of the sanctuary:

27:4. If a woman, thirty.

27:5. But from the fifth year until the twentieth, a man shall give twenty sicles: a woman ten.

27:6. From one month until the fifth year, for a male shall be given five sicles: for a female three.

27:7. A man that is sixty years old or upward, shall give fifteen sicles: a woman ten.

27:8. If he be poor, and not able to pay the estimation, he shall stand before the priest: and as much as he shall value him at, and see him able to pay, so much shall he give.

27:9. But a beast that may be sacrificed to the Lord, if any one shall vow, shall be holy,

27:10. And cannot be changed: that is to say, neither a better for a worse, nor a worse for a better. And if he shall change it: both that which was changed, and that for which it was changed, shall be consecrated to the Lord.

27:11. An unclean beast, which cannot be sacrificed to the Lord, if any man shall vow, shall be brought before the priest:

27:12. Who judging whether it be good or bad, shall set the price.

27:13. Which, if he that offereth it will give, he shall add above the estimation the fifth part.

27:14. If a man shall vow his house, and sanctify it to the Lord, the priest shall consider it, whether it be good or bad: and it shall be sold according to the price, which he shall appoint.

27:15. But if he that vowed, will redeem it, he shall give the fifth part of the estimation over and above: and shall have the house.

27:16. And if he vow the field of his possession, and consecrate it to the Lord, the price shall be rated according to the measure of the seed. If the ground be sown with thirty bushels of barley, let it be sold for fifty sicles of silver.

27:17. If he vow his field immediately from the year of jubilee that is beginning: as much as it may be worth, at so much it shall be rated.

27:18. But if some time after, the priest shall reckon the money according to the number of years that remain until the jubilee, and the price shall be abated.

27:19. And if he that had vowed, will redeem his field, he shall add the fifth part of the money of the estimation, and shall possess it.

27:20. And if he will not redeem it, but it be sold to any other man, he that vowed it, may not redeem it any more.

27:21. For when the day of jubilee cometh, it shall be sanctified to the Lord, and as a possession consecrated, pertaineth to the right of the priest.

27:22. If a field that was bought, and not of a man's ancestors' possession, be sanctified to the Lord:

27:23. The priest shall reckon the price according to the number of years, unto the jubilee. And he that had vowed, shall give that to the

Lord.

27:24. But in the jubilee, it shall return to the former owner, who had sold it, and had it in the lot of his possession.

27:25. All estimation shall be made according to the sicle of the sanctuary. A sicle hath twenty obols.

27:26. The firstborn, which belong to the Lord, no man may sanctify and vow: whether it be bullock, or sheep, they are the Lord's.

27:27. And if it be an unclean beast, he that offereth it shall redeem it, according to thy estimation, and shall add the fifth part of the price. If he will not redeem it, it shall be sold to another for how much soever it was estimated by thee.

27:28. Any thing that is devoted to the Lord, whether it be man, or beast, or field, shall not be sold: neither may it be redeemed. Whatsoever is once consecrated shall be holy of holies to the Lord.

27:29. And any consecration that is offered by man, shall not be redeemed, but dying shall die.

27:30. All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are sanctified to him.

27:31. And if any man will redeem his tithes, he shall add the fifth part of them.

27:32. Of all the tithes of oxen, and sheep, and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord.

27:33. It shall not be chosen neither good nor bad, neither shall it be changed for another. If any man change it: both that which was changed, and that for which it was changed, shall be sanctified to the Lord, and shall not be redeemed.

27:34. These are the precepts which the Lord commanded Moses for the children of Israel in mount Sinai.

THE BOOK OF NUMBERS

This fourth Book of Moses is called NUMBERS, because it begins with the numbering of the people. The Hebrews, from its first words, call it VAIEDABBER. It contains the transactions of the Israelites from the second month of the second year after their going out of Egypt, until the beginning of the eleventh month of the fortieth year; that is, a history almost of thirty-nine years.

Numbers Chapter 1

The children of Israel are numbered: the Levites are designed to serve the tabernacle.

1:1. And the Lord spoke to Moses in the desert of Sinai in the tabernacle of the covenant, the first day of the second month, the second year of their going out of Egypt, saying:

1:2. Take the sum of all the congregation of the children of Israel by their families, and houses, and the names of every one, as many as are of the male sex,

1:3. From twenty years old and upwards, of all the men of Israel fit for war, and you shall number them by their troops, thou and Aaron.

1:4. And there shall be with you the princes of the tribes, and of the houses in their kindreds,

1:5. Whose names are these: Of Ruben, Elisur the son of Sedeur.

1:6. Of Simeon, Salamiel the son of Surisaddai.

1:7. Of Juda, Nahasson the son of Aminadab.

1:8. Of Issachar, Nathanael the son of Suar.

1:9. Of Zabulon, Eliab the son of Helon.

1:10. And of the sons of Joseph: of Ephraim, Elisama the son of Ammiud: of Manasses, Gamaliel the son of Phadassur.

1:11. Of Benjamin, Abidan the son of Gedeon.

1:12. Of Dan, Ahiezer the son of Ammisaddai.

1:13. Of Aser, Phegiel the son of Ochran.

1:14. Of Gad, Eliasaph the son of Duel.

1:15. Of Nephtali, Ahira the son of Enan.

1:16. These are the most noble princes of the multitude by their tribes and kindreds, and the chiefs of the army of Israel:

1:17. Whom Moses and Aaron took with all the multitude of the common people:

1:18. And assembled them on the first day of the second month, reckoning them up by the kindreds, and houses, and families, and heads, and names of every one from twenty years old and upward,

1:19. As the Lord had commanded Moses. And they were numbered in the desert of Sinai.

1:20. Of Ruben the eldest son of Israel, by their generations and

families and houses and names of every head, all that were of the male sex, from twenty years old and upward, that were able to go forth to war,

1:21. Were forty-six thousand five hundred.

1:22. Of the sons of Simeon by their generations and families, and houses of their kindreds, were reckoned up by the names and heads of every one, all that were of the male sex, from twenty years old and upward, that were able to go forth to war,

1:23. Fifty-nine thousand three hundred.

1:24. Of the sons of Gad, by their generations and families and houses of their kindreds were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

1:25. Forty-five thousand six hundred and fifty.

1:26. Of the sons of Juda, by their generations and families and houses of their kindreds, by the names of every one from twenty years old and upward, all that were able to go forth to war,

1:27. Were reckoned up seventy-four thousand six hundred.

1:28. Of the sons of Issachar, by their generations and families and houses of their kindreds, by the names of every one from twenty years old and upward, all that could go forth to war,

1:29. Were reckoned up fifty-four thousand four hundred.

1:30. Of the sons of Zabulon, by the generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

1:31. Fifty-seven thousand four hundred.

1:32. Of the sons of Joseph, namely, of the sons of Ephraim, by the generations and families and houses of their kindreds, were reckoned up by the names of every one, from twenty years old and upward, all that were able to go forth to war,

1:33. Forty thousand five hundred.

1:34. Moreover of the sons of Manasses, by the generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that could go forth to war,

1:35. Thirty-two thousand two hundred.

1:36. Of the sons of Benjamin, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

1:37. Thirty-five thousand four hundred.

1:38. Of the sons of Dan, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

1:39. Sixty-two thousand seven hundred.

1:40. Of the sons of Aser, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

1:41. Forty-one thousand and five hundred.

1:42. Of the sons of Nephtali, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, were able to go forth to war,

1:43. Fifty-three thousand four hundred.

1:44. These are they who were numbered by Moses and Aaron, and the twelve princes of Israel, every one by the houses of their kindreds.

1:45. And the whole number of the children of Israel by their houses and families, from twenty years old and upward, that were able to go to war,

1:46. Were six hundred and three thousand five hundred and fifty men.

1:47. But the Levites in the tribes of their families were not numbered with them.

1:48. And the Lord spoke to Moses, saying:

1:49. Number not the tribe of Levi, neither shalt thou put down the sum of them with the children of Israel:

1:50. But appoint them over the tabernacle of the testimony, and all the vessels thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle and all the furniture thereof: and they shall minister, and shall encamp round about the tabernacle.

1:51. When you are to go forward, the Levites shall take down the tabernacle: when you are to camp, they shall set it up. What stranger soever cometh to it, shall be slain.

1:52. And the children of Israel shall camp every man by his troops and bands and army.

1:53. But the Levites shall pitch their tents round about the tabernacle, lest there come indignation upon the multitude of the children of Israel, and they shall keep watch, and guard the tabernacle of the testimony.

1:54. And the children of Israel did according to all things which the Lord had commanded Moses.

Numbers Chapter 2

The order of the tribes in their camp.

2:1. And the Lord spoke to Moses and Aaron, saying:

2:2. All the children of Israel shall camp by their troops, ensigns, and standards, and the houses of their kindreds, round about the tabernacle of the covenant.

2:3. On the east Juda shall pitch his tents by the bands of his army: and the prince of his sons; shall be Nahasson the son of Aminadab.

2:4. And the whole sum of the fighting men of his stock, were seventy-four thousand six hundred.

2:5. Next unto him they of the tribe of Issachar encamped, whose prince was Nathanael, the son of Suar.

2:6. And the whole number of his fighting men were fifty-four thousand four hundred.

2:7. In the tribe of Zabulon the prince was Eliab the son of Helon.

2:8. And all the army of fighting men of his stock, were fifty-seven thousand four hundred.

2:9. All that were numbered in the camp of Juda, were a hundred and eighty-six thousand four hundred: and they by their troops shall march first.

2:10. In the camp of the sons of Ruben, on the south side, the prince shall be Elisur the son of Sedeur:

2:11. And the whole army of his fighting men, that were numbered, were forty-six thousand five hundred.

2:12. Beside him camped they of the tribe of Simeon: whose prince was Salmiel the son of Surisaddai.

2:13. And the whole army of his fighting men, that were numbered, were fifty-nine thousand three hundred.

2:14. In the tribe of Gad the prince was Eliasaph the son of Duel.

2:15. And the whole army of his fighting men that were numbered, were forty-five thousand six hundred and fifty.

2:16. All that were reckoned up in the camp of Ruben, were a hundred and fifty-one thousand four hundred and fifty, by their troops: they shall march in the second place.

2:17. And the tabernacle of the testimony shall be carried by the officers of the Levites and their troops. As it shall be set up, so shall it be taken down. Every one shall march according to their

places, and ranks.

2:18. On the west side shall be the camp of the sons of Ephraim, whose prince was Elisama the son of Ammiud.

2:19. The whole army of his fighting men, that were numbered, were forty thousand five hundred.

2:20. And with them the tribe of the sons of Manasses, whose prince was Gamaliel the son of Phadassur.

2:21. And the whole army of his fighting men, that were numbered, were thirty-two thousand two hundred.

2:22. In the tribe of the sons of Benjamin the prince was Abidan the son of Gedeon.

2:23. And the whole army of fighting men, that were reckoned up, were thirty-five thousand four hundred.

2:24. All that were numbered in the camp of Ephraim, were a hundred and eight-thousand one hundred by their troops: they shall march in the third place.

2:25. On the north side camped the sons of Dan: whose prince was Ahiezar the son of Ammisaddai.

2:26. The whole army of his fighting men, that were numbered, were sixty-two thousand seven hundred.

2:27. Beside him they of the tribe of Aser pitched their tents: whose prince was Phegiel the son of Ochran.

2:28. The whole army of his fighting men, that were numbered, were forty-one thousand five hundred.

2:29. Of the tribe of the sons of Nephtali the prince was Ahira the son of Enan.

2:30. The whole army of his fighting men, were fifty-three thousand four hundred.

2:31. All that were numbered in the camp of Dan, were a hundred and fifty-seven thousand six hundred: and they shall march last.

2:32. This is the number of the children of Israel, of their army divided according to the houses of their kindreds and their troops, six hundred and three thousand five hundred and fifty.

2:33. And the Levites were not numbered among the children of Israel: for so the Lord had commanded Moses.

2:34. And the children of Israel did according to all things that the Lord had commanded. They camped by their troops, and marched by the families and houses of their fathers.

Numbers Chapter 3

The Levites are numbered and their offices distinguished. They are taken in the place of the firstborn of the children of Israel.

3:1. These are the generations of Aaron and Moses in the day that the Lord spoke to Moses in mount Sinai.

3:2. And these the names of the sons of Aaron: his firstborn Nadab, then Abiu, and Eleazar, and Ithamar.

3:3. These the names of the sons of Aaron the priests that were anointed, and whose hands were filled and consecrated, to do the functions of priesthood.

3:4. Now Nadab and Abiu died, without children, when they offered strange fire before the Lord, in the desert of Sinai: and Eleazar and Ithamar performed the priestly office in the presence of Aaron their father.

3:5. And the Lord spoke to Moses, saying:

3:6. Bring the tribe of Levi, and make them stand in the sight of Aaron the priest to minister to him, and let them watch,

3:7. And observe whatsoever appertaineth to the service of the multitude before the tabernacle of the testimony,

3:8. And let them keep the vessels of the tabernacle, serving in the ministry thereof.

3:9. And thou shalt give the Levites for a gift,

3:10. To Aaron and to his sons, to whom they are delivered by the children of Israel. But thou shalt appoint Aaron and his sons over the service of priesthood. The stranger that approacheth to minister, shall be put to death.

3:11. And the Lord spoke to Moses, saying:

3:12. I have taken the Levites from the children of Israel, for every firstborn that openeth the womb among the children of Israel, and the Levites shall be mine.

3:13. For every firstborn is mine: since I struck the firstborn in the land of Egypt: I have sanctified to myself whatsoever is firstborn in Israel both of man and beast, they are mine: I am the Lord.

3:14. And the Lord spoke to Moses in the desert of Sinai, saying:

3:15. Number the sons of Levi by the houses of their fathers and their families, every male from one month and upward.

3:16. Moses numbered them as the Lord had commanded.

3:17. And there were found sons of Levi by their names, Gerson and Caath Merari.

3:18. The sons of Gerson: Lebni and Semei.

3:19. The sons of Caath: Amram, and Jesaar, Hebron and Oziel:

3:20. The sons of Merari, Moholi and Musi.

3:21. Of Gerson were two families, the Lebnites, and the Semeites:

3:22. Of which were numbered, people of the male sex from one month and upward, seven thousand five hundred.

3:23. These shall pitch behind the tabernacle on the west,

3:24. Under their prince Eliasaph the son of Lael.

3:25. And their charge shall be in the tabernacle of the covenant:

3:26. The tabernacle itself and the cover thereof, the hanging that is drawn before the doors of the tabernacle of the covenant, and the curtains of the court: the hanging also that is hanged in the entry of the court of the tabernacle, and whatsoever belongeth to the rite of the altar, the cords of the tabernacle, and all the furniture thereof.

3:27. Of the kindred of Caath come the families of the Amramites and Jesaarites and Hebronites and Ozielites. These are the families of the Caathites reckoned up by their names:

3:28. All of the male sex from one month and upward, eight thousand six hundred: they shall have the guard of the sanctuary,

3:29. And shall camp on the south side.

3:30. And their prince shall be Elisaphan the son of Oziel:

3:31. And they shall keep the ark, and the table and the candlestick, the altars, and the vessels of the sanctuary, wherewith they minister, and the veil, and all the furniture of this kind.

3:32. And the prince of the princes of the Levites, Eleazar, the son of Aaron the priest, shall be over them that watch for the guard of the sanctuary.

3:33. And of Merari are the families of the Moholites, and Musites, reckoned up by their names:

3:34. All of the male kind from one month and upward, six thousand two hundred.

3:35. Their prince Suriel the son of Abihaiel: their shall camp on the north side.

3:36. Under their custody shall be the boards of the tabernacle, and the bars, and the pillars and their sockets, and all things that pertain to this kind of service:

3:37. And the pillars of the court round about with their sockets, and the pins with their cords.

3:38. Before the tabernacle of the covenant, that is to say on the east side shall Moses and Aaron camp, with their sons, having the custody of the sanctuary, in the midst of the children of Israel. What stranger soever cometh unto it, shall be put to death.

3:39. All the Levites, that I Moses and Aaron numbered according to the precept of the Lord, by their families, of the male kind from one month and upward, were twenty-two thousand.

3:40. And the Lord said to Moses: Number the firstborn of the male sex of the children of Israel, from one month and upward, and thou shalt take the sum of them.

3:41. And thou shalt take the Levites to me for all the firstborn of the children of Israel, I am the Lord: and their cattle for all the firstborn of the cattle of the children of Israel:

3:42. Moses reckoned up, as the Lord had commanded, the firstborn of the children of Israel:

3:43. And the males by their names, from one month and upward, were twenty-two thousand two hundred and seventy-three.

3:44. And the Lord spoke to Moses, saying:

3:45. Take the Levites for the firstborn of the children of Israel, and the cattle of the Levites for their cattle, and the Levites shall be mine. I am the Lord.

3:46. But for the price of the two hundred and seventy-three, of the firstborn of the children of Israel, that exceed the number of the Levites,

3:47. Thou shalt take five sicles for every bead, according to the weight of the sanctuary. A sicle hath twenty obols.

3:48. And thou shalt give the money to Aaron and his sons, the price of them that are above.

3:49. Moses therefore took the money of them that were above, and whom they had redeemed from the Levites,

3:50. For the firstborn of the children of Israel, one thousand three hundred and sixty-five sicles, according to the weight of the sanctuary,

3:51. And gave it to Aaron and his sons according to the word that the Lord had commanded him.

The age and time of the Levites' service: their offices and burdens.

4:1. And the Lord spoke to Moses, and Aaron, saying:

4:2. Take the sum of the sons of Caath from the midst of the Levites, by their houses and families.

4:3. From thirty years old and upward, to fifty years old, of all that go in to stand and to minister in the tabernacle of the covenant.

4:4. This is the service of the sons of Caath:

4:5. When the camp is; to set forward, Aaron and his sons shall go into the tabernacle of the covenant, and the holy of holies, and shall take down the veil that hangeth before the door, and shall wrap up the ark of the testimony in it,

4:6. And shall cover it again with a cover of violet skins, and shall spread over it a cloth all of violet, and shall put in the bars.

4:7. They shall wrap up also the table of proposition in a cloth of violet, and shall put with it the censers and little mortars, the cups and bowls to pour out the libations: the loaves shall be always on it:

4:8. And they shall spread over it a cloth of scarlet, which again they shall cover with a covering of violet skins, and shall put in the bars.

4:9. They shall take also a cloth of violet wherewith they shall cover the candlestick with the lamps and tongs thereof and the snuffers and all the oil vessels, which are necessary for the dressing of the lamps:

4:10. And over all they shall put a cover of violet skins and put in the bars.

4:11. And they shall wrap up the golden altar also in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

4:12. All the vessels wherewith they minister in the sanctuary, they shall wrap up in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

4:13. They shall cleanse the altar also from the ashes, and shall wrap it up in a purple cloth,

4:14. And shall put it with all the vessels that they use in the ministry thereof, that is to say, firepans, fleshhooks and forks, pothooks and shovels. They shall cover all the vessels of the altar together with a covering of violet skins, and shall put in the bars.

4:15. And when Aaron and his sons have wrapped up the sanctuary and the vessels thereof at the removing of the camp, then shall the sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the sanctuary, lest they die. These are the burdens of the sons of Caath: in the tabernacle of the covenant:

4:16. And over them shall be Eleazar the son of Aaron the priest, to whose charge pertaineth the oil to dress the lamps, and the sweet incense, and the sacrifice, that is always offered, and the oil of unction, and whatsoever pertaineth to the service of the tabernacle, and of all the vessels that are in the sanctuary.

4:17. And the Lord spoke to Moses and Aaron, saying:

4:18. Destroy not the people of Caath from the midst of the Levites:

4:19. But do this to them, that they may live, and not die, by touching the holies of holies. Aaron and his sons shall go in, and they shall appoint every man his work, and shall divide the burdens that every man is to carry.

4:20. Let not others by any curiosity see the things that are in the sanctuary before they be wrapped up, otherwise they shall die.

4:21. And the Lord spoke to Moses, saying:

4:22. Take the sum of the sons of Gerson also by their houses and families and kindreds.

4:23. From thirty years old and upward, unto fifty years old. Number them all that go in and minister in the tabernacle of the covenant.

4:24. This is the office of the family of the Gersonites:

4:25. To carry the curtains of the tabernacle and the roof of the covenant, the other covering, and the violet covering over all, and the hanging that hangeth in the entry of the tabernacle of the covenant,

4:26. The curtains of the court, and the veil in the entry that is before tabernacle. All things that pertain to the altar, the cords and the vessels of the ministry,

4:27. The sons of Gerson shall carry, by the commandment of Aaron and his sons: and each man shall know to what burden he must be assigned.

4:28. This is the service of the family of the Gersonites in the tabernacle of the covenant, and they shall be under the hand of Ithamar the son of Aaron the priest.

4:29. Thou shalt reckon up the sons of Merari also by the families and houses of their fathers,

4:30. From thirty years old and upward, unto fifty years old, all that go in to the office of their ministry, and to the service of the covenant of the testimony.

4:31. These are their burdens: They shall carry the boards of the tabernacle and the bars thereof, the pillars and their sockets,

4:32. The pillars also of the court round about, with their sockets and pins and cords. They shall receive by account all the vessels and furniture, and so shall carry them.

4:33. This is the office of the family of the Merarites, and their ministry in the tabernacle of the covenant: and they shall be under the hand of Ithamar the son of Aaron the priest.

4:34. So Moses and Aaron and the princes of the synagogue reckoned up the sons of Caath, by their kindreds and the houses of their fathers,

4:35. From thirty years old and upward, unto fifty years old, all that go in to the ministry of the tabernacle of the covenant:

4:36. And they were found two thousand seven hundred and fifty.

4:37. This is the number of the people of Caath that go in to the tabernacle of the covenant: these did Moses and Aaron number according to the word of the Lord by the hand of Moses.

4:38. The sons of Gerson also were numbered by the kindreds and houses of their fathers,

4:39. From thirty years old and upward, unto fifty years old, all that go in to minister in the tabernacle of the covenant:

4:40. And they were found two thousand six hundred and thirty.

4:41. This is the people of the Gersonites, whom Moses and Aaron numbered according to the word of the Lord.

4:42. The sons of Merari also were numbered by the kindreds and houses of their fathers,

4:43. From thirty years old and upward, unto fifty years old, all that go in to fulfil the rites of the tabernacle of the covenant:

4:44. And they were found three thousand two hundred.

4:45. This is the number of the sons of Merari, whom Moses and Aaron reckoned up according to the commandment of the Lord by the hand of Moses.

4:46. All that were reckoned up of the Levites, and whom Moses and Aaron and the princes of Israel took by name, by the kindreds and houses of their fathers,

4:47. From thirty years old and upward, until fifty years old, that go into the ministry of the tabernacle, and to carry the burdens,

4:48. Were in all eight thousand five hundred and eighty.

4:49. Moses reckoned them up according to the word of the Lord, every one according to their office and burdens, as the Lord had commanded him.

The unclean are removed out of the camp: confession of sins, and satisfaction: firstfruits and oblations belonging to the priests: trial of jealousy.

5:1. And the Lord spoke to Moses, saying:

5:2. Command the children of Israel, that they cast out of the camp every leper, and whosoever hath an issue of seed, or is defiled by the dead:

5:3. Whether it be man or woman, cast ye them out of the camp, lest they defile it when I shall dwell with you,

5:4. And the children of Israel did so, and they cast them forth without the camp, as the Lord had spoken to Moses.

5:5. And the Lord spoke to Moses, saying:

5:6. Say to the children of Israel: When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended,

5:7. They shall confess their sin, and restore the principal itself, and the fifth part over and above, to him against whom they have sinned.

Shall confess. . . This confession and satisfaction, ordained in the Old Law, was a figure of the sacrament of penance.

5:8. But if there be no one to receive it, they shall give it to the Lord, and it shall be the priest's, besides the ram that is offered for expiation, to be an atoning sacrifice.

5:9. All the firstfruits also, which the children of Israel offer, belong to the priest:

5:10. And whatsoever is offered into the sanctuary by every one, and is delivered into the hands of the priest, it shall be his.

5:11. And the Lord spoke to Moses, saying:

5:12. Speak to the children of Israel, and thou shalt say to them: The man whose wife shall have gone astray, and contemning her husband,

5:13. Shall have slept with another man, and her husband cannot discover it, but the adultery is secret, and cannot be proved by witnesses, because she was not found in the adultery:

5:14. If the spirit of jealousy stir up the husband against his wife, who either is defiled, or is charged with false suspicion,

The spirit of jealousy, etc. . . This ordinance was designed to clear the innocent, and to prevent jealous husbands from doing mischief to their wives: as likewise to give all a horror of adultery, by punishing it in so remarkable a manner.

5:15. He shall bring her to the priest, and shall offer an oblation for her, the tenth part of a measure of barley meal: he shall not pour oil thereon, nor put frankincense upon it: because it is a sacrifice of jealousy, and an oblation searching out adultery.

5:16. The priest therefore shall offer it, and set it before the Lord.

5:17. And he shall take holy water in an earthen vessel, and he shall cast a little earth of the pavement of the tabernacle into it.

5:18. And when the woman shall stand before the Lord, he shall uncover her head, and shall put on her hands the sacrifice of remembrance, and the oblation of jealousy: and he himself shall hold the most bitter waters, whereon he hath heaped curses with execration.

5:19. And he shall adjure her, and shall say: If another man hath not slept with thee, and if thou be not defiled by forsaking thy husband's bed, these most bitter waters, on which I have heaped curses, shall not hurt thee.

5:20. But if thou hast gone aside from thy husband, and art defiled, and hast lain with another man:

5:21. These curses shall light upon thee: The Lord make thee a curse, and an example for all among his people: may he make thy thigh to rot, and may thy belly swell and burst asunder.

5:22. Let the cursed waters enter into thy belly, and may thy womb swell and thy thigh rot. And the woman shall answer, Amen, amen.

5:23. And the priest shall write these curses in a book, and shall wash them out with the most bitter waters, upon which he hath heaped the curses,

5:24. And he shall give them her to drink. And when she hath drunk them up,

5:25. The priest shall take from her hand the sacrifice of jealousy, and shall elevate it before the Lord, and shall put it upon the altar: yet so as first,

5:26. To take a handful of the sacrifice of that which is offered, and burn it upon the altar: and so give the most bitter waters to the woman to drink.

5:27. And when she hath drunk them, if she be defiled, and having despised her husband be guilty of adultery, the malediction shall go through her, and her belly swelling, her thigh shall rot: and the woman shall be a curse, and an example to all the people.

5:28. But if she be not defiled, she shall not be hurt, and shall bear children.

5:29. This is the law of jealousy. If a woman hath gone aside from her husband, and be defiled,

5:30. And the husband stirred up by the spirit of jealousy bring her

before the Lord, and the priest do to her according to all things that are here written:

5:31. The husband shall be blameless, and she shall bear her iniquity.

Numbers Chapter 6

The law of the Nazarites: the form of blessing the people.

6:1. And the Lord spoke to Moses, saying:

6:2. Speak to the children of Israel, and thou shalt say to them: When a man, or woman, shall make a vow to be sanctified, and will consecrate themselves to the Lord:

6:3. They shall abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape: nor shall they eat grapes either fresh or dried.

6:4. All the days that they are consecrated to the Lord by vow: they shall eat nothing that cometh of the vineyard, from the raisin even to the kernel.

6:5. All the time of his separation no razor shall pass over his head, until the day be fulfilled of his consecration to the Lord. He shall be holy, and shall let the hair of his head grow.

6:6. All the time of his consecration he shall not go in to any dead,

6:7. Neither shall he make himself unclean, even for his father, or for his mother, or for his brother, or for his sister, when they die, because the consecration of his God is upon his head.

6:8. All the days of his separation he shall be holy to the Lord.

6:9. But if any man die suddenly before him: the head of his consecration shall be defiled: and he shall shave it forthwith on the same day of his purification, and again on the seventh day.

6:10. And on the eighth day he shall bring two turtles, or two young pigeons to the priest in the entry of the covenant of the testimony.

6:11. And the priest shall offer one for sin, and the other for a holocaust, and shall pray for him, for that he hath sinned by the dead: and he shall sanctify his head that day:

6:12. And shall consecrate to the Lord the days of his separation, offering a lamb of one year for sin: yet so that the former days be made void, because his sanctification was profaned.

6:13. This is the law of consecration. When the days which he had determined by vow shall be expired, he shall bring him to the door of the tabernacle of the covenant,

6:14. And shall offer his oblation to the Lord: one he lamb of a year old without blemish for a holocaust, and one ewe lamb of a year old without blemish for a sin offering, and one ram without blemish for a victim of peace offering,

6:15. A basket also of unleavened bread, tempered with oil, and wafers without leaven anointed with oil, and the libations of each:

6:16. And the priest shall present them before the Lord, and shall offer both the sin offering and the holocaust.

6:17. But the ram he shall immolate for a sacrifice of peace offering to the Lord, offering at the same time the basket of unleavened bread, and the libations that are due by custom.

6:18. Then shall the hair of the consecration of the Nazarite, be shaved off before the door of the tabernacle of the covenant: and he shall take his hair, and lay it upon the fire, which is under the sacrifice of the peace offerings.

6:19. And shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and he shall deliver them into the hands of the Nazarite, after his head is shaven.

6:20. And receiving them again from him, he shall elevate them in the sight of the Lord: and they being sanctified shall belong to the priest, as the breast, which was commanded to be separated, and the shoulder. After this the Nazarite may drink wine.

6:21. This is the law of the Nazarite, when he hath vowed his oblation to the Lord in the time of his consecration, besides those things which his hand shall find, according to that which he had vowed in his mind, so shall he do for the fulfilling of his sanctification.

6:22. And the Lord spoke to Moses, saying:

6:23. Say to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them:

6:24. The Lord bless thee, and keep thee.

6:25. The Lord shew his face to thee, and have mercy on thee.

6:26. The Lord turn his countenance to thee, and give thee peace.

6:27. And they shall invoke my name upon the children of Israel, and I will bless them.

Numbers Chapter 7

The offerings of the princes at the dedication of the tabernacle. God speaketh to Moses from the propitiatory.

7:1. And it came to pass in the day that Moses had finished the tabernacle, and set it up, and had anointed and sanctified it with all its vessels, the altar likewise and all the vessels thereof,

7:2. The princes of Israel and the heads of the families, in every tribe, who were the rulers of them who had been numbered, offered

7:3. Their gifts before the Lord, six wagons covered, and twelve oxen. Two princes offered one wagon, and each one an ox, and they offered them before the tabernacle.

7:4. And the Lord said to Moses:

7:5. Receive them from them to serve in the ministry of the tabernacle, and thou shalt deliver them to the Levites according to the order of their ministry.

7:6. Moses therefore receiving the wagons and the oxen, delivered them to the Levites.

7:7. Two wagons and four oxen he gave to the sons of Gerson, according to their necessity.

7:8. The other four wagons, and eight oxen he gave to the sons of Merari, according to their offices and service, under the hand of Ithamar the son of Aaron the priest.

7:9. But to the sons of Caath he gave no wagons or oxen: because they serve in the sanctuary and carry their burdens upon their own shoulders.

7:10. And the princes offered for the dedication of the altar on the day when it was anointed, their oblation before the altar.

7:11. And the Lord said to Moses: Let each of the princes one day after another offer their gifts for the dedication of the altar.

7:12. The first day Nahasson the son of Aminadab of the tribe of Juda offered his offering:

7:13. And his offering was a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

7:14. A little mortar of ten sicles of gold full of incense:

7:15. An ox of the herd, and a ram, and lamb of a year old for a holocaust:

7:16. And a buck goat for sin:

7:17. And for the sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of a year old. This was the offering of Nahasson the son of Aminadab.

7:18. The second day Nathanael the son of Suar, prince of the tribe of Issachar, made his offering,

7:19. A silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

7:20. A little mortar of gold weighing ten sicles full of incense:

7:21. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

7:22. And a buck goat for sin:

7:23. And for the sacrifice of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Nathanael the son of Suar.

7:24. The third day the prince of the sons of Zabulon, Eliab the son of Helon,

7:25. Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

7:26. A little mortar of gold weighing ten sicles full of incense:

7:27. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

7:28. And a buck goat for sin:

7:29. And for the sacrifice of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This is the oblation of Eliab the son of Helon.

7:30. The fourth day the prince of the sons of Ruben, Elisur the son of Sedeur,

7:31. Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

7:32. A little mortar of gold weighing ten sicles full of incense:

7:33. An ox of the herd, and a ram, and a lamb of a year old, for a holocaust:

7:34. And a buck goat for sin:

7:35. And for victims of peace offerings two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Elisur the son of Sedeur.

7:36. The fifth day the prince of the sons of Simeon, Salamiel the son of Surisaddai,

7:37. Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles after the weight of the sanctuary, both

full of flour tempered with oil for a sacrifice:

7:38. A little mortar of gold weighing ten sicles full of incense:

7:39. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

7:40. And a buck goat for sin:

7:41. And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Salamiel the son of Surisaddai.

7:42. The sixth day the prince of the sons of Gad, Eliasaph the son of Duel,

7:43. Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

7:44. A little mortar of gold weighing ten sicles full of incense:

7:45. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

7:46. And a buck goat for sin:

7:47. And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Eliasaph the son of Duel.

7:48. The seventh day the prince of the sons of Ephraim, Elisama the son of Ammiud,

7:49. Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

7:50. A little mortar of gold weighing ten sicles full of incense:

7:51. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

7:52. And a buck goat for sin:

7:53. And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Elisama the son of Ammiud.

7:54. The eighth day the prince of the sons of Manasses, Gamaliel the son of Phadassur,

7:55. Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

7:56. A little mortar of gold weighing ten sicles full of incense:

7:57. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

7:58. And a buck goat for sin:

7:59. And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Gamaliel the son of Phadassur.

7:60. The ninth day the prince of the sons of Benjamin, Abidan the son of Gedeon,

7:61. Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

7:62. A little mortar of gold weighing ten sicles full of incense:

7:63. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

7:64. And a buck goat for sin:

7:65. And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Abidan the son of Gedeon.

7:66. The tenth day the princes of the sons of Dan, Ahiezer the son of Ammisaddai,

7:67. Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

7:68. A little mortar of gold weighing ten sicles full of incense:

7:69. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

7:70. And a buck goat for sin:

7:71. And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Ahiezer the son of Ammisaddai.

7:72. The eleventh day the prince of the sons of Aser, Phegiel the son of Ocran,

7:73. Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

7:74. A little mortar of gold weighing ten sicles full of incense:

7:75. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

7:76. And a buck goat for sin:

7:77. And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Phegiel the son of Ocran.

7:78. The twelfth day the prince of the sons of Nephtali, Ahira the son of Enan,

7:79. Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

7:80. A little mortar of gold weighing ten sicles full of incense:

7:81. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

7:82. And a buck goat for sin:

7:83. And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Ahira the son of Enan.

7:84. These were the offerings made by the princes of Israel in the dedication of the altar, in the day wherein it was consecrated. Twelve dishes of silver: twelve silver bowls: twelve little mortars of gold:

7:85. Each dish weighing a hundred and thirty sicles of silver, and each bowl seventy sicles: that is, putting all the vessels of silver together, two thousand four hundred sicles, by the weight of the sanctuary.

7:86. Twelve little mortars of gold full of incense, weighing ten sicles apiece, by the weight of the sanctuary: that is, in all a hundred and twenty sicles of gold.

7:87. Twelve oxen out of the herd for a holocaust, twelve rams, twelve lambs of a year old, and their libations: twelve buck goats for sin.

7:88. And for sacrifices of peace offerings, oxen twenty-four, rams sixty, buck goats sixty, lambs of a year old sixty. These things were offered in the dedication of the altar, when it was anointed.

7:89. And when Moses entered into the tabernacle of the covenant, to consult the oracle, he heard the voice of one speaking to him from the propitiatory, that is over the ark between the two cherubims, and from this place he spoke to him.

Numbers Chapter 8

The seven lamps are placed on the golden candlestick, to shine towards the loaves of proposition: the ordination of the Levites: and to what

age they shall serve in the tabernacle.

8:1. And the Lord spoke to Moses, saying:

8:2. Speak to Aaron, and thou shalt say to him: When thou shalt place the seven lamps, let the candlestick be set up on the south side. Give orders therefore that the lamps look over against the north, towards the table of the loaves of proposition, over against that part shall they give light, towards which the candlestick looketh.

8:3. And Aaron did so, and he put the lamps upon the candlestick, as the Lord had commanded Moses.

8:4. Now this was the work of the candlestick, it was of beaten gold, both the shaft in the middle, and all that came out of both sides of the branches: according to the pattern which the Lord had shewn to Moses, so he made the candlestick.

8:5. And the Lord spoke to Moses, saying:

8:6. Take the Levites out of the midst of the children of Israel, and thou shalt purify them,

8:7. According to this rite: Let them be sprinkled with the water of purification, and let them shave all the hairs of their flesh. And when they shall have washed their garments, and are cleansed,

Let them be sprinkled with the water of purification. . . This was the holy water mixed with the ashes of the red cow, Num. 19., appointed for purifying all that were unclean. It was a figure of the blood of Christ, applied to our souls by his holy sacraments.

8:8. They shall take an ox of the herd, and for the offering thereof fine flour tempered with oil: and thou shalt take another ox of the herd for a sin offering:

8:9. And thou shalt bring the Levites before the tabernacle of the covenant, calling together all the multitude of the children of Israel:

8:10. And when the Levites are before the Lord, the children of Israel shall put their hands upon them:

8:11. And Aaron shall offer the Levites, as a gift in the sight of the Lord from the children of Israel, that they may serve in his ministry.

8:12. The Levites also shall put their hands upon the heads of the oxen, of which thou shalt sacrifice one for sin, and the other for a holocaust to the Lord, to pay for them.

8:13. And thou shalt set the Levites in the sight of Aaron and of his, and shalt consecrate them being offered to the Lord,

8:14. And shalt separate them from the midst of the children of Israel, to be mine.

8:15. And afterwards they shall enter into the tabernacle of the covenant, to serve me. And thus shalt thou purify and consecrate them

for an oblation of the Lord: for as a gift they were given me by the children of Israel.

8:16. I have taken them instead of the firstborn that open every womb in Israel,

8:17. For all the firstborn of the children of Israel, both of men and of beasts, are mine. From the day that I slew every firstborn in the land of Egypt, have I sanctified them to myself:

8:18. And I have taken the Levites for all the firstborn of the children of Israel:

8:19. And have delivered them for a gift to Aaron and his sons out of the midst of the people, to serve me for Israel in the tabernacle of the covenant, and to pray for them, lest there should be a plague among the people, if they should presume to approach unto my sanctuary.

8:20. And Moses and Aaron and all the multitude of the children of Israel did with the Levites all that the Lord had commanded Moses

8:21. And they were purified, and washed their garments. And Aaron lifted them up in the sight of the Lord, and prayed for them,

8:22. That being purified they might go into the tabernacle of the covenant to do their services before Aaron and his sons. As the Lord had commanded Moses touching the Levites, so was it done.

8:23. And the Lord spoke to Moses, saying:

8:24. This is the law of the Levites: From twenty-five years old and upwards, they shall go in to minister in the tabernacle of the covenant.

8:25. And when they shall have accomplished the fiftieth year of their age, they shall cease to serve:

8:26. And they shall be the ministers of their brethren in the tabernacle of the covenant, to keep the things that are committed to their care, but not to do the works. Thus shalt thou order the Levites touching their charge.

Numbers Chapter 9

The precept of the pasch is renewed: the unclean and travellers are to observe it the second month: the camp is guided by the pillar of the cloud.

9:1. The Lord spoke to Moses in the desert of Sinai, the second year after they were come out of the land of Egypt, in the first month, saying:

9:2. Let the children of Israel make the phase in its due time,

Make the phase. . . That is, keep the paschal solemnity, and eat the paschal lamb.

9:3. The fourteenth day of this month in the evening, according to all the ceremonies and justifications thereof.

9:4. And Moses commanded the children of Israel that they should make the phase.

9:5. And they made it in its proper time: the fourteenth day of the month at evening, in mount Sinai. The children of Israel did according to all things that the Lord had commanded Moses.

9:6. But behold some who were unclean by occasion of the soul of a man, who could not make the phase on that day, coming to Moses and Aaron,

Behold some who were unclean by occasion of the soul of a man, etc. . . That is, by having touched or come near a dead body, out of which the soul was departed.

9:7. Said to them: We are unclean by occasion of the soul of a man. Why are we kept back that we may not offer in its season the offering to the Lord among the children of Israel?

9:8. And Moses answered them: Stay that I may consult the Lord what he will ordain concerning you.

9:9. And the Lord spoke to Moses, saying:

9:10. Say to the children of Israel: The man that shall be unclean by occasion of one that is dead, or shall be in a journey afar off in your nation, let him make the phase to the Lord.

9:11. In the second month, on the fourteenth day of the month in the evening, they shall eat it with unleavened bread and wild lettuce:

9:12. They shall not leave any thing thereof until morning, nor break a bone thereof, they shall observe all the ceremonies of the phase.

9:13. But if any man is clean, and was not on a journey, and did not make the phase, that soul shall be cut off from among his people, because he offered not sacrifice to the Lord in due season: he shall bear his sin.

9:14. The sojourner also and the stranger if they be among you, shall make the phase to the Lord according to the ceremonies and justifications thereof. The same ordinances shall be with you both for the stranger, and for him that was born in the land.

9:15. Now on the day that the tabernacle was reared up, a cloud covered it. But from the evening there was over the tabernacle, as it were, the appearance of fire until the morning.

9:16. So it was always: by day the cloud covered it, and by night as it were the appearance of fire.

9:17. And when the cloud that covered the tabernacle was taken up, then

the children of Israel marched forward: and in the place where the cloud stood still, there they camped.

9:18. At the commandment of the Lord they marched, and at his commandment they pitched the tabernacle. All the days that the cloud abode over the tabernacle, they remained in the same place:

9:19. And if it was so that it continued over it a long time, the children of Israel kept the watches of the Lord, and marched not,

9:20. For as many days soever as the cloud stayed over the tabernacle. At the commandment of the Lord they pitched their tents, and at his commandment they took them down.

9:21. If the cloud tarried from evening until morning, and immediately at break of day left the tabernacle, they marched forward: and if it departed after a day and a night, they took down their tents.

9:22. But if it remained over the tabernacle for two days or a month or a longer time, the children of Israel remained in the same place, and marched not: but immediately as soon as it departed, they removed the camp.

9:23. By the word of the Lord they pitched their tents, and by his word they marched: and kept the watches of the Lord according to his commandment by the hand of Moses.

Numbers Chapter 10

The silver trumpets and their use. They march from Sinai.

10:1. And the Lord spoke to Moses, saying:

10:2. Make thee two trumpets of beaten silver, wherewith thou mayest call together the multitude when the camp is to be removed.

10:3. And when thou shalt sound the trumpets, all the multitude shall gather unto thee to the door of the tabernacle of the covenant.

10:4. If thou sound but once, the princes and the heads of the multitude of Israel shall come to thee.

10:5. But if the sound of the trumpets be longer, and with interruptions, they that are on the east side, shall first go forward.

10:6. And at the second sounding and like noise of the trumpet, they who lie on the south side shall take up their tents. And after this manner shall the rest do, when the trumpets shall sound for a march.

10:7. But when the people is to be gathered together, the sound of the trumpets shall be plain, and they shall not make a broken sound.

10:8. And the sons of Aaron the priest shall sound the trumpets: and this shall be an ordinance for ever in your generations.

10:9. If you go forth to war out of your land against the enemies that fight against you, you shall sound aloud with the trumpets, and there shall be a remembrance of you before the Lord your God, that you may be delivered out of the hands of your enemies.

10:10. If at any time you shall have a banquet, and on your festival days, and on the first days of your months, you shall sound the trumpets over the holocausts, and the sacrifices of peace offerings, that they may be to you for a remembrance of your God. I am the Lord your God.

10:11. The second year, in the second month, the twentieth day of the month, the cloud was taken up from the tabernacle of the covenant.

10:12. And the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan.

10:13. And the first went forward according to the commandment of the Lord by the hand of Moses.

10:14. The sons of Juda by their troops: whose prince was Nahasson the son of Aminadab.

10:15. In the tribe of the sons of Issachar, the prince was Nathanael the son of Suar.

10:16. In the tribe of Zabulon, the prince was Eliab the son of Helon.

10:17. And the tabernacle was taken down, and the sons of Gerson and Merari set forward, bearing it.

10:18. And the sons of Ruben also marched, by their troops and ranks, whose prince was Helisur the son of Sedeut.

10:19. And in the tribe of Simeon, the prince was Salamiel the son of Surisaddai.

10:20. And in the tribe of Gad, the prince was Eliasaph the son of Duel.

10:21. Then the Caathites also marched carrying the sanctuary. So long was the tabernacle carried, till they came to the place of setting it up.

10:22. The sons of Ephraim also moved their camp by their troops, in whose army the prince was Elisama the son of Ammiud.

10:23. And in the tribe of the sons of Manasses, the prince was Gamaliel the son of Phadassur.

10:24. And in the tribe of Benjamin, the prince was Abidan the son of Gedeon.

10:25. The last of all the camp marched the sons of Dan by their troops, in whose army the prince was Ahiezer the son of Ammisaddai.

10:26. And in the tribe of the sons of Aser, the prince was Phegiel the son of Ocran.

10:27. And in the tribe of the sons of Nephtali, the prince was Ahira the son of Enan.

10:28. This was the order of the camps, and marches of the children of Israel by their troops, when they set forward.

10:29. And Moses said to Hobab the son of Raguel the Madianite, his kinsman: We are going towards the place which the Lord will give us: come with us, that we may do thee good: for the Lord hath promised good things to Israel.

10:30. But he answered him: I will not go with thee, but I will return to my country, wherein I was born.

10:31. And he said: Do not leave us: for thou knowest in what places we should encamp in the wilderness, and thou shalt be our guide.

10:32. And if thou comest with us, we will give thee what is the best of the riches which the Lord shall deliver to us.

10:33. So they marched from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them, for three days providing a place for the camp.

10:34. The cloud also of the Lord was over them by day when they marched.

10:35. And when the ark was lifted up, Moses said: Arise, O Lord, and let thy enemies be scattered, and let them that hate thee, flee from before thy face.

10:36. And when it was set down, he said: Return, O Lord, to the multitude of the host of Israel.

Numbers Chapter 11

The people murmur and are punished with fire. God appointeth seventy ancients for assistants to Moses. They prophesy. The people have their fill of flesh, but forthwith many die of the plague.

11:1. In the mean time there arose a murmuring of the people against the Lord, as it were repining at their fatigue. And when the Lord heard it he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp.

11:2. And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up.

11:3. And he called the name of that place, The burning: for that the fire of the Lord had been kindled against them.

The burning. . .Hebrew, Taberah.

11:4. For a mixt multitude of people, that came up with them, burned with desire, sitting and weeping, the children of Israel also being joined with them, and said: Who shall give us flesh to eat?

A mixt multitude. . .These were people that came with them out of Egypt, who were not of the race of Israel; who, by their murmuring, drew also the children of Israel to murmur: this should teach us the danger of associating ourselves with the children of Egypt, that is, with the lovers and admirers of this wicked world.

11:5. We remember the fish that we ate in Egypt free cost: the cucumbers come into our mind, and the melons, and the leeks, and the onions, and the garlic.

11:6. Our soul is dry, our eyes behold nothing else but manna.

11:7. Now the manna was like coriander seed, of the colour of bdellium.

Bdellium. . .Bdellium, according to Pliny, 1.21, c. 9. was of the colour of a man's nail, white and bright.

11:8. And the people went about, and gathering it, ground it in a mill, or beat it in a mortar, and boiled it in a pot, and made cakes thereof of the taste of bread tempered with oil.

11:9. And when the dew fell in the night upon the camp, the manna also fell with it.

11:10. Now Moses heard the people weeping by their families, every one at the door of his tent. And the wrath of the Lord was exceedingly enkindled: to Moses also the thing seemed insupportable.

11:11. And he said to the Lord: Why hast thou afflicted thy servant? Wherefore do I not find favour before thee? And why hast thou laid the weight of all this people upon me?

11:12. Have I conceived all this multitude, or begotten them, that thou shouldst say to me: Carry them in thy bosom as the nurse is wont to carry the little infant, and bear them into the land, for which thou hast sworn to their fathers?

11:13. Whence should I have flesh to give to so great a multitude? They weep against me, saying: Give us flesh that we may eat.

11:14. I am not able alone to bear all this people, because it is too heavy for me.

11:15. But if it seem unto thee otherwise, I beseech thee to kill me, and let me find grace in thy eyes, that I be not afflicted with so great evils.

11:16. And the Lord said to Moses: Gather unto me seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people: and thou shalt bring them to the door of the tabernacle of the covenant, and shalt make them stand there with thee,

Seventy men. . . This was the first institution of the council or senate, called the Sanhedrin, consisting of seventy or seventy-two senators or counsellors.

11:17. That I may come down and speak with thee: and I will take of thy spirit, and will give to them, that they may bear with thee the burden of the people, and thou mayest not be burthened alone.

11:18. And thou shalt say to the people: Be ye sanctified: to morrow you shall eat flesh: for I have heard you say: Who will give us flesh to eat? It was well with us in Egypt. That the Lord may give you flesh, and you may eat:

11:19. Not for one day, nor two, nor five, nor ten, no nor for twenty.

11:20. But even for a month of days, till it come out at your nostrils, and become loathsome to you, because you have cast off the Lord, who is in the midst of you, and have wept before him, saying: Why came we out of Egypt?

11:21. And Moses said: There are six hundred thousand footmen of this people, and sayest thou: I will give them flesh to eat a whole month?

11:22. Shall then a multitude of sheep and oxen be killed, that it may suffice for their food? or shall the fishes of the sea be gathered together to fill them?

11:23. And the Lord answered him: Is the hand of the Lord unable? Thou shalt presently see whether my word shall come to pass or no.

11:24. Moses therefore came, and told the people the words of the Lord, and assembled seventy men of the ancients of Israel, and made them to stand about the tabernacle.

11:25. And the Lord came down in a cloud, and spoke to him, taking away of the spirit that was in Moses, and giving to the seventy men. And when the spirit had rested on them they prophesied, nor did they cease afterwards.

11:26. Now there remained in the camp two of the men, of whom one was called Eldad, and the other Medad, upon whom the spirit rested; for they also had been enrolled, but were not gone forth to the tabernacle.

11:27. And when they prophesied in the camp, there ran a young man, and told Moses, saying: Eldad and Medad prophesy in the camp.

11:28. Forthwith Josue the son of Nun, the minister of Moses, and chosen out of many, said: My lord Moses forbid them.

11:29. But he said: Why hast thou emulation for me? O that all the people might prophesy, and that the Lord would give them his spirit!

11:30. And Moses returned, with the ancients of Israel, into the camp.

11:31. And a wind going out from the Lord, taking quails up beyond the sea brought them, and cast them into the camp for the space of one

day's journey, on every side of the camp round about, and they flew in the air two cubits high above the ground.

11:32. The people therefore rising up all that day, and night, and the next day, gathered together of quails, he that did least, ten cores: and they dried them round about the camp.

11:33. As yet the flesh was between their teeth, neither had that kind of meat failed: when behold the wrath of the Lord being provoked against the people, struck them with an exceeding great plague.

11:34. And that place was called, The graves of lust: for there they buried the people that had lusted. And departing from the graves of lust, they came unto Haseroth, and abode there.

The graves of lust. . .Or, the sepulchres of concupiscence: so called from their irregular desire of flesh. In Hebrew, Kibroth. Hattaavah.

Numbers Chapter 12

Mary and Aaron murmur against Moses, whom God praiseth above other prophets. Mary being struck with leprosy, Aaron confesseth his fault. Moses prayeth for her, and after seven days' separation from the camp, she is restored.

12:1. And Mary and Aaron spoke against Moses, because of his wife the Ethiopian,

Ethiopian. . .Sephora the wife of Moses was of Madian, which bordered upon the land of Chus or Ethiopia: where note, that the Ethiopia here spoken of is not that of Africa but that of Arabia.

12:2. And they said: Hath the Lord spoken by Moses only? Hath he not also spoken to us in like manner? And when the Lord heard this,

12:3. (For Moses was a man exceeding meek above all men that dwelt upon earth)

Exceeding meek. . .Moses being the meekest of men, would not contend for himself; therefore, God inspired him to write here his own defence: and the Holy Spirit, whose dictate he wrote, obliged him to declare the truth, though it was so much to his own praise.

12:4. Immediately he spoke to him, and to Aaron and Mary: Come out you three only to the tabernacle of the covenant. And when they were come out,

12:5. The Lord came down in a pillar of the cloud, and stood in the entry of the tabernacle calling to Aaron and Mary. And when they were come,

12:6. He said to them: Hear my words: if there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream.

12:7. But it is not so with my servant Moses who is most faithful in all my house:

12:8. For I speak to him mouth to mouth: and plainly, and not by riddles and figures doth he see the Lord. Why then were you not afraid to speak ill of my servant Moses?

12:9. And being angry with them he went away:

12:10. The cloud also that was over the tabernacle departed: and behold Mary appeared white as snow with a leprosy. And when Aaron had looked on her, and saw her all covered with leprosy,

12:11. He said to Moses: I beseech thee, my lord, lay not upon us this sin, which we have foolishly committed:

12:12. Let her not be as one dead, and as an abortive that is cast forth from the mother's womb. Lo, now one half of her flesh is consumed with the leprosy.

12:13. And Moses cried to the Lord, saying O God, I beseech thee heal her.

12:14. And the Lord answered him: If her father had spitten upon her face, ought she not to have been ashamed for seven days at least? Let her be separated seven days without the camp, and afterwards she shall be called again.

12:15. Mary therefore was put out of the camp seven days: and the people moved not from that place until Mary was called again.

Numbers Chapter 13

The twelve spies are sent to view the land. The relation they make of it.

13:1. And the people marched from Haseroth, and pitched their tents in the desert of Pharan.

13:2. And there the Lord spoke to Moses, saying.

13:3. Send men to view the land of Chanaan, which I will give to the children of Israel, one of every tribe, of the rulers.

13:4. Moses did what the Lord had commanded, sending from the desert of Pharan, principal men, whose names are these:

13:5. Of the tribe of Ruben, Sammua the son of Zechur.

13:6. Of the tribe of Simeon, Saphat the son of Huri.

13:7. Of the tribe of Juda, Caleb the son of Jephone.

13:8. Of the tribe of Issachar, Igal the son of Joseph.

13:9. Of the tribe of Ephraim, Osee the son of Nun.

13:10. Of the tribe of Benjamin, Phalti the son of Raphu.

13:11. Of the tribe of Zabulon, Geddiel the son of Sodi.

13:12. Of the tribe of Joseph, of the sceptre of Manasses, Gaddi the son of Susi.

13:13. Of the tribe of Dan, Ammiel the son of Gemalli.

13:14. Of the tribe of Aser, Sthur the son of Michael.

13:15. Of the tribe of Nephtali, Nahabi the son of Vapsi.

13:16. Of the tribe of Gad, Guel the son of Machi.

13:17. These are the names of the men, whom Moses sent to view the land: and he called Osee the son of Nun, Josue.

13:18. And Moses sent them to view the land of Chanaan, and said to them: Go you up by the south side. And when you shall come to the mountains,

13:19. View the land, of what sort it is, and the people that are the inhabitants thereof, whether they be strong or weak: few in number or many:

13:20. The land itself, whether it be good or bad: what manner of cities, walled or without walls:

13:21. The ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the land. Now it was the time when the firstripe grapes are fit to be eaten.

13:22. And when they were gone up, they viewed the land from the desert of Sin, unto Rohob as you enter into Emath.

13:23. And they went up at the south side, and came to Hebron, where were Achiman and Sisai and Tholmai the sons of Enac. For Hebron was built seven years before Tanis the city of Egypt.

13:24. And forward as far as the torrent of the cluster of grapes, they cut off a branch with its cluster of grapes, which two men carried upon a lever. They took also of the pomegranates and of the figs of that place:

13:25. Which was called Nehelescol, that is to say, the torrent of the cluster of grapes, because from thence the children of Israel had carried a cluster of grapes.

13:26. And they that went to spy out the land returned after forty days, having gone round all the country,

13:27. And came to Moses and Aaron and to all the assembly of the

children of Israel to the desert of Pharan, which is in Cades. And speaking to them and to all the multitude, they shewed them the fruits of the land:

13:28. And they related and said: We came into the land to which thou sentest us, which in very deed floweth with milk and honey as may be known by these fruits:

13:29. But it hath very strong inhabitants, and the cities are great and walled. We saw there the race of Enac.

13:30. Amalec dwelleth in the south, the Hethite and the Jebusite and the Amorrhite in the mountains: but the Chanaanite abideth by the sea and near the streams of the Jordan.

13:31. In the mean time Caleb, to still the murmuring of the people that rose against Moses, said: Let us go up and possess the land, for we shall be able to conquer it.

13:32. But the others, that had been with him, said: No, we are not able to go up to this people, because they are stronger than we.

13:33. And they spoke ill of the land, which they had viewed, before the children of Israel, saying: The land which we have viewed, devoureth its inhabitants: the people, that we beheld are of a tall stature.

Spoke ill, etc. . . These men, who by their misrepresentations of the land of promise, discouraged the Israelites from attempting the conquest of it, were a figure of worldlings, who, by decrying or misrepresenting true devotion, discourage Christians from seeking in earnest and acquiring so great a good, and thereby securing to themselves a happy eternity.

13:34. There we saw certain monsters of the sons of Enac, of the giant kind: in comparison of whom, we seemed like locusts.

Numbers Chapter 14

The people murmur. God threateneth to destroy them. He is appeased by Moses, yet so as to exclude the murmurers from entering the promised land. The authors of the sedition are struck dead. The rest going to fight against the will of God are beaten.

14:1. Therefore the whole multitude crying wept that night.

14:2. And all the children of Israel murmured against Moses and Aaron, saying:

14:3. Would God that we had died in Egypt: and would God we may die in this vast wilderness, and that the Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt?

14:4. And they said one to another: Let us appoint a captain, and let us return into Egypt.

14:5. And when Moses and Aaron heard this, they fell down flat upon the ground before the multitude of the children of Israel.

14:6. But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments,

14:7. And said to all the multitude of the children of Israel: The land which we have gone round is very good:

14:8. If the Lord be favourable, he will bring us into it, and give us a land flowing with milk and honey.

14:9. Be not rebellious against the Lord: and fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: the Lord is with us, fear ye not.

14:10. And when all the multitude cried out, and would have stoned them, the glory of the Lord appeared over the tabernacle of the covenant to all the children of Israel.

14:11. And the Lord said to Moses: How long will this people detract me? how long will they not believe me for all the signs that I have wrought before them?

14:12. I will strike them therefore with pestilence, and will consume them: but thee I will make a ruler over a great nation, and a mightier than this is.

14:13. And Moses said to the Lord: That the Egyptians, from the midst of whom thou hast brought forth this people,

14:14. And the inhabitants of this land, (who have heard that thou, O Lord, art among this people, and art seen face to face, and thy cloud protecteth them, and thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night,)

14:15. May hear that thou hast killed so great a multitude as it were one man and may say:

14:16. He could not bring the people into the land for which he had sworn, therefore did he kill them in the wilderness.

14:17. Let then the strength of the Lord be magnified, as thou hast sworn, saying:

14:18. The Lord is patient and full of mercy, by taking away iniquity and wickedness, and leaving no man clear, who visitest the sins of the fathers upon the children unto the third and fourth generation.

Clear. . .i. e., who deserves punishment.

14:19. Forgive, I beseech thee, the sins of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of Egypt unto this place.

14:20. And the Lord said: I have forgiven according to thy word.

14:21. As I live: and the whole earth shall be filled with the glory of the Lord.

14:22. But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice,

14:23. Shall not see the land for which I swore to their fathers, neither shall any one of them that hath detracted me behold it.

14:24. My servant Caleb, who being full of another spirit hath followed me, I will bring into this land which he hath gone round: and his seed shall possess it.

14:25. For the Amalecite and the Chanaanite dwell in the valleys. To morrow remove the camp, and return into the wilderness by the way of the Red Sea.

14:26. And the Lord spoke to Moses and Aaron, saying:

14:27. How long doth this wicked multitude murmur against me? I have heard the murmurings of the children of Israel.

14:28. Say therefore to them: As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you.

14:29. In the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me,

14:30. Shall not enter into the land, over which I lifted up my hand to make you dwell therein, except Caleb the son of Jephone, and Josue the son of Nun.

14:31. But your children, of whom you said, that they should be a prey to the enemies, will I bring in: that they may see the land which you have despised.

14:32. Your carcasses shall lie in the wilderness.

14:33. Your children shall wander in the desert forty years, and shall bear your fornication, until the carcasses of their fathers be consumed in the desert,

Shall bear your fornication. . . That is, shall bear the punishment of your disloyalty to God, which in the scripture language is here called a fornication, in a spiritual sense.

14:34. According to the number of the forty days, wherein you viewed the land: a year shall be counted for a day. And forty years you shall receive your iniquities, and shall know my revenge:

14:35. For as I have spoken, so will I do to all this wicked multitude, that hath risen up together against me: in this wilderness shall it

faint away and die.

14:36. Therefore all the men, whom Moses had sent to view the land, and who at their return had made the whole multitude to murmur against him, speaking ill of the land that it was naught,

14:37. Died and were struck in the sight of the Lord.

14:38. But Josue the son of Nun, and Caleb had gone to view the land.

14:39. And Moses spoke all these words to all the children of Israel, and the people mourned exceedingly.

14:40. And behold rising up very early in the morning, they went up to the top of the mountain, and said: We are ready to go up to the place, of which the Lord hath spoken: for we have sinned.

14:41. And Moses said to them: Why transgress you the word of the Lord, which shall not succeed prosperously with you?

14:42. Go not up, for the Lord is not with you: lest you fall before your enemies.

14:43. The Amalecite and the Chanaanite are before you, and by their sword you shall fall, because you would not consent to the Lord, neither will the Lord be with you.

14:44. But they being blinded went up to the top of the mountain. But the ark of the testament of the Lord and Moses departed not from the camp.

14:45. And the Amalecite came down, and the Chanaanite that dwelt in the mountain: and smiting and slaying them pursued them as far as Horma.

Numbers Chapter 15

Certain laws concerning sacrifices. Sabbath breaking is punished with death. The law of fringes on their garments.

15:1. And the Lord spoke to Moses, saying:

15:2. Speak to the children of Israel and thou shalt say to them: When you shall be come unto the land of your habitation, which I will give you,

15:3. And shall make an offering to the Lord, for a holocaust, or a victim, paying your vows, or voluntarily offering gifts, or in your solemnities burning a sweet savour unto the Lord, of oxen or of sheep:

15:4. Whosoever immolateth the victim, shall offer a sacrifice of fine flour, the tenth part of an ephi, tempered with the fourth part of a hin of oil:

15:5. And he shall give the same measure of wine to pour out in libations for the holocaust or for the victim. For every lamb,

15:6. And for every ram there shall be a sacrifice of flour of two tenths, which shall be tempered with the third part of a hin of oil:

15:7. And he shall offer the third part the same measure of wine for the libation, for a sweet savour to the Lord.

15:8. But when thou offerest a holocaust or sacrifice of oxen, to fulfil thy vow or for victims of peace offerings,

15:9. Thou shalt give for every ox three tenths of flour tempered with half a hin of oil,

15:10. And wine for libations of the same measure, for an offering of most sweet savour to the Lord.

15:11. Thus shalt thou do

15:12. For every ox and ram and lamb and kid.

15:13. Both they that are born in the land, and the strangers

15:14. Shall offer sacrifices after the same rite.

15:15. There shall be all one law and judgment both for you and for them who are strangers in the land.

15:16. And the Lord spoke to Moses, saying:

15:17. Speak to the children of Israel, and thou shalt say to them:

15:18. When you are come into the land which I will give you,

15:19. And shall eat of the bread of that country, you shall separate firstfruits to the Lord,

15:20. Of the things you eat. As you separate firstfruits of your barnfloors:

15:21. So also shall you give firstfruits of your dough to the Lord.

15:22. And if through ignorance you omit any of these things, which the Lord hath spoken to Moses,

15:23. And by him hath commanded you from the day that he began to command and thenceforward,

15:24. And the multitude have forgotten to do it: they shall offer a calf out of the herd, a holocaust for a most sweet savour to the Lord, and the sacrifice and libations thereof, as the ceremonies require, and a buck goat for sin:

15:25. And the priest shall pray for all the multitude of the children of Israel: and it shall be forgiven them, because they sinned ignorantly, offering notwithstanding a burnt offering to the Lord for

themselves and for their sin and their Ignorance:

15:26. And it shall be forgiven all the people of the children of Israel: and the strangers that sojourn among them: because it is the fault of all the people through ignorance.

15:27. But if one soul shall sin ignorantly, he shall offer a she goat of a year old for his sin.

15:28. And the priest shall pray for him, because he sinned ignorantly before the Lord: and he shall obtain his pardon, and it shall be forgiven him.

15:29. The same law shall be for all that sin by ignorance, whether they be natives or strangers.

15:30. But the soul that committeth any thing through pride, whether he be born in the land or a stranger (because he hath been rebellious against the Lord) shall be cut off from among his people:

15:31. For he hath contemned the word of the Lord, and made void his precept: therefore shall he be destroyed, and shall bear his iniquity.

15:32. And it came to pass, when the children of Israel were in the wilderness, and had found a man gathering sticks on the sabbath day,

15:33. That they brought him to Moses and Aaron and the whole multitude.

15:34. And they put him into prison, not knowing what they should do with him.

15:35. And the Lord said to Moses: Let that man die, let all the multitude stone him without the camp.

15:36. And when they had brought him out, they stoned him, and he died as the Lord had commanded.

15:37. The Lord also said to Moses:

15:38. Speak to the children of Israel, and thou shalt tell them to make to themselves fringes in the corners of their garments, putting in them ribands of blue:

Fringes. . .The Pharisees enlarged these fringes through hypocrisy, Matt. 23.5, to appear more zealous than other men for the law of God.

15:39. That when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things,

15:40. But rather being mindful of the precepts of the Lord, may do them and be holy to their God.

15:41. I am the Lord your God, who brought you out of the land of Egypt, that I might be your God.

Numbers Chapter 16

The schism of Core and his adherents: their punishment.

16:1. And behold Core the son of Isaar, the son of Caath, the son of Levi, and Dathan and Abiron the sons of Eliab, and Hon the son of Pheleth of the children of Ruben,

16:2. Rose up against Moses, and with them two hundred and fifty others of the children of Israel, leading men of the synagogue, and who in the time of assembly were called by name.

Rose up. . . The crime of these men, which was punished in so remarkable a manner, was that of schism, and of rebellion against the authority established by God in the church; and their pretending to the priesthood without being lawfully called and sent: the same is the case of all modern sectaries.

16:3. And when they had stood up against Moses and Aaron, they said: Let it be enough for you, that all the multitude consisteth of holy ones, and the Lord is among them: Why lift you up yourselves above the people of the Lord?

16:4. When Moses heard this, he fell flat on his face:

16:5. And speaking to Core and all the multitude, he said: In the morning the Lord will make known who belong to him, and the holy he will join to himself: and whom he shall choose, they shall approach to him.

16:6. Do this therefore: Take every man of you your censers, thou Core, and all thy company.

16:7. And putting fire in them to morrow, put incense upon it before the Lord: and whomsoever he shall choose, the same shall be holy: you take too much upon you, ye sons of Levi.

16:8. And he said again to Core: Hear ye sons of Levi.

16:9. Is it a small thing unto you, that the God of Israel hath spared you from all the people, and joined you to himself, that you should serve him in the service of the tabernacle, and should stand before the congregation of the people, and should minister to him?

16:10. Did he therefore make thee and all thy brethren the sons of Levi to approach unto him, that you should challenge to yourselves the priesthood also,

16:11. And that all thy company should stand against the Lord? for what is Aaron that you murmur against him?

16:12. Then Moses sent to call Dathan and Abiron the sons of Eliab. But they answered: We will not come.

16:13. Is it a small matter to thee, that thou hast brought us out of a land that flowed with milk and honey, to kill us in the desert, except thou rule also like a lord over us?

16:14. Thou hast brought us indeed into a land that floweth with rivers of milk and honey, and hast given us possessions of fields and vineyards; wilt thou also pull out our eyes? We will not come.

16:15. Moses therefore being very angry, said to the Lord: Respect not their sacrifices: thou knowest that I have not taken of them so much as a young ass at any time, nor have injured any of them.

Very angry. . . This anger was a zeal against sin; and an indignation at the affront offered to God; like that which the same holy prophet conceived upon the sight of the golden calf, Ex. 32.19.

16:16. And he said to Core: Do thou and thy congregation stand apart before the Lord to morrow, and Aaron apart.

16:17. Take every one of you censers, and put incense upon them, offering to the Lord two hundred and fifty censers: let Aaron also hold his censer.

16:18. When they had done this, Moses and Aaron standing,

16:19. And had drawn up all the multitude against them to the door of the tabernacle, the glory of the Lord appeared to them all.

16:20. And the Lord speaking to Moses and Aaron, said:

16:21. Separate yourselves from among this congregation, that I may presently destroy them.

16:22. They fell flat on their face, and said: O most mighty, the God of the spirits of all flesh, for one man's sin shall thy wrath rage against all?

16:23. And the Lord said to Moses:

16:24. Command the whole people to separate themselves from the tents of Core and Dathan and Abiron.

16:25. And Moses arose, and went to Dathan and Abiron: and the ancients of Israel following him,

16:26. He said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins.

16:27. And when they were departed from their tents round about, Dathan and Abiron coming out stood in the entry of their pavilions with their wives and children, and all the people.

16:28. And Moses said: By this you shall know that the Lord hath sent me to do all things that you see, and that I have not forged them of my own head:

16:29. If these men die the common death of men, and if they be visited

with a plague, wherewith others also are wont to be visited, the Lord did not send me.

16:30. But if the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that they have blasphemed the Lord.

16:31. And immediately as he had made an end of speaking, the earth broke asunder under their feet:

16:32. And opening her mouth, devoured them with their tents and all their substance.

16:33. And they went down alive into hell, the ground closing upon them, and they perished from among the people.

16:34. But all Israel, that was standing round about, fled at the cry of them that were perishing: saying: Lest perhaps the earth swallow us up also.

16:35. And a fire coming out from the Lord, destroyed the two hundred and fifty men that offered the incense.

16:36. And the Lord spoke to Moses, saying:

16:37. Command Eleazar the son of Aaron the priest to take up the censers that lie in the burning, and to scatter the fire of one side and the other: because they are sanctified

16:38. In the deaths of the sinners: and let him beat them into plates, and fasten them to the altar, because incense hath been offered in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign and a memorial.

16:39. Then Eleazar the priest took the brazen censers, wherein they had offered, whom the burning fire had devoured, and beat them into plates, fastening them to the altar:

16:40. That the children of Israel might have for the time to come wherewith they should be admonished, that no stranger or any one that is not of the seed of Aaron should come near to offer incense to the Lord, lest he should suffer as Core suffered, and all his congregation, according as the Lord spoke to Moses.

16:41. The following day all the multitude of the children of Israel murmured against Moses and Aaron, saying: You have killed the people of the Lord.

16:42. And when there arose a sedition, and the tumult increased,

16:43. Moses and Aaron fled to the tabernacle of the covenant. And when they were gone into it, the cloud covered it, and the glory of the Lord appeared.

16:44. And the Lord said to Moses:

16:45. Get you out from the midst of this multitude, this moment will I

destroy them. And as they were lying on the ground,

16:46. Moses said to Aaron: Take the censer, and putting fire in it from the altar, put incense upon it, and go quickly to the people to pray for them: for already wrath is gone out from the Lord, and the plague rageth.

16:47. When Aaron had done this, and had run to the midst of the multitude which the burning fire was now destroying, he offered the incense:

16:48. And standing between the dead and the living, he prayed for the people, and the plague ceased.

16:49. And the number of them that were slain was fourteen thousand and seven hundred men, besides them that had perished in the sedition of Core.

16:50. And Aaron returned to Moses to the door of the tabernacle of the covenant after the destruction was over.

Numbers Chapter 17

The priesthood is confirmed to Aaron by the miracle of the blooming of his rod, which is kept for a monument in the tabernacle.

17:1. And the Lord spoke to Moses, saying:

17:2. Speak to the children of Israel, and take of every one of them a rod by their kindreds, of all the princes of the tribes, twelve rods, and write the name of every man upon his rod.

17:3. And the name of Aaron shall be for the tribe of Levi, and one rod shall contain all their families:

17:4. And thou shalt lay them up in the tabernacle of the covenant before the testimony, where I will speak to thee.

17:5. Whomsoever of these I shall choose, his rod shall blossom: and I will make to cease from me the murmurings of the children of Israel, wherewith they murmur against you.

17:6. And Moses spoke to the children of Israel: and all the princes gave him rods one for every tribe: and there were twelve rods besides the rod of Aaron.

17:7. And when Moses had Laid them up before the Lord in the tabernacle of the testimony:

17:8. He returned on the following day, and found that the rod of Aaron for the house of Levi, was budded: and that the buds swelling it hid bloomed blossoms, which spreading the leaves, were formed into almonds.

The rod of Aaron for the house of Levi, was budded, etc. . . This rod of

Aaron which thus miraculously brought forth fruit, was a figure of the blessed Virgin conceiving and bringing forth her Son without any prejudice to her virginity.

17:9. Moses therefore brought out all the rods from before the Lord to all the children of Israel: and they saw, and every one received their rods.

17:10. And the Lord said to Moses: Carry back the rod of Aaron into the tabernacle of the testimony, that it may be kept there for a token of the rebellious children of Israel, and that their complaints may cease from me lest they die.

17:11. And Moses did as the Lord had commanded.

17:12. And the children of Israel said to Moses: Behold we are consumed, we all perish.

17:13. Whosoever approacheth to the tabernacle of the Lord, he dieth. Are we all to a man to be utterly destroyed?

Numbers Chapter 18

The charge of the priests and of the Levites, and their portion.

18:1. And the Lord said to Aaron: Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the sins of your priesthood.

Thou, and thy father's house with thee, shall bear the iniquity of the sanctuary. . . That is, you shall be punished if, through negligence or want of due attention, you err in the discharge of the sacred functions for which you were ordained.

18:2. And take with thee thy brethren also of the tribe of Levi, and the sceptre of thy father, and let them be ready in hand, and minister to thee: but thou and thy sons shall minister in the tabernacle of the testimony.

18:3. And the Levites shall watch to do thy commands, and about all the works of the tabernacle: only they shall not come nigh the vessels of the sanctuary nor the altar, lest both they die, and you also perish with them.

18:4. But let them be with thee, and watch in the charge of the tabernacle, and in all the ceremonies thereof. A stranger shall not join himself with you.

18:5. Watch ye in the charge of the sanctuary, and in the ministry of the altar: lest indignation rise upon the children of Israel.

18:6. I have given you your brethren the Levites from among the children of Israel, and have delivered them for a gift to the Lord, to serve in the ministries of the tabernacle.

18:7. But thou and thy sons look ye to the priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the priests. If any stranger shall approach, he shall be slain.

18:8. And the Lord said to Aaron: Behold I have given thee the charge of my firstfruits. All things that are sanctified by the children of Israel, I have delivered to thee and to thy sons for the priestly office, by everlasting ordinances.

18:9. These therefore shalt thou take of the things that are sanctified, and are offered to the Lord. Every offering, and sacrifice, and whatsoever is rendered to me for sin and for trespass, and becometh holy of holies, shall be for thee and thy sons.

18:10. Thou shalt eat it in the sanctuary: the males only shall eat thereof, because it is a consecrated thing to thee.

18:11. But the firstfruits, which the children of Israel shall vow and offer, I have given to thee, and to thy sons, and to thy daughters, by a perpetual law. He that is clean in thy house, shall eat them.

18:12. All the best of the oil, and of the wine, and of the corn, whatsoever firstfruits they offer to the Lord, I have given them to thee.

18:13. All the firstripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, shall be for thy use: he that is clean in thy house, shall eat them.

18:14. Every thing that the children of Israel shall give by vow, shall be thine.

18:15. Whatsoever is firstborn of all flesh, which they offer to the Lord, whether it be of men, or of beasts, shall belong to thee: only for the firstborn of man thou shalt take a price, and every beast that is unclean thou shalt cause to be redeemed,

18:16. And the redemption of it shall be after one month, for five sicles of silver, by the weight of the sanctuary. A sicle hath twenty obols.

18:17. But the firstling of a cow, and of a sheep and of a goat thou shalt not cause to be redeemed, because they are sanctified to the Lord. Their blood only thou shalt pour upon the altar, and their fat thou shalt burn for a most sweet odour to the Lord.

18:18. But the flesh shall fall to thy use, as the consecrated breast, and the right shoulder shall be thine.

18:19. All the firstfruits of the sanctuary which the children of Israel offer to the Lord, I have given to thee and to thy sons and daughters, by a perpetual ordinance. It is a covenant of salt for ever before the Lord, to thee and to thy sons.

A covenant of salt. . . It is a proverbial expression, signifying a

covenant not to be altered or corrupted; as salt is used to keep things from corruption; a covenant perpetual, like that by which it was appointed, that salt should be used in every sacrifice. Lev. 2.

18:20. And the Lord said to Aaron: You shall possess nothing in their land, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel.

18:21. And I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve me in the tabernacle of the covenant:

18:22. That the children of Israel may not approach any more to the tabernacle, nor commit deadly sin,

Deadly sin. . . That is, sin which will bring death after it.

18:23. But only the sons of Levi may serve me in the tabernacle, and bear the sins of the people. It shall be an everlasting ordinance in your generations. They shall not possess any other thing,

18:24. But be content with the oblation or tithes, which I have separated for their uses and necessities.

18:25. And the Lord spoke to Moses, saying:

18:26. Command the Levites, and declare unto them: When you shall receive of the children of Israel the tithes, which I have given you, offer the firstfruits of them to the Lord, that is to say, the tenth part of the tenth:

18:27. That it may be reckoned to you as an oblation of firstfruits, as well of the barnfloors as of the winepresses:

18:28. And of all the things of which you receive tithes, offer the firstfruits to the Lord, and give them to Aaron the priest.

18:29. All the things that you shall offer of the tithes, and shall separate for the gifts of the Lord, shall be the best and choicest things.

18:30. And thou shalt say to them: If you offer all the goodly and the better things of the tithes, it shall be reckoned to you as if you had given the firstfruits of the barnfloor and the winepress:

18:31. And you shall eat them in all your places, both you and your families: because it is your reward for the ministry, wherewith you serve in the tabernacle of the testimony.

18:32. And you shall not sin in this point, by reserving the choicest and fat things to yourselves, lest you profane the oblations of the children of Israel, and die.

The law of the sacrifice of the red cow, and the water of expiation.

19:1. And the Lord spoke to Moses and Aaron, saying:

19:2. This is the observance of the victim, which the Lord hath ordained. Command the children of Israel, that they bring unto thee a red cow of full age, in which there is no blemish, and which hath not carried the yoke:

A red cow, etc. . . This red cow, offered in sacrifice for sin, and consumed with fire without the camp, with the ashes of which, mingled with water, the unclean were to be expiated and purified; was a figure of the passion of Christ, by whose precious blood applied to our souls in the holy sacraments, we are cleansed from our sins.

19:3. And you shall deliver her to Eleazar the priest, who shall bring her forth without the camp, and shall immolate her in the sight of all:

19:4. And dipping his finger in her blood, shall sprinkle it over against the door of the tabernacle seven times,

19:5. And shall burn her in the sight of all delivering up to the fire her skin, and her flesh, and her blood, and her dung.

19:6. The priest shall also take cedar wood, and hyssop, and scarlet twice dyed, and cast it into the flame, with which the cow is consumed.

19:7. And then after washing his garments, and body, he shall enter into the camp, and shall be unclean until the evening.

19:8. He also that hath burned her, shall wash his garments, and his body, and shall be unclean until the evening.

19:9. And a man that is clean shall gather up the ashes of the cow, and shall pour them forth without the camp in a most clean place, that they may be reserved for the multitude of the children of Israel, and for a water of aspersion: because the cow was burnt for sin.

19:10. And when he that carried the ashes of the cow, hath washed his garments, he shall be unclean until the evening. The children of Israel, and the strangers that dwell among them, shall observe this for a holy thing by a perpetual ordinance.

19:11. He that toucheth the corpse of a man, and is therefore unclean seven days,

19:12. Shall be sprinkled with this water on the third day, and on the seventh, and so shall be cleansed. If he were not sprinkled on the third day, he cannot be cleansed on the seventh.

19:13. Every one that toucheth the corpse of a man, and is not sprinkled with this mixture, shall profane the tabernacle of the Lord, and shall perish out of Israel: because he was not sprinkled with the water of expiation, he shall be unclean, and his uncleanness shall remain upon him.

19:14. This is the law of a man that dieth in a tent: All that go into his tent and all the vessels that are there, shall be unclean seven days.

19:15. The vessel that hath no cover, nor binding over it, shall be unclean.

19:16. If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or his grave, he shall be unclean seven days.

19:17. And they shall take of the ashes of the burning and of the sin offering, and shall pour living waters upon them into a vessel.

19:18. And a man that is clean shall dip hyssop in them, and shall sprinkle therewith all the tent, and all the furniture, and the men that are defiled with touching any such thing:

19:19. And in this manner he that is clean shall purify the unclean on the third and on the seventh day. And being expiated the seventh day, he shall wash both himself and his garments, and be unclean until the evening.

19:20. If any man be not expiated after this rite, his soul shall perish out of the midst of the church: because he hath profaned the sanctuary of the Lord, and was not sprinkled with the water of purification.

19:21. This precept shall be an ordinance for ever. He also that sprinkled the water, shall wash his garments. Every one that shall touch the waters of expiation, shall be unclean until the evening.

19:22. Whatsoever a person toucheth who is unclean, he shall make it unclean: and the person that toucheth any of these things, shall be unclean until the evening.

Numbers Chapter 20

The death of Mary the sister of Moses. The people murmur for want of water: God giveth it them from the rock. The death of Aaron.

20:1. And the children of Israel, and all the multitude came into the desert of Sin, in the first month: and the people abode in Cades. And Mary died there, and was buried in the same place.

20:2. And the people wanting water, came together against Moses and Aaron:

20:3. And making a sedition, they said: Would God we had perished among our brethren before the Lord.

20:4. Why have you brought out the church of the Lord into the wilderness, that both we and our cattle should die?

20:5. Why have you made us come up out of Egypt, and have brought us into this wretched place which cannot be sowed, nor bringeth forth figs, nor vines, nor pomegranates, neither is there any water to drink?

20:6. And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said. O Lord God, hear the cry of this people, and open to them thy treasure, a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them.

20:7. And the Lord spoke to Moses, saying:

20:8. Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink.

20:9. Moses therefore took the rod, which was before the Lord, as he had commanded him,

20:10. And having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock?

20:11. And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank,

The rock. . . This rock was a figure of Christ, and the water that issued out from the rock, of his precious blood, the source of all our good.

20:12. And the Lord said to Moses and Aaron: Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land, which I will give them.

You have not believed, etc. . . The fault of Moses and Aaron, on this occasion, was a certain diffidence and weakness of faith; not doubting of God's power or veracity; but apprehending the unworthiness of that rebellious and incredulous people, and therefore speaking with some ambiguity.

20:13. This is the Water of contradiction, where the children of Israel strove with words against the Lord, and he was sanctified in them.

The Water of contradiction. . . Or strife. Hebrew, Meribah.

20:14. In the mean time Moses sent messengers from Cades to the king of Edom, to say: Thus saith thy brother Israel: Thou knowest all the labour that hath come upon us:

20:15. In what manner our fathers went down into Egypt, and there we dwelt a long time, and the Egyptians afflicted us and our fathers.

20:16. And how we cried to the Lord, and he heard us, and sent an angel, who hath brought us out of Egypt. Lo, we are now in the city of Cades, which is in the uttermost of thy borders,

20:17. And we beseech thee that we may have leave to pass through thy country. We will not go through the fields, nor through the vineyards, we will not drink the waters of thy wells, but we will go by the common highway, neither turning aside to the right hand, nor to the left, till we are past thy borders.

20:18. And Edom answered them: Thou shalt not pass by me: if thou dost I will come out armed against thee.

20:19. And the children of Israel said: We will go by the beaten way: and if we and our cattle drink of thy waters, we will give thee what is just: there shall be no difficulty in the price, only let us pass speedily.

20:20. But he answered: Thou shalt not pass. And immediately he came forth to meet them with an infinite multitude, and a strong hand,

20:21. Neither would he condescend to their desire to grant them passage through his borders. Wherefore Israel turned another way from him.

20:22. And when they had removed the camp from Cades, they came to mount Hor, which is in the borders of the land of Edom:

20:23. Where the Lord spoke to Moses:

20:24. Let Aaron, saith he, go to his people: for he shall not go into the land which I have given the children of Israel, because he was incredulous to my words, at the waters of contradiction.

20:25. Take Aaron and his son with him, and bring them up into mount Hor:

20:26. And when thou hast stripped the father of his vesture, thou shalt vest therewith Eleazar his son: Aaron shall be gathered to his people, and die there.

20:27. Moses did as the Lord had commanded: and they went up into mount Hor before all the multitude.

20:28. And when he had stripped Aaron of his vestments, he vested Eleazar his son with them.

20:29. And Aaron being dead in the top of the mountain, he came down with Eleazar.

20:30. And all the multitude seeing that Aaron was dead, mourned for him thirty days throughout all their families.

Numbers Chapter 21

King Arad is overcome. The people murmur and are punished with fiery serpents: they are healed by the brazen serpent. They conquer the kings Sehon and Og.

21:1. And when king Arad the Chanaanite, who dwelt towards the south, had heard this, to wit, that Israel was come by the way of the spies, he fought against them, and overcoming them carried off their spoils.

21:2. But Israel binding himself by vow to the Lord, said: If thou wilt deliver thus people into my hand, I will utterly destroy their cities.

21:3. And the Lord heard the prayers of Israel, and delivered up the Chanaanite, and they cut them off and destroyed their cities: and they called the name of that place Horma, that is to say, Anathema.

Anathema. . .That is, a thing devoted to utter destruction.

21:4. And they marched from mount Hor, by the way that leadeth to the Red Sea, to compass the land of Edom. And the people began to be weary of their journey and labour:

21:5. And speaking against God and Moses, they said: Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this very light food.

Very light food. . .So they call the heavenly manna: thus worldlings loathe the things of heaven, for which they have no relish.

21:6. Wherefore the Lord sent among the people fiery serpents, which bit them and killed many of them.

Fiery serpents. . .They are so called, because they that were bitten by them were burnt with a violent heat.

21:7. Upon which they came to Moses, and said; We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people.

21:8. And the Lord said to him: Make a brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live.

21:9. Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed.

A brazen serpent. . .This was a figure of Christ crucified, and of the efficacy of a lively faith in him, against the bites of the hellish serpent. John 3.14.

21:10. And the children of Israel setting forwards camped in Oboth.

21:11. And departing thence they pitched their tents in Jeabarim, in the wilderness, that faceth Moab toward the east.

21:12. And removing from thence, they came to the torrent Zared:

21:13. Which they left and encamped over against Arnon, which is in the desert and standeth out on the borders of the Amorrhite. For Arnon is the border of Moab, dividing the Moabites and the Amorrhites.

21:14. Wherefore it is said in the book of the wars of the Lord: As he

did in the Red Sea, so will he do in the streams of Arnon.

The book of the wars, etc. . .An ancient book, which, like several others quoted in scripture, has been lost.

21:15. The rocks of the torrents were bowed down that they might rest in Ar, and lie down in the borders of the Moabites.

21:16. When they went from that place, the well appeared whereof the Lord said to Moses: Gather the people together, and I will give them water.

21:17. Then Israel sung this song: Let the well spring up. They sung thereto:

21:18. The well, which the princes dug, and the chiefs of the people prepared by the direction of the lawgiver, and with their staves. And they marched from the wilderness to Mathana.

21:19. From Mathana unto Nahaliel: from Nahaliel unto Bamoth.

21:20. From Bamoth, is a valley in the country of Moab, to the top of Phasga, which looked towards the desert.

21:21. And Israel sent messengers to Sehon king of the Amorrhites, saying:

21:22. I beseech thee that I may have leave to pass through thy land: we will not go aside into the fields or the vineyards, we will not drink waters of the wells, we will go the king's highway, till we be past thy borders.

21:23. And he would not grant that Israel should pass by his borders: but rather gathering an army, went forth to meet them in the desert, and came to Jasa and fought against them.

21:24. And he was slain by them with the edge of the sword, and they possessed his land from the Arnon unto the Jeboc, and to the confines of the children of Ammon: for the borders of the Ammonites, were kept with a strong garrison.

21:25. So Israel took all his cities, and dwelt in the cities of the Amorrhite, to wit, in Hesebon, and in the villages thereof.

21:26. Hesebon was the city of Sehon the king of the Amorrhites, who fought against the king of Moab: and took all the land, that had been of his dominion, as far as the Arnon.

21:27. Therefore it is said in the proverb: Come into Hesebon, let the city of Sehon be built and set up:

21:28. A fire is gone out of Hesebon, a flame from the city of Sehon, and hath consumed Ar of the Moabites, and the inhabitants of the high places of the Arnon.

21:29. Woe to thee Moab: thou art undone, O people of Chamos. He hath given his sons to flight, and his daughters into captivity to Sehon the

king of the Amorrhites.

21:30. Their yoke is perished from Hesebon unto Dibon, they came weary to Nophe, and unto Medaba.

21:31. So Israel dwelt in the land of the Amorrhite.

21:32. And Moses sent some to take a view of Jazer: and they took the villages of it, and conquered the inhabitants.

21:33. And they turned themselves, and went up by the way of Basan, and Og the king of Basan came against them with all his people, to fight in Edrai.

21:34. And the Lord said to Moses: Fear him not, for I have delivered him and all his people, and his country into thy hand: and thou shalt do to him as thou didst to Sehon the king of the Amorrhites, the inhabitant of Hesebon.

21:35. So they slew him also with his sons, and all his people, not letting any one escape, and they possessed his land.

Numbers Chapter 22

Balac, king of Moab, sendeth twice for Balaam to curse Israel. In his way Balaam is rebuked by an angel.

22:1. And they went forward and encamped in the plains of Moab, over against where Jericho is situate beyond the Jordan.

22:2. And Balac the son of Sephor, seeing all that Israel had done to the Amorrhite,

22:3. And that the Moabites were in great fear of him, and were not able to sustain his assault,

22:4. He said to the elders of Madian: So will this people destroy all that dwell in our borders, as the ox is wont to eat the grass to the very roots. Now he was at that time king in Moab.

22:5. He sent therefore messengers to Balaam the son of Beor, a soothsayer, who dwelt by the river of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Egypt, that hath covered the face of the earth, sitting over against me.

22:6. Come therefore, and curse this people, because it is mightier than I: if by any means I may beat them and drive them out of my land: for I know that he whom thou shalt bless is blessed, and he whom thou shalt curse is cursed.

22:7. And the ancients of Moab, and the elders of Madian, went with the price of divination in their hands. And where they were come to Balaam, and had told him all the words of Balac:

22:8. He answered: Tarry here this night and I will answer whatsoever the Lord shall say to me. And while they stayed with Balaam, God came and said to him:

22:9. What mean these men that are with thee?

22:10. He answered: Balac the son of Sephor king of the Moabites hath sent to me,

22:11. Saying: Behold a people that is come out of Egypt, hath covered the face of the land: come and curse them, if by any means I may fight with them and drive them away.

22:12. And God said to Balaam: Thou shalt not go with them, nor shalt thou curse the people: because it is blessed.

22:13. And he rose in the morning and said to the princes: Go into your country, because the Lord hath forbid me to come with you.

22:14. The princes returning, said to Balac: Balaam would not come with us.

22:15. Then he sent many more and more noble than he had sent before:

22:16. Who, when they were come to Balaam, said: Thus saith Balac the son of Sephor, Delay not to come to me:

22:17. For I am ready to honour thee, and will give thee whatsoever thou wilt: come and curse this people.

22:18. Balaam answered: If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God, to speak either more or less.

22:19. I pray you to stay here this night also, that I may know what the Lord will answer me once more.

To stay. . . His desiring them to stay, after he had been fully informed already that it was not God's will he should go, came from the inclination he had to gratify Balac, for the sake of worldly gain. And this perverse disposition God punished by permitting him to go (though not to curse the people as he would willingly have done), and suffering him to fall still deeper and deeper into sin, till he came at last to give that abominable counsel against the people of God, which ended in his own destruction. So sad a thing it is to indulge a passion for money.

22:20. God therefore came to Balaam in the night, and said to him: If these men be come to call thee, arise and go with them: yet so, that thou do what I shall command thee.

22:21. Balaam arose in the morning, and saddling his ass went with them.

22:22. And God was angry. And an angel of the Lord stood in the way against Balaam, who sat on the ass, and had two servants with him.

22:23. The ass seeing the angel standing in the way, with a drawn sword, turned herself out of the way, and went into the field. And when Balaam beat her, and had a mind to bring her again to the way,

22:24. The angel stood in a narrow place between two walls, wherewith the vineyards were enclosed.

22:25. And the ass seeing him, thrust herself close to the wall, and bruised the foot of the rider. But he beat her again:

22:26. And nevertheless the angel going on to a narrow place, where there was no way to turn aside either to the right hand or to the left, stood to meet him.

22:27. And when the ass saw the angel standing, she fell under the feet of the rider: who being angry beat her sides more vehemently with a staff.

22:28. And the Lord opened the mouth of the ass, and she said: What have I done to thee? Why strikest thou me, lo, now this third time?

Opened the mouth, etc. . .The angel moved the tongue of the ass, to utter these speeches, to rebuke, by the mouth of a brute beast, the brutal fury and folly of Balaam.

22:29. Balaam answered: Because thou hast deserved it, and hast served me ill: I would I had a sword that I might kill thee.

22:30. The ass said: Am not I thy beast, on which thou hast been always accustomed to ride until this present day? tell me if I ever did the like thing to thee. But he said: Never.

22:31. Forthwith the Lord opened the eyes of Balaam, and he saw the angel standing in the way with a drawn sword, and he worshipped him falling flat on the ground.

22:32. And the angel said to him: Why beatest thou thy ass these three times? I am come to withstand thee, because thy way is perverse, and contrary to me:

Perverse. . .Because thy inclinations are wicked in being willing for the sake of gain to curse the people of whom I am the guardian.

22:33. And unless the ass had turned out of the way, giving place to me who stood against thee, I had slain thee, and she should have lived.

22:34. Balaam said: I have sinned, not knowing that thou didst stand against me: and now if it displease thee that I go, I will return.

22:35. The angel said: Go with these men, and see thou speak no other thing than what I shall command thee. He went therefore with the princes.

22:36. And when Balac heard it he came forth to meet him in a town of the Moabites, that is situate in the uttermost borders of Arnon.

22:37. And he said to Balaam: I sent messengers to call thee, why didst

thou not come immediately to me? was it because I am not able to reward thy coming?

22:38. He answered him: Lo, here I am: shall I have power to speak any other thing but that which God shall put in my mouth?

22:39. So they went on together, and came into a city, that was in the uttermost borders of his kingdom.

22:40. And when Balac had killed oxen and sheep, he sent presents to Balaam, and to the princes that were with him.

22:41. And when morning was come, he brought him to the high places of Baal, and he beheld the uttermost part of the people.

Numbers Chapter 23

Balaam, instead of cursing Israel, is obliged to bless them, and prophesy good things of them.

23:1. And Balaam said to Balac: Build me here seven altars, and prepare as many calves, and the same number of rams.

23:2. And when he had done according to the word of Balaam, they laid together a calf and a ram upon every altar.

23:3. And Balaam said to Balac: Stand a while by thy burnt offering, until I go, to see if perhaps the Lord will meet me, and whatsoever he shall command, I will speak to thee.

23:4. And when he was gone with speed, God met him. And Balaam speaking to him, said: I have erected seven altars, and have laid on everyone a calf and a ram.

23:5. And the Lord put the word in his mouth, and said: Return to Balac, and thus shalt thou speak.

23:6. Returning he found Balac standing by his burnt offering, with all the princes of the Moabites:

23:7. And taking up his parable, he said: Balac king of the Moabites hath brought me from Aram, from the mountains of the east: Come, said he, and curse Jacob: make haste and detest Israel.

23:8. How shall I curse him, whom God hath not cursed? By what means should I detest him, whom the Lord detesteth not?

23:9. I shall see him from the tops of the rocks, and shall consider him from the hills. This people shall dwell alone, and shall not be reckoned among the nations.

23:10. Who can count the dust of Jacob, and know the number of the stock of Israel? Let my soul die the death of the just, and my last end be like to them.

23:11. And Balac said to Balaam: What is this that thou dost? I sent for thee to curse my enemies: and thou contrariwise blessest them.

23:12. He answered him: Can I speak any thing else but what the Lord commandeth?

23:13. Balac therefore said: Come with me to another place from whence thou mayest see part of Israel, and canst not see them all: curse them from thence.

23:14. And when he had brought him to a high place, upon the top of mount Phasga, Balaam built seven altars, and laying on every one a calf and a ram,

23:15. He said to Balac: Stand here by thy burnt offering while I go to meet him.

23:16. And when the Lord had met him, and had put the word in his mouth, he said: Return to Balac, and thus shalt thou say to him.

23:17. Returning he found him standing by his burnt sacrifice, and the princes of the Moabites with him. And Balac said to him: What hath the Lord spoken?

23:18. But he taking up his parable, said: Stand, O Balac, and give ear: hear, thou son of Sephor:

23:19. God is not a man, that he should lie, nor is the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil?

23:20. I was brought to bless, the blessing I am not able to hinder.

23:21. There is no idol in Jacob, neither is there an image god to be seen in Israel. The Lord his God is with him, and the sound of the victory of the king in him.

23:22. God hath brought him out of Egypt, whose strength is like to the rhinoceros.

23:23. There is no soothsaying in Jacob, nor divination in Israel. In their times it shall be told to Jacob and to Israel what God hath wrought.

23:24. Behold the people shall rise up as a lioness, and shall lift itself up as a lion: it shall not lie down till it devour the prey, and drink the blood of the slain.

23:25. And Balac said to Balaam: Neither curse, nor bless him.

23:26. And he said: Did I not tell thee, that whatsoever God should command me, that I would do?

23:27. And Balac said to him: Come and I will bring thee to another place; if peradventure it please God that thou mayest curse them from thence.

23:28. And when he had brought him upon the top of mount Phogor, which looketh towards the wilderness,

23:29. Balaam said to him: Build me here seven altars, and prepare as many calves, and the same number of rams.

23:30. Balac did as Balaam had said: and he laid on every altar, a calf and a ram.

Numbers Chapter 24

Balaam still continues to prophesy good things in favour of Israel.

24:1. And when Balaam saw that it pleased the Lord that he should bless Israel, he went not as he had gone before, to seek divination: but setting his face towards the desert,

24:2. And lifting up his eyes, he saw Israel abiding in their tents by their tribes: and the spirit of God rushing upon him,

24:3. He took up his parable and said: Balaam the son of Beor hath said: The man hath said, whose eye is stopped up:

24:4. The bearer of the words of God hath said, he that hath beheld the vision of the Almighty, he that falleth, and so his eyes are opened:

24:5. How beautiful are thy tabernacles O Jacob, and thy tents, O Israel!

24:6. As woody valleys, as watered gardens near the rivers, as tabernacles which the Lord hath pitched, as cedars by the waterside.

24:7. Water shall flow out of his bucket, and his seed shall be in many waters. For Agag his king shall be removed, and his kingdom shall be taken away.

24:8. God hath brought him out of Egypt, whose strength is like to the rhinoceros. They shall devour the nations that are his enemies, and break their bones, and pierce them with arrows.

24:9. Lying down he hath slept as a lion, and as a lioness, whom none shall dare to rouse. He that blesseth thee, shall also himself be blessed: he that curseth thee shall be reckoned accursed.

24:10. And Balac being angry against Balaam, clapped his hands together and said: I called thee to curse my enemies, and thou on the contrary hast blessed them three times.

24:11. Return to thy place. I had determined indeed greatly to honour thee, but the Lord hath deprived thee of the honour designed for thee.

24:12. Balaam made answer to Balac: Did I not say to thy messengers, whom thou sentest to me:

24:13. If Balac would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to utter any thing of my own head either good or evil: but whatsoever the Lord shall say, that I will speak?

24:14. But yet going to my people, I will give thee counsel, what this people shall do to thy people in the latter days.

24:15. Therefore taking up his parable, again he said: Balaam the son of Beor hath said: The man whose eye is stopped up, hath said:

24:16. The hearer of the words of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Almighty, who falling hath his eyes opened:

24:17. I shall see him, but not now: I shall behold him, but not near. A STAR SHALL RISE out of Jacob and a sceptre shall spring up from Israel: and shall strike the chiefs of Moab, and shall waste all the children of Seth

24:18. And he shall possess Idumea: the inheritance of Seir shall come to their enemies, but Israel shall do manfully.

24:19. Out of Jacob shall he come that shall rule, and shall destroy the remains of the city.

24:20. And when he saw Amalec, he took up his parable, and said: Amalec the beginning of nations, whose latter ends shall be destroyed.

24:21. He saw also the Cinite: and took up his parable, and said: Thy habitation indeed is strong: but though thou build thy nest in a rock,

24:22. And thou be chosen of the stock of Cin, how long shalt thou be able to continue? For Assur shall take thee captive.

24:23. And taking up his parable, again he said: Alas, who shall live when God shall do these things?

24:24. They shall come in galleys from Italy, they shall overcome the Assyrians, and shall waste the Hebrews, and at the last they themselves also shall perish.

24:25. And Balaam rose, and returned to his place: Balac also returned the way that he came.

Numbers Chapter 25

The people fall into fornication and idolatry; for which twenty-four thousand are slain. The zeal of Phinees.

25:1. And Israel at that time abode in Settim, and the people committed fornication with the daughters of Moab,

25:2. Who called them to their sacrifices. And they ate of them, and adored their gods.

25:3. And Israel was initiated to Beelphegor: upon which the Lord being angry,

Initiated to Beelphegor. . . That is, they took to the worship of Beelphegor, an obscene idol of the Moabites, and were consecrated, as it were, to him.

25:4. Said to Moses: Take all the princes of the people, and hang them up on gibbets against the sun: that my fury may be turned away from Israel.

25:5. And Moses said to the judges of Israel: Let every man kill his neighbours, that have been initiated to Beelphegor.

25:6. And behold one of the children of Israel went in before his brethren to a harlot of Madian, in the sight of Moses and of all the children of Israel, who were weeping before the door of the tabernacle.

25:7. And when Phinees the son of Eleazar the son of Aaron the priest saw it, he rose up from the midst of the multitude, and taking a dagger,

25:8. Went in after the Israelite into the brothel house, and thrust both of them through together, to wit, the man and the woman in the genital parts. And the scourge ceased from the children of Israel.

25:9. And there were slain four and twenty thousand men.

25:10. And the Lord said to Moses:

25:11. Phinees the son of Eleazar the son of Aaron the priest, hath turned away my wrath from the children of Israel: because he was moved with my zeal against them, that I myself might not destroy the children of Israel in my zeal.

25:12. Therefore say to him: behold I give him the peace of my covenant,

25:13. And the covenant of the priesthood for ever shall be both to him and his seed, because he hath been zealous for his God, and hath made atonement for the wickedness of the children of Israel.

25:14. And the name of the Israelite, that was slain with the woman of Madian, was Zambri the son of Salu, a prince of the kindred and tribe of Simeon.

25:15. And the Madianite woman, that was slain with him, was called Cozbi the daughter of Sur, a most noble prince among the Madianites.

25:16. And the Lord spoke to Moses, saying:

25:17. Let the Madianites find you their enemies, and slay you them:

25:18. Because they also have acted like enemies against you, and have

guilefully deceived you by the idol Phogor, and Cozbi their sister, a daughter of a prince of Madian, who was slain in the day of the plague for the sacrilege of Phogor.

Numbers Chapter 26

The people are again numbered by their tribes and families.

26:1. After the blood of the guilty was shed, the Lord said to Moses and to Eleazar the son of Aaron, the priest:

26:2. Number the whole sum of the children of Israel from twenty years old and upward, by their houses and kindreds, all that are able to go forth to war.

26:3. Moses therefore and Eleazar the priest, being in the plains of Moab upon the Jordan over against Jericho, spoke to them that were

26:4. From twenty years old and upward, as the Lord had commanded: and this is the number of them:

26:5. Ruben the firstborn of Israel. His sons were Henoah, of whom is the family of the Henoahites: and Phallu, of whom is the family of the Phalluites:

26:6. And Hesron, of whom is the family of the Hesronites: and Charmi, of whom is the family of the Charmites.

26:7. These are the families of the stock of Ruben: whose number was found to be forty-three thousand seven hundred and thirty.

26:8. The son of Phallu was Eliab.

26:9. His sons, were Namuel and Dathan and Abiron. These are Dathan and Abiron the princes of the people, that rose against Moses and Aaron in the sedition of Core, when they rebelled against the Lord:

26:10. And the earth opening her mouth swallowed up Core, many others dying, when the fire burned two hundred and fifty men. And there was a great miracle wrought,

26:11. That when Core perished, his sons did not perish.

26:12. The sons of Simeon by their kindreds: Namuel, of him is the family of the Namuelites: Jamin, of him is the family of the Jaminites: Jachim, of him is the family of the Jachimites:

26:13. Zare, of him is the family of the Zarites: Saul, of him is the family of the Saulites.

26:14. These are the families of the stock of Simeon, of which the whole number was twenty-two thousand two hundred.

26:15. The sons of Gad by their kindreds: Sephon, of him is the family

of the Sephonites: Aggi, of him is the family of the Aggites: Suni, of him is the family of the Sunites:

26:16. Ozni, of him is the family of the Oznites: Her, of him is the family of the Herites:

26:17. Arod, of him is the family of the Arodites: Ariel, of him is the family of the Arielites.

26:18. These are the families of Gad, of which the whole number was forty thousand five hundred.

26:19. The sons of Juda, Her and Onan, who both died in the land of Chanaan.

26:20. And the sons of Juda by their kindreds were: Sela, of whom is the family of the Selaites: Phares, of whom is the family of the Pharesites: Zare, of whom is the family of the Zarites.

26:21. Moreover the sons of Phares were: Hesron, of whom is the family of the Hesronites: and Hamul, of whom is the family of the Hamulites.

26:22. These are the families of Juda, of which the whole number was seventy-six thousand five hundred.

26:23. The sons of Issachar, by their kindreds: Thola of whom is the family of the Tholaites: Phua, of whom is the family of the Phuaites:

26:24. Jasub, of whom is the family of the Jasubites: Semran, of whom is the family of the Semranites.

26:25. These are the kindreds of Issachar, whose number was sixty-four thousand three hundred.

26:26. The sons of Zabulon by their kindreds: Sared, of whom is the family of the Saredites: Elon, of whom is the family of the Elonites: Jalel, of whom is the family of the Jalelites.

26:27. These are the kindreds of Zabulon, whose number was sixty thousand five hundred.

26:28. The sons of Joseph by their kindred, Manasses and Ephraim.

26:29. Of Manasses was born Machir, of whom is the family of the Machirites. Machir begot Galaad, of whom is the family of the Galaadites.

26:30. Galaad had sons: Jezer, of whom is the family of the Jezerites: and Helec, of whom is the family of the Helecites:

26:31. And Asriel, of whom is the family of the Asrielites: and Sechem, of whom is the family of the Sechemites:

26:32. And Semida, of whom is the family of the Semidaites: and Hopher, of whom is the family of the Hopherites.

26:33. And Hopher was the father of Salphaad, who had no sons, but only

daughters, whose names are these: Maala, and Noa, and Hegla, and Melcha, and Thersa.

26:34. These are the families of Manasses, and the number of them fifty-two thousand seven hundred.

26:35. And the sons of Ephraim by their kindreds were these: Suthala, of whom is the family of the Suthalaites: Becher, of whom is the family of the Becherites: Thehen, of whom is the family of the Thehenites.

26:36. Now the son of Suthala was Heran, of whom is the family of the Heranites.

26:37. These are the kindreds of the sons of Ephraim: whose number was thirty-two thousand five hundred.

26:38. These are the sons of Joseph by their families. The sons of Benjamin in their kindreds: Bela, of whom is the family of the Belaites: Asbel, of whom is the family of the Asbelites: Ahiram, of whom is the family of the Ahiramites:

26:39. Supham, of whom is the family of the Suphamites: Hupham, of whom is the family of the Huphamites.

26:40. The sons of Bela: Hered, and Noeman. Of Hered, is the family of the Heredites: of Noeman, the family of the Noemanites.

26:41. These are the sons of Benjamin by their kindreds, whose number was forty-five thousand six hundred.

26:42. The sons of Dan by their kindreds: Suham, of whom is the family of the Suhamites: These are the kindreds of Dan by their families.

26:43. All were Suhamites, whose number was sixty-four thousand four hundred.

26:44. The sons of Aser by their kindreds: Jemna, of whom is the family of the Jemnaites: Jessui, of whom is the family of the Jessuites: Brie, of whom is the family of the Brieites.

26:45. The sons of Brie: Heber, of whom is the family of the Heberites: and Melchiel, of whom is the family of the Melchielites.

26:46. And the name of the daughter of Aser, was Sara.

26:47. These are the kindreds of the sons of Aser, and their number fifty-three thousand four hundred.

26:48. The sons of Nephtali by their kindreds: Jesiel, of whom is the family of the Jesielites: Guni, of whom is the family of the Gunites:

26:49. Jeser, of whom is the family of the Jeserites: Sellem, of whom is the family of the Sellemites.

26:50. These are the kindreds of the sons of Nephtali by their families: whose number was forty-five thousand four hundred.

26:51. This is the sum of the children of Israel, that were reckoned up, six hundred and one thousand seven hundred and thirty.

26:52. And the Lord spoke to Moses, saying:

26:53. To these shall the land be divided for their possessions according to the number of names.

26:54. To the greater number thou shalt give a greater portion, and to the fewer a less: to every one, as they have now been reckoned up, shall a possession be delivered:

26:55. Yet so that by lot the land be divided to the tribe and families.

26:56. Whatsoever shall fall by lot, that shall be taken by the more, or the fewer.

26:57. This also is the number of the sons of Levi by their families: Gerson, of whom is the family of the Gersonites: Caath, of whom is the family of the Caathites: Merari, of whom is the family of the Merarites.

26:58. These are the families of Levi: The family of Lobni, the family of Hebroni, the family of Core. Now Caath begot Amram:

26:59. Who had to wife Jochabed the daughter of Levi, who was born to him in Egypt. She bore to her husband Amram sons, Aaron and Moses, and Mary their sister.

26:60. Of Aaron were born Nadab and Abiu, and Eleazar and Ithamar:

26:61. Of whom Nadab and Abiu died, when they had offered the strange fire before the Lord.

26:62. And all that were numbered, were twenty-three thousand males from one month old and upward: for they were not reckoned up among the children of Israel, neither was a possession given to them with the rest.

26:63. This is the number of the children of Israel, that were enrolled by Moses and Eleazar the priest, in the plains of Moab upon the Jordan, over against Jericho.

26:64. Among whom there was not one of them that were numbered before by Moses and Aaron in the desert of Sinai.

26:65. For the Lord had foretold that they should die in the wilderness. And none remained of them, but Caleb the son of Jephone, and Josue the son of Nun.

Numbers Chapter 27

The law of inheritance. Josue is appointed to succeed Moses.

27:1. Then came the daughters of Salphaad, the son of Hepher, the son of Galaad, the son of Machir, the son of Manasses, who was the son of Joseph: and their names are Maala, and Noa, and Hegla, and Melcha, and Thersa.

27:2. And they stood before Moses and Eleazar the priest, and all the princes of the people at the door of the tabernacle of the covenant, and said:

27:3. Our father died in the desert, and was not in the sedition, that was raised against the Lord under Core, but he died in his own sin: and he had no male children. Why is his name taken away out of his family, because he had no son? Give us a possession among the kinsmen of our father.

27:4. And Moses referred their cause to the judgment of the Lord.

27:5. And the Lord said to him:

27:6. The daughters of Salphaad demand a just thing: Give them a possession among their father's kindred, and let them succeed him in his inheritance.

27:7. And to the children of Israel thou shalt speak these things:

27:8. When a man dieth without a son, his inheritance shall pass to his daughter.

27:9. If he have no daughter, his brethren shall succeed him.

27:10. And if he have no brethren, you shall give the inheritance to his father's brethren.

27:11. But if he have no uncles by the father, the inheritance shall be given to them that are the next akin. And this shall be to the children of Israel sacred by a perpetual law, as the Lord hath commanded Moses.

27:12. The Lord also said to Moses: Go up into this mountain Abarim, and view from thence the land which I will give to the children of Israel.

27:13. And when thou shalt have seen it, thou also shalt go to thy people, as thy brother Aaron is gone:

27:14. Because you offended me in the desert of Sin in the contradiction of the multitude, neither would you sanctify me before them at the waters. These are the waters of contradiction in Cades of the desert of Sin.

27:15. And Moses answered him:

27:16. May the Lord the God of the spirits of all flesh provide a man, that may be over this multitude:

27:17. And may go out and in before them, and may lead them out, or bring them in: lest the people of the Lord be as sheep without a

shepherd.

27:18. And the Lord said to him: take Josue the son of Nun, a man in whom is the Spirit, and put thy hand upon him.

27:19. And he shall stand before Eleazar the priest and all the multitude:

27:20. And thou shalt give him precepts in the sight of all, and part of thy glory, that all the congregation of the children of Israel may hear him.

27:21. If any thing be to be done, Eleazar the priest shall consult the Lord for him. He and all the children of Israel with him, and the rest of the multitude shall go out and go in at his word.

27:22. Moses did as the Lord had commanded. And, when he had taken Josue, he set him before Eleazar the priest, and all the assembly of the people,

27:23. And laying his hands on his head, he repeated all things that the Lord had commanded.

Numbers Chapter 28

Sacrifices are appointed as well for every day as for sabbaths, and other festivals.

28:1. The Lord also said to Moses:

28:2. Command the children of Israel, and thou shalt say to them: Offer ye my oblation and my bread, and burnt sacrifice of most sweet odour, in their due seasons.

28:3. These are the sacrifices which you shall offer: Two lambs of a year old without blemish every day for the perpetual holocaust:

28:4. One you shall offer in the mornings, and the other in the evening:

28:5. And the tenth part of an ephi of flour, which shall be tempered with the purest oil, of the measure of the fourth part of a hin.

28:6. It is the continual holocaust which you offered in mount Sinai for a most sweet odour of a sacrifice by fire to the Lord.

28:7. And for a libation you shall offer of wine the fourth part of a hin for every lamb in the sanctuary of the Lord.

28:8. And you shall offer the other lamb in like manner in the evening according to all the rites of the morning sacrifice, and of the libations thereof, an oblation of most sweet odour to the Lord.

28:9. And on the sabbath day you shall offer two lambs of a year old

without blemish, and two tenths of flour tempered with oil in sacrifice, and the libations,

28:10. Which regularly are poured out every sabbath for the perpetual holocaust.

28:11. And on the first day of the month you shall offer a holocaust to the Lord, two calves of the herd, one ram, and seven lambs of a year old, without blemish,

28:12. And three tenths of flour tempered with oil in sacrifice for every calf: and two tenths of flour tempered with oil for every ram:

28:13. And the tenth of a tenth of flour tempered with oil in sacrifice for every lamb. It is a holocaust of most sweet odour and an offering by fire to the Lord.

28:14. And these shall be the libations of wine that are to be poured out for every victim: Half a hin for every calf, a third for a ram, and a fourth for a lamb. This shall be the holocaust for every month, as they succeed one another in the course of the year.

28:15. A buck goat also shall be offered to the Lord for a sin offering over and above the perpetual holocaust with its libations.

28:16. And in the first month, on the four tenth day of the month, shall be the phase of the Lord,

28:17. And on the fifteenth day the solemn feast: seven days shall they eat unleavened bread.

28:18. And the first day of them shall be venerable and holy: you shall not do any servile work therein.

28:19. And you shall offer a burnt sacrifice a holocaust to the Lord, two calves of the herd, one ram, seven lambs of a year old, without blemish:

28:20. And for the sacrifice of every one three tenths of flour which shall be tempered with oil to every calf, and two tenths to every ram,

28:21. And the tenth of a tenth, to every lamb, that is to say, to all the seven lambs:

28:22. And one buck goat for sin, to make atonement for you,

28:23. Besides the morning holocaust which you shall always offer.

28:24. So shall you do every day of the seven days for the food of the fire, and for a most sweet odour to the Lord, which shall rise from the holocaust, and from the libations of each.

28:25. The seventh day also shall be most solemn and holy unto you, you shall do no servile work therein.

28:26. The day also of firstfruits, when after the weeks are accomplished, you shall offer new fruits to the Lord, shall be

venerable and holy: you shall do no servile work therein.

28:27. And you shall offer a holocaust for a most sweet odour to the Lord, two calves of the herd, one ram, and seven lambs of a year old, without blemish:

28:28. And in the sacrifices of them three tenths of flour tempered with oil to every calf, two to every ram,

28:29. The tenth of a tenth to every lamb, which in all are seven lambs: a buck goat also,

28:30. Which is slain for expiation: besides the perpetual holocaust and the libations thereof.

28:31. You shall offer them all without blemish with their libations.

Numbers Chapter 29

Sacrifices for the festivals of the seventh month.

29:1. The first day also of the seventh month shall be venerable and holy unto you; you shall do no servile work therein, because it is the day of the sounding and of trumpets.

29:2. And you shall offer a holocaust for a most sweet odour to the Lord, one calf of the herd, one ram and seven lambs of a year old, without blemish.

29:3. And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

29:4. One tenth to a lamb, which in all are seven lambs:

29:5. And a buck goat for sin, which is offered for the expiation of the people,

29:6. Besides the holocaust of the first day of the month with the sacrifices thereof, and the perpetual holocaust with the accustomed libations. With the same ceremonies you shall offer a burnt sacrifice for a most sweet odour to the Lord.

29:7. The tenth day also of this seventh month shall be holy and venerable unto you, and you shall afflict your souls; you shall do no servile work therein.

29:8. And you shall offer a holocaust to the Lord for a most sweet odour, one calf of the herd, one ram, and seven lambs of a year old, without blemish:

29:9. And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

29:10. The tenth of a tenth to every lamb, which are in all seven

lambs:

29:11. And a buck goat for sin, besides the things that are wont to be offered for sin, for expiation, and for the perpetual holocaust with their sacrifice and libations.

29:12. And on the fifteenth day of the seventh month, which shall be unto you holy and venerable, you shall do no servile work, but shall celebrate a solemnity to the Lord seven days.

29:13. And you shall offer a holocaust for a most sweet odour to the Lord, thirteen calves of the herd, two rams, and fourteen lambs of a year old, without blemish:

29:14. And for their libations three tenths of flour tempered with oil to every calf, being in all thirteen calves: and two tenths to each ram, being two rams,

29:15. And the tenth of a tenth to every lamb, being in all fourteen lambs:

29:16. And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

29:17. On the second day you shall offer twelve calves of the herd, two rams and fourteen lambs of a year old, without blemish:

29:18. And the sacrifices and the libations for every one, for the calves and for the rams and for the lambs you shall duly celebrate:

29:19. And a buck goat for a sin offering besides the perpetual holocaust, and the sacrifice and the libation thereof.

29:20. The third day you shall offer eleven calves, two rams, and fourteen lambs of a year old, without blemish:

29:21. And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall offer according to the rite:

29:22. And a buck goat for sin, besides the perpetual holocaust, and the sacrifice, and the libation thereof.

29:23. The fourth day you shall offer ten calves, two rams, and fourteen lambs of a year old, without blemish:

29:24. And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate in right manner:

29:25. And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

29:26. The fifth day you shall offer nine calves, two rams, and fourteen lambs of a year old, without blemish:

29:27. And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the

rite:

29:28. And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

29:29. The sixth day you shall offer eight calves, two rams, and fourteen lambs of a year old, without blemish:

29:30. And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite:

29:31. And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

29:32. The seventh day you shall offer seven calves and two rams, and fourteen lambs of a year old, without blemish:

29:33. And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite:

29:34. And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

29:35. On the eighth day, which is most solemn, you shall do no servile work:

29:36. But you shall offer a holocaust for a most sweet odour to the Lord, one calf, one ram, and seven lambs of a year old, without blemish:

29:37. And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite:

29:38. And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

29:39. These things shall you offer to the Lord in your solemnities: besides your vows and voluntary oblations for holocaust, for sacrifice, for libation, and for victims of peace offerings.

Numbers Chapter 30

Of vows and oaths: and their obligation.

30:1. And Moses told the children of Israel all that the Lord had commanded him:

30:2. And he said to the princes of the tribes of the children of Israel: This is the word that the Lord hath commanded:

30:3. If any man make a vow to the Lord, or bind himself by an oath: he

shall not make his word void but shall fulfil all that he promised.

30:4. If a woman vow any thing, and bind herself by an oath, being in her father's house, and but yet a girl in age: if her father knew the vow that she hath promised, and the oath wherewith she hath bound her soul, and held his peace, she shall be bound by the vow:

30:5. Whatsoever she promised and swore, she shall fulfil in deed.

30:6. But if her father, immediately as soon as he heard it, gainsaid it, both her vows and her oaths shall be void, neither shall she be bound to what she promised, because her father hath gainsaid it.

30:7. If she have a husband, and shall vow any thing, and the word once going out of her mouth shall bind her soul by an oath,

30:8. The day that her husband shall hear it, and not gainsay it, she shall be bound to the vow, and shall give whatsoever she promised.

30:9. But if as soon as he heareth he gainsay it, and make her promises and the words wherewith she had bound her soul of no effect: the Lord will forgive her.

30:10. The widow, and she that is divorced, shall fulfil whatsoever they vow.

30:11. If the wife in the house of her husband, hath bound herself by vow and by oath,

30:12. If her husband hear, and hold his peace, and doth not disallow the promise, she shall accomplish whatsoever she had promised.

30:13. But if forthwith he gainsay it, she shall not be bound by the promise: because her husband gainsaid it, and the Lord will be merciful to her.

30:14. If she vow and bind herself by oath, to afflict her soul by fasting, or abstinence from other things, it shall depend on the will of her husband, whether she shall do it, or not do it.

30:15. But if the husband hearing it hold his peace, and defer the declaring his mind till another day: whatsoever she had vowed and promised, she shall fulfil: because immediately as he heard it, he held his peace.

30:16. But if he gainsay it after that he knew it, he shall bear her iniquity.

30:17. These are the laws which the Lord appointed to Moses between the husband and the wife, between the father and the daughter that is as yet but a girl in age, or that abideth in her father's house.

The Madianites are slain for having drawn the people of Israel into sin. The dividing of the booty.

31:1. And the Lord spoke to Moses, saying:

31:2. Revenge first the children of Israel on the Madianites, and so thou shalt be gathered to thy people.

31:3. And Moses forthwith said: Arm of you men to fight, who may take the revenge of the Lord on the Madianites.

31:4. Let a thousand men be chosen out of every tribe of Israel to be sent to the war.

31:5. And they gave a thousand of every tribe, that is to say, twelve thousand men well appointed for battle.

31:6. And Moses sent them with Phinees the son of Eleazar the priest, and he delivered to him the holy vessels, and the trumpets to sound.

31:7. And when they had fought against the Madianites and had overcome them, they slew all the men.

31:8. And their kings Evi, and Recem, and Sur, and Hur, and Rebe, five princes of the nation: Balaam also the son of Beor they killed with the sword.

31:9. And they took their women, and their children captives, and all their cattle, and all their goods: and all their possessions they plundered:

31:10. And all their cities, and their villages, and castles, they burned.

31:11. And they carried away the booty, and all that they had taken both of men and of beasts.

31:12. And they brought them to Moses, and Eleazar the priest, and to all the multitude of the children of Israel. But the rest of the things for use they carried to the camp on the plains of Moab, beside the Jordan over against Jericho.

31:13. And Moses and Eleazar the priest and all the princes of the synagogue went forth to meet them without the camp.

31:14. And Moses being angry with the chief officers of the army, the tribunes, and the centurions that were come from the battle,

31:15. Said: Why have you saved the women?

31:16. Are not these they, that deceived the children of Israel by the counsel of Balaam, and made you transgress against the Lord by the sin of Phogor, for which also the people was punished?

The sin of Phogor. . .The sin committed in the worship of Beelphegor.

31:17. Therefore kill all that are of the male sex, even of the

children: and put to death the women, that have carnally known men.

Of children. . . Women and children, ordinarily speaking, were not to be killed in war, Deut. 20.14. But the great Lord of life and death was pleased to order it otherwise in the present case, in detestation of the wickedness of this people, who by the counsel of Balaam, had sent their women among the Israelites on purpose to draw them from God.

31:18. But the girls, and all the women that are virgins save for yourselves:

31:19. And stay without the camp seven days. He that hath killed a man, or touched one that is killed, shall be purified the third day and the seventh day.

31:20. And of all the spoil, every garment, or vessel, or any thing made for use, of the skins, or hair of goats, or of wood, shall be purified.

31:21. Eleazar also the priest spoke to the men of the army, that had fought, in this manner: This is the ordinance of the law, which the Lord hath commanded Moses:

31:22. Gold, and silver, and brass, and iron, and lead, and tin,

31:23. And all that may pass through the fire, shall be purified by fire, but whatsoever cannot abide the fire, shall be sanctified with the water of expiation:

31:24. And you shall wash your garments the seventh day, and being purified, you shall afterwards enter into the camp.

31:25. And the Lord said to Moses:

31:26. Take the sum of the things that were taken both of man and beast, thou and Eleazar the priest and the princes of the multitude:

31:27. And thou shalt divide the spoil equally, between them that fought and went out to the war, and between the rest of the multitude.

31:28. And thou shalt separate a portion to the Lord from them that fought and were in the battle, one soul of five hundred as well of persons as of oxen and asses and sheep.

31:29. And thou shalt give it to Eleazar the priest, because they are the firstfruits of the Lord.

31:30. Out of the moiety also of the children of Israel thou shalt take the fiftieth head of persons, and of oxen, and asses, and sheep, and of all beasts, and thou shalt give them to the Levites that watch in the charge of the tabernacle of the Lord.

31:31. And Moses and Eleazar did as the Lord had commanded.

31:32. And the spoil which the army had taken, was six hundred seventy-five thousand sheep,

31:33. Seventy-two thousand oxen,

31:34. Sixty-one thousand asses:

31:35. And thirty-two thousand persons of the female sex, that had not known men.

31:36. And one half was given to them that had been in the battle, to wit, three hundred thirty-seven thousand five hundred sheep:

31:37. Out of which, for the portion of the Lord, were reckoned six hundred seventy five sheep.

31:38. And out of the thirty-six thousand oxen, seventy-two oxen:

31:39. Out of the thirty thousand five hundred asses, sixty-one asses:

31:40. Out of the sixteen thousand persons, there fell to the portion of the Lord, thirty-two souls.

31:41. And Moses delivered the number of the firstfruits of the Lord to Eleazar the priest, as had been commanded him,

31:42. Out of the half of the children of Israel, which he had separated for them that had been in the battle.

31:43. But out of the half that fell to the rest of the multitude, that is to say, out of the three hundred thirty-seven thousand five hundred sheep,

31:44. And out of the thirty-six thousand oxen,

31:45. And out of the thirty thousand five hundred asses,

31:46. And out of the sixteen thousand persons,

31:47. Moses took the fiftieth head, and gave it to the Levites that watched in the tabernacle of the Lord, as the Lord had commanded.

31:48. And when the commanders of the army, and the tribunes and centurions were come to Moses, they said:

31:49. We thy servants have reckoned up the number of the fighting men, whom we had under our hand, and not so much as one was wanting.

31:50. Therefore we offer as gifts to the Lord what gold every one of us could find in the booty, in garters and tablets, rings and bracelets, and chains, that thou mayst pray to the Lord for us.

31:51. And Moses and Eleazar the priest received all the gold in divers kinds,

31:52. In weight sixteen thousand seven hundred and fifty sicles, from the tribunes and from the centurions.

31:53. For that which every one had taken in the booty was his own.

31:54. And that which was received they brought into the tabernacle of the testimony, for a memorial of the children of Israel before the Lord.

Numbers Chapter 32

The tribes of Ruben and Gad, and half of the tribe of Manasses, receive their inheritance on the east side of Jordan, upon conditions approved of by Moses.

32:1. And the sons of Ruben and Gad had many flocks of cattle, and their substance in beasts was infinite. And when they saw the lands of Jazer and Galaad fit for feeding cattle,

32:2. They came to Moses and Eleazar the priest, and the princes of the multitude, and said:

32:3. Ataroth, and Dibon, and Jazer, and Nemra, Hesebon, and Eleale, and Saban, and Nebo, and Beon,

32:4. The land, which the Lord hath conquered in the sight of the children of Israel, is a very fertile soil for the feeding of beasts: and we thy servants have very much cattle:

32:5. And we pray thee, if we have found favour in thy sight, that thou give it to us thy servants in possession, and make us not pass over the Jordan.

32:6. And Moses answered them: What, shall your brethren go to fight, and will you sit here?

32:7. Why do ye overturn the minds of the children of Israel, that they may not dare to pass into the place which the Lord hath given them?

32:8. Was it not thus your fathers did, when I sent from Cadesbarne to view the land?

32:9. And when they were come as far as the valley of the cluster, having viewed all the country, they overturned the hearts of the children of Israel, that they should not enter into the coasts, which the Lord gave them.

32:10. And he swore in his anger, saying:

32:11. If these men, that came up out of Egypt, from twenty years old and upward, shall see the land, which I promised with an oath to Abraham, Isaac, and Jacob: because they would not follow me,

32:12. Except Caleb the son of Jephone the Cenezite, and Josue the son of Nun: these have fulfilled my will.

32:13. And the Lord being angry against Israel, led them about through the desert forty years, until the whole generation, that had done evil in his sight, was consumed.

32:14. And behold, said he, you are risen up instead of your fathers, the increase and offspring of sinful men, to augment the fury of the Lord against Israel.

32:15. For if you will not follow him, he will leave the people in the wilderness, and you shall be the cause of the destruction of all.

32:16. But they coming near, said: We will make sheepfolds, and stalls for our cattle, and strong cities for our children:

32:17. And we ourselves will go armed and ready for battle before the children of Israel, until we bring them in unto their places. Our little ones, and all we have, shall be in walled cities, for fear of the ambushes of the inhabitants.

32:18. We will not return into our houses until the children of Israel possess their inheritance:

32:19. Neither will we seek any thing beyond the Jordan, because we have already our possession on the east side thereof,

32:20. And Moses said to them: If you do what you promise, go on well appointed for war before the Lord:

32:21. And let every fighting man pass over the Jordan, until the Lord overthrow his enemies:

32:22. And all the land be brought under him, then shall you be blameless before the Lord and before Israel, and you shall obtain the countries that you desire, before the Lord.

32:23. But if you do not what you say, no man can doubt but you sin against God: and know ye, that your sin shall overtake you.

32:24. Build therefore cities for your children, and folds and stalls for your sheep and beasts, and accomplish what you have promised.

32:25. And the children of Gad and Ruben said to Moses: We are thy servants, we will do what my lord commandeth.

32:26. We will leave our children, and our wives and sheep and cattle, in the cities of Galaad:

32:27. And we thy servants all well appointed will march on to the war, as thou, my lord, speakest.

32:28. Moses therefore commanded Eleazar the priest, and Josue the son of Nun, and the princes of the families of all the tribes of Israel, and said to them:

32:29. If the children of Gad, and the children of Ruben pass with you over the Jordan, all armed for war before the Lord, and the land be made subject to you: give them Galaad in possession.

32:30. But if they will not pass armed with you into the land of Chanaan, let them receive places to dwell in among you.

32:31. And the children of Gad, and the children of Ruben answered: As the Lord hath spoken to his servants, so will we do:

32:32. We will go armed before the Lord into the land of Chanaan, and we confess that we have already received our possession beyond the Jordan.

32:33. Moses therefore gave to the children of Gad and of Ruben, and to the half tribe of Manasses the son of Joseph, the kingdom of Sehon king of the Amorrhites, and the kingdom of Og king of Basan, and their land and the cities thereof round about.

32:34. And the sons of Gad built Dibon, and Ataroth, and Aroer,

32:35. And Etroth, and Sophan, and Jazer, and Jegbaa,

32:36. And Bethnemra, and Betharan, fenced cities, and folds for their cattle.

32:37. But the children of Ruben built Hesebon, and Eleale, and Cariathaim,

32:38. And Nabo, and Baalmeon (their names being changed) and Sabama: giving names to the cities which they had built.

32:39. Moreover the children of Machir, the son of Manasses, went into Galaad, and wasted it, cutting off the Amorrhites, the inhabitants thereof.

32:40. And Moses gave the land of Galaad to Machir the son of Manasses, and he dwelt in it.

32:41. And Jair the son of Manasses went, and took the villages thereof, and he called them Havoth Jair, that is to say, the villages of Jair.

32:42. Nobe also went, and took Canath with the villages thereof: and he called it by his own name, Nobe.

Numbers Chapter 33

The mansions or journeys of the children of Israel towards the land of promise.

33:1. These are the mansions of the children of Israel, who went out of Egypt by their troops under the conduct of Moses and Aaron,

The mansions. . . These mansions, or journeys of the children of Israel from Egypt to the land of promise, were figures, according to the fathers, of the steps and degrees by which Christians leaving sin are to advance from virtue to virtue, till they come to the heavenly mansions, after this life, to see and enjoy God.

33:2. Which Moses wrote down according to the places of their encamping, which they changed by the commandment of the Lord.

33:3. Now the children of Israel departed from Ramesses the first month, on the fifteenth day of the first month, the day after the phase, with a mighty hand, in the sight of all the Egyptians,

33:4. Who were burying their firstborn, whom the Lord had slain (upon their gods also he had executed vengeance,)

33:5. And they camped in Soccoth.

33:6. And from Soccoth they came into Etham, which is in the uttermost borders of the wilderness.

33:7. Departing from thence they came over against Pihahiroth, which looketh towards Beelsephon, and they camped before Magdalum.

33:8. And departing from Pihahiroth, they passed through the midst of the sea into the wilderness: and having marched three days through the desert of Etham, they camped in Mara.

33:9. And departing from Mara, they came into Elim, where there were twelve fountains of waters, and seventy palm trees: and there they camped.

33:10. But departing from thence also, they pitched their tents by the Red Sea. And departing from the Red Sea,

33:11. They camped in the desert of Sin.

33:12. And they removed from thence, and came to Daphca.

33:13. And departing from Daphca, they camped in Alus.

33:14. And departing from Alus, they pitched their tents in Raphidim, where the people wanted water to drink.

33:15. And departing from Raphidim, they camped in the desert of Sinai.

33:16. But departing also from the desert of Sinai, they came to the graves of lust.

33:17. And departing from the graves of lust, they camped in Haseroth.

33:18. And from Haseroth they came to Rethma.

33:19. And departing from Rethma, they camped in Remmomphares.

33:20. And they departed from thence and came to Lebna.

33:21. Removing from Lebna they camped in Ressa.

33:22. And departing from Ressa, they came to Ceelatha.

33:23. And they removed from thence and camped in the mountain Sepher.

33:24. Departing from the mountain Sepher, they came to Arada,

33:25. From thence they went and camped in Maceloth.

33:26. And departing from Maceloth, they came to Thahath.

33:27. Removing from Thahath they camped in Thare.

33:28. And they departed from thence, and pitched their tents in Methca.

33:29. And removing from Methca, they camped in Hesmona.

33:30. And departing from Hesmona, they came to Moseroth.

33:31. And removing from Moseroth, they camped in Benejaacan.

33:32. And departing from Benejaacan, they came to mount Gadgad.

33:33. From thence they went and camped in Jetebatha.

33:34. And from Jetebatha they came to Hebrona.

33:35. And departing from Hebrona, they camped in Asiongaber.

33:36. They removed from thence and came into the desert of Sin, which is Cades.

33:37. And departing from Cades, they camped in mount Hor, in the uttermost borders of the land of Edom.

33:38. And Aaron the priest went up into mount Hor at the commandment of the Lord: and there he died in the fortieth year of the coming forth of the children of Israel out of Egypt, the fifth month, the first day of the month,

33:39. When he was a hundred and twenty-three years old.

33:40. And king Arad the Chanaanite, who dwelt towards the south, heard that the children of Israel were come to the land of Chanaan.

33:41. And they departed from mount Hor, and camped in Salmona.

33:42. From whence they removed and came to Phunon.

33:43. And departing from Phunon, they camped in Oboth.

33:44. And from Oboth they came to Ijeabarim, which is in the borders of the Moabites.

33:45. And departing from Ijeabarim they pitched their tents in Dibongab.

33:46. From thence they went and camped in Helmondeblathaim.

33:47. And departing from Helmondeblathaim, they came to the mountains of Abarim over against Nabo.

33:48. And departing from the mountains of Abarim, they passed to the plains of Moab, by the Jordan, over against Jericho.

33:49. And there they camped from Bethsimoth even to Ablesatim in the plains of the Moabites,

33:50. Where the Lord said to Moses:

33:51. Command the children of Israel, and say to them: When you shall have passed over the Jordan, entering into the land of Chanaan,

33:52. Destroy all the inhabitants of that land: Beat down their pillars, and break in pieces their statues, and waste all their high places,

33:53. Cleansing the land, and dwelling in it. For I have given it you for a possession.

33:54. And you shall divide it among you by lot. To the more you shall give a larger part, and to the fewer a lesser. To every one as the lot shall fall, so shall the inheritance be given. The possession shall be divided by the tribes and the families.

33:55. But if you will not kill the inhabitants of the land: they that remain, shall be unto you as nails in your eyes, and spears in your sides, and they shall be your adversaries in the land of your habitation.

33:56. And whatsoever I had thought to do to them, I will do to you.

Numbers Chapter 34

The limits of Chanaan; with the names of the men that make the division of it.

34:1. And the Lord spoke to Moses, saying:

34:2. Command the children of Israel, and thou shalt say to them: When you are entered into the land of Chanaan, and it shall be fallen into your possession by lot, it shall be bounded by these limits:

34:3. The south side shall begin from the wilderness of Sin, which is by Edom: and shall have the most salt sea for its furthest limits eastward:

The most salt sea. . .The lake of Sodom, otherwise called the Dead Sea.

34:4. Which limits shall go round on the south side by the ascent of the Scorpion and so into Senna, and reach toward the south as far as Cadesbarne, from whence the frontiers shall go out to the town called Adar, and shall reach as far as Asemona.

The Scorpion. . .A mountain so called from having a great number of

scorpions.

34:5. And the limits shall fetch a compass from Asemona to the torrent of Egypt, and shall end in the shore of the great sea.

The great sea. . .The Mediterranean.

34:6. And the west side shall begin from the great sea, and the same shall be the end thereof.

34:7. But toward the north side the borders shall begin from the great sea, reaching to the most high mountain,

The most high mountain. . .Libanus.

34:8. From which they shall come to Emath, as far as the borders of Sedada:

34:9. And the limits shall go as far as Zephrona, and the village of Enan. These shall be the borders on the north side.

34:10. From thence they shall mark out the grounds towards the east side from the village of Enan unto Sephama.

34:11. And from Sephama the bounds shall go down to Rebla over against the fountain of Daphnis: from thence they shall come eastward to the sea of Cenereth,

Sea of Cenereth. . .This is the sea of Galilee, illustrated by the miracles of our Lord.

34:12. And shall reach as far as the Jordan, and at the last shall be closed in by the most salt sea. This shall be your land with its borders round about.

34:13. And Moses commanded the children of Israel, saying: This shall be the land which you shall possess by lot, and which the Lord hath commanded to be given to the nine tribes, and to the half tribe.

34:14. For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kindreds, and half of the tribe of Manasses,

34:15. That is, two tribes and a half, have received their portion beyond the Jordan over against Jericho at the east side.

34:16. And the Lord said to Moses:

34:17. These are the names of the men, that shall divide the land unto you: Eleazar the priest, and Josue the son of Nun,

34:18. And one prince of every tribe,

34:19. Whose names are these: Of the tribe of Juda, Caleb the son of Jephone.

34:20. Of the tribe of Simeon, Samuel the son of Ammiud.

34:21. Of the tribe of Benjamin, Elidad the son of Chaselon.

34:22. Of the tribe of the children of Dan, Bocci the son of Jogli.

34:23. Of the children of Joseph of the tribe of Manasses, Hanniel the son of Ephod.

34:24. Of the tribe of Ephraim, Camuel the son of Sephtan.

34:25. Of the tribe of Zabulon, Elisaphan the son of Pharnach.

34:26. Of the tribe of Issachar, Phaltiel the prince, the son of Ozan.

34:27. Of the tribe of Aser, Ahiud the son of Salomi.

34:28. Of the tribe of Nephtali: Phedael the son of Ammiud.

34:29. These are they Whom the Lord hath commanded to divide the land of Chanaan to the children of Israel.

Numbers Chapter 35

Cities are appointed for the Levites. Of which six are to be the cities of refuge.

35:1. And the Lord spoke these things also to Moses in the plains of Moab by the Jordan, over against Jericho:

35:2. Command the children of Israel that they give to the Levites out of their possessions,

35:3. Cities to dwell in, and their suburbs round about: that they may abide in the towns, and the suburbs may be for them cattle and beasts:

35:4. Which suburbs shall reach from the walls of the cities outward, a thousand paces on every side:

35:5. Toward the east shall be two thousand cubits: and toward the south in like manner shall be two thousand cubits: toward the sea also, which looketh to the west, shall be the same extent: and the north side shall be bounded with the like limits. And the cities shall be in the midst, and the suburbs without.

35:6. And among the cities, which you shall give to the Levites, six shall be separated for refuge to fugitives, that he who hath shed blood may flee to them: and besides these there shall be other forty-two cities,

35:7. That is, in all forty-eight with their suburbs.

35:8. And of these cities which shall be given out of the possessions of the children of Israel, from them that have more, more shall be taken: and from them that have less, fewer. Each shall give towns to

the Levites according to the extent of their inheritance.

35:9. The Lord said to Moses:

35:10. Speak to the children of Israel, and thou shalt say to them:
When you shall have passed over the Jordan into the land of Chanaan,

35:11. Determine what cities shall be for the refuge of fugitives, who
have shed blood against their will.

35:12. And when the fugitive shall be in them, the kinsman of him that
is slain may not have power to kill him, until he stand before the
multitude, and his cause be judged.

35:13. And of those cities, that are separated for the refuge of
fugitives,

35:14. Three shall be beyond the Jordan, and three in the land of
Chanaan,

35:15. As well for the children of Israel as for strangers and
sojourners, that he may flee to them, who hath shed blood against his
will.

35:16. If any man strike with iron, and he die that was struck: he
shall be guilty of murder, and he himself shall die.

35:17. If he throw a stone, and he that is struck die: he shall be
punished in the same manner.

35:18. If he that is struck with wood die: he shall be revenged by the
blood of him that struck him.

35:19. The kinsman of him that was slain, shall kill the murderer: as
soon as he apprehendeth him, he shall kill him.

35:20. If through hatred any one push a man, or fling any thing at him
with ill design:

35:21. Or being his enemy, strike him with his hand, and he die: the
striker shall be guilty of murder: the kinsman of him that was slain as
soon as he findeth him, shall kill him.

35:22. But if by chance medley, and without hatred,

35:23. And enmity, he do any of these things,

35:24. And this be proved in the hearing of the people, and the cause
be debated between him that struck, and the next of kin:

35:25. The innocent shall be delivered from the hand of the revenger,
and shall be brought back by sentence into the city, to which he had
fled, and he shall abide there until the death of the high priest, that
is anointed with the holy oil.

Until the death, etc. . . This mystically signified that our deliverance
was to be effected by the death of Christ, the high priest and the

anointed of God.

35:26. If the murderer be found without the limits of the cities that are appointed for the banished,

35:27. And be struck by him that is the avenger of blood: he shall not be guilty that killed him.

35:28. For the fugitive ought to have stayed in the city until the death of the high priest: and after he is dead, then shall the manslayer return to his own country.

35:29. These things shall be perpetual, and for an ordinance in all your dwellings.

35:30. The murderer shall be punished by witnesses: none shall be condemned upon the evidence of one man.

35:31. You shall not take money of him that is guilty of blood, but he shall die forthwith.

35:32. The banished and fugitives before the death of the high priest may by no means return into their own cities.

35:33. Defile not the land of your habitation, which is stained with the blood of the innocent: neither can it otherwise be expiated, but by his blood that hath shed the blood of another.

35:34. And thus shall your possession be cleansed, myself abiding with you. For I am the Lord that dwell among the children of Israel.

Numbers Chapter 36

That the inheritances may not be alienated from one tribe to another, all are to marry within their own tribes.

36:1. And the princes of the families of Galaad, the son of Machir, the son of Manasses, of the stock of the children of Joseph, came and spoke to Moses before the princes of Israel, and said:

36:2. The Lord hath commanded thee, my lord, that thou shouldst divide the land by lot to the children of Israel, and that thou shouldst give to the daughters of Salphaad our brother the possession due to their father:

36:3. Now if men of another tribe take them to wives, their possession will follow them, and being transferred to another tribe, will be a diminishing of our inheritance.

36:4. And so it shall come to pass, that when the jubilee, the is, the fiftieth year of remission, is come, the distribution made by the lots shall be confounded, and the possession of the one shall pass to the others.

36:5. Moses answered the children of Israel, and said by the command of the Lord: The tribe of the children of Joseph hath spoken rightly.

36:6. And this is the law promulgated by the Lord touching the daughters of Salphaad: Let them marry to whom they will, only so that it be to men of their own tribe.

36:7. Lest the possession of the children of Israel be mingled from tribe to tribe. For all men shall marry wives of their own tribe and kindred:

36:8. And all women shall take husbands of the same tribe: that the inheritance may remain in the families.

36:9. And that the tribes be not mingled one with another, but remain so

36:10. As they were separated by the Lord. And the daughters of Salphaad did as was commanded:

36:11. And Maala, and Thersa, and Hegla, and Melcha, and Noa were married to the sons of their uncle by their father

36:12. Of the family of Manasses, who was the son of Joseph: and the possession that had been allotted to them, remained in the tribe and family of their father.

36:13. These are the commandments and judgment, which the Lord commanded by the hand of Moses to the children of Israel, in the plains of Moab upon the Jordan over against Jericho.

THE BOOK OF DEUTERONOMY

This Book is called DEUTERONOMY, which signifies a SECOND LAW, because it repeats and inculcates the ordinances formerly given on mount Sinai, with other precepts not expressed before. The Hebrews, from the first words in the book, call it ELLE HADDEBARIM.

Deuteronomy Chapter 1

A repetition of what passed at Sinai and Cadesbarne: and of the people's murmuring and their punishment.

1:1. These are the words, which Moses spoke to all Israel beyond the Jordan, in the plain wilderness, over against the Red Sea, between Pharan and Thophel and Laban and Haseroth, where there is very much gold.

1:2. Eleven days' journey from Horeb by the way of mount Seir to

Cadesbarne.

1:3. In the fortieth year, the eleventh month, the first day of the month, Moses spoke to the children of Israel all that the Lord had commanded him to say to them:

1:4. After that he had slain Sehon king of the Amorrites, who dwelt in Hesebon: and Og king of Basan who abode in Astaroth, and in Edrai,

1:5. Beyond the Jordan in the land of Moab. And Moses began to expound the law, and to say:

1:6. The Lord our God spoke to us in Horeb, saying: You have stayed long enough in this mountain:

1:7. Turn you, and come to the mountain of the Amorrites, and to the other places that are next to it, the plains and the hills and the vales towards the south, and by the sea shore, the land of the Chanaanites, and of Libanus, as far as the great river Euphrates.

1:8. Behold, said he, I have delivered it to you: go in and possess it, concerning which the Lord swore to your fathers Abraham, Isaac, and Jacob, that he would give it to them, and to their seed after them.

1:9. And I said to you at that time:

1:10. I alone am not able to bear you: for the Lord your God hath multiplied you, and you are this day as the stars of heaven, for multitude.

1:11. (The Lord God of your fathers add to this number many thousands, and bless you as he hath spoken.)

1:12. I alone am not able to bear your business, and the charge of you and your differences.

1:13. Let me have from among you wise and understanding men, and such whose conversation is approved among your tribes, that I may appoint them your rulers.

1:14. Then you answered me: The thing is good which thou meanest to do.

1:15. And I took out of your tribes men wise and honourable, and appointed them rulers, tribunes, and centurions, and officers over fifties, and over tens, who might teach you all things.

1:16. And I commanded them, saying: Hear them, and judge that which is just: whether he be one of your country, or a stranger.

1:17. There shall be no difference of persons, you shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God. And if any thing seem hard to you, refer it to me, and I will hear it.

1:18. And I commanded you all things that you were to do.

1:19. And departing from Horeb, we passed through the terrible and vast

wilderness, which you saw, by the way of the mountain of the Amorrhite, as the Lord our God had commanded us. And when we were come into Cadesbarne,

1:20. I said to you: You are come to the mountain of the Amorrhite, which the Lord our God will give to us.

1:21. See the land which the Lord thy God giveth thee: go up and possess it, as the Lord our God hath spoken to thy fathers: fear not, nor be any way discouraged.

1:22. And you came all to me, and said: Let us send men who may view the land, and bring us word what way we shall go up, and to what cities we shall go.

1:23. And because the saying pleased me, I sent of you twelve men, one of every tribe:

1:24. Who, when they had set forward and had gone up to the mountains, came as far as the valley of the cluster: and having viewed the land,

1:25. Taking of the fruits thereof, to shew its fertility, they brought them to us, and said: The land is good, which the Lord our God will give us.

1:26. And you would not go up, but being incredulous to the word of the Lord our God,

1:27. You murmured in your tents, and said: The Lord hateth us, and therefore he hath brought us out of the land of Egypt, that he might deliver us into the hand of the Amorrhite, and destroy us.

1:28. Whither shall we go up? the messengers have terrified our hearts, saying: The multitude is very great, and taller than we: the cities are great, and walled up to the sky, we have seen the sons of the Enacims there.

Walled up to the sky. . .A figurative expression, signifying the walls to be very high.

1:29. And I said to you: Fear not, neither be ye afraid of them:

1:30. The Lord God, who is your leader, himself will fight for you, as he did in Egypt in the sight of all.

1:31. And in the wilderness (as thou hast seen) the Lord thy God hath carried thee, as a man is wont to carry his little son, all the way that you have come, until you came to this place.

1:32. And yet for all this you did not believe the Lord your God,

1:33. Who went before you in the way, and marked out the place, wherein you should pitch your tents, in the night shewing you the way by fire, and in the day by the pillar of a cloud.

1:34. And when the Lord had heard the voice of your words, he was angry and swore, and said:

1:35. Not one of the men of this wicked generation shall see the good land, which I promised with an oath to your fathers:

1:36. Except Caleb the son of Jephone: for he shall see it, and to him I will give the land that he hath trodden upon, and to his children, because he hath followed the Lord.

1:37. Neither is his indignation against the people to be wondered at, since the Lord was angry with me also on your account, and said: Neither shalt thou go in thither.

1:38. But Josue the son of Nun, thy minister, he shall go in for thee: exhort and encourage him, and he shall divide the land by lot to Israel.

1:39. Your children, of whom you said that they should be led away captives, and your sons who know not this day the difference of good and evil, they shall go in: and to them I will give the land, and they shall possess it.

1:40. But return you and go into the wilderness by the way of the Red Sea.

1:41. And you answered me: We have sinned against the Lord: we will go up and fight, as the Lord our God hath commanded. And when you went ready armed unto the mountain,

1:42. The Lord said to me: Say to them: Go not up, and fight not, for I am not with you: lest you fall before your enemies.

1:43. I spoke, and you hearkened not: but resisting the commandment of the Lord, and swelling with pride, you went up into the mountain.

1:44. And the Amorrhite that dwelt in the mountains coming out, and meeting you, chased you, as bees do: and made slaughter of you from Seir as far as Horma.

1:45. And when you returned and wept before the Lord, he heard you not, neither would he yield to your voice.

1:46. So you abode in Cadesbarne a long time.

Deuteronomy Chapter 2

They are forbid to fight against the Edomites, Moabites, and Ammonites. Their victory over Sehon king of Hesebon.

2:1. And departing from thence we came into the wilderness that leadeth to the Red Sea, as the Lord had spoken to me: and we compassed mount Seir a long time.

2:2. And the Lord said to me:

2:3. You have compassed this mountain long enough: go toward the north:

2:4. And command thou the people, saying: You shall pass by the borders of your brethren the children of Esau, who dwell in Seir, and they will be afraid of you.

2:5. Take ye then good heed that you stir not against them. For I will not give you of their land so much as the step of one foot can tread upon, because I have given mount Seir to Esau, for a possession.

2:6. You shall buy meats of them for money and shall eat: you shall draw waters for money, and shall drink.

2:7. The Lord thy God hath blessed thee in every work of thy hands: the Lord thy God dwelling with thee, knoweth thy journey, how thou hast passed through this great wilderness, for forty years, and thou hast wanted nothing.

2:8. And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the way of the plain from Elath and from Asiongaber, we came to the way that leadeth to the desert of Moab.

2:9. And the Lord said to me: Fight not against the Moabites, neither go to battle against them: for I will not give thee any of their land, because I have given Ar to the children of Lot in possession.

2:10. The Emims first were the inhabitants thereof, a people great, and strong, and so tall, that like the race of the Enacims,

2:11. They were esteemed as giants, and were like the sons of the Enacims. But the Moabites call them Emims.

2:12. The Horrites also formerly dwelt in Seir: who being driven out and destroyed, the children of Esau dwelt there, as Israel did in the land of his possession, which the Lord gave him.

2:13. Then rising up to pass the torrent Zared, we came to it.

2:14. And the time that we journeyed from Cadesbarne till we passed over the torrent Zared, was thirty-eight years: until all the generation of the men that were fit for war was consumed out of the camp, as the Lord had sworn:

2:15. For his hand was against them, that they should perish from the midst of the camp.

2:16. And after all the fighting men were dead,

2:17. The Lord spoke to me, saying:

2:18. Thou shalt pass this day the borders of Moab, the city named Ar:

2:19. And when thou comest nigh the frontiers of the children of Ammon, take heed thou fight not against them, nor once move to battle: for I will not give thee of the land of the children of Ammon, because I have given it to the children of Lot for a possession.

2:20. It was accounted a land of giants: and giants formerly dwelt in it, whom the Ammonites call Zomzommims,

2:21. A people great and many, and of tall stature, like the Enacims whom the Lord destroyed before their face: and he made them to dwell in their stead,

2:22. As he had done in favour of the children of Esau, that dwell in Seir, destroying the Horrites, and delivering their land to them, which they possess to this day.

2:23. The Hevites also, that dwell in Haserim as far as Gaza, were expelled by the Cappadocians: who came out of Cappadocia, and destroyed them and dwelt in their stead.

2:24. Arise ye, and pass the torrent Arnon: Behold I have delivered into thy hand Sehon king of Hesebon the Amorrhite, and begin thou to possess his land and make war against him.

2:25. This day will I begin to send the dread and fear of thee upon the nations that dwell under the whole heaven: that when they hear thy name they may fear and tremble, and be in pain like women in travail.

2:26. So I sent messengers from the wilderness of Cademoth to Sehon the king of Hesebon with peaceable words, saying:

2:27. We will pass through thy land, we will go along by the highway: we will not turn aside neither to the right hand nor to the left.

2:28. Sell us meat for money, that we may eat: give us water for money and so we will drink. We only ask that thou wilt let us pass through,

2:29. As the children of Esau have done, that dwell in Seir, and the Moabites, that abide in Ar: until we come to the Jordan, and pass to the land which the Lord our God will give us.

2:30. And Sehon the king of Hesebon would not let us pass: because the Lord thy God had hardened his spirit, and fixed his heart, that he might be delivered into thy hands, as now thou seest.

Hardened, etc. . . That is, in punishment of his past sins he left him to his own stubborn and perverse disposition, which drew him to his ruin. See the note on Ex. 7.3.

2:31. And the Lord said to me: Behold I have begun to deliver unto thee Sehon and his land, begin to possess it.

2:32. And Sehon came out to meet us with all his people to fight at Jasa.

2:33. And the Lord our God delivered him to us: and we slew him with his sons and all his people.

2:34. And we took all his cities at that time, killing the inhabitants of them, men and women and children. We left nothing of them:

2:35. Except the cattle which came to the share of them that took them:

and the spoils of the cities, which we took:

2:36. From Aroer, which is upon the bank of the torrent Arnon, a town that is situate in a valley, as far as Galaad. There was not a village or city, that escaped our hands: the Lord our God delivered all unto us:

2:37. Except the land of the children of Ammon, to which we approached not: and all that border upon the torrent Jeboc, and the cities in the mountains, and all the places which the Lord our God forbade us.

Deuteronomy Chapter 3

The victory over Og king of Basan. Ruben, Gad, and half the tribe of Manasses receive their possession on the other side of Jordan.

3:1. Then we turned and went by the way of Basan: and Og the king of Basan came out to meet us with his people to fight in Edrai.

3:2. And the Lord said to me: Fear him not: because he is delivered into thy hand, with all his people and his land: and thou shalt do to him as thou hast done to Sehon king of the Amorrhites, that dwelt in Hesebon.

3:3. So the Lord our God delivered into our hands, Og also, the king of Basan, and all his people: and we utterly destroyed them,

3:4. Wasting all his cities at one time, there was not a town that escaped us: sixty cities, all the country of Argob the kingdom of Og in Basan.

3:5. All the cities were fenced with very high walls, and with gates and bars, besides innumerable towns that had no walls.

3:6. And we utterly destroyed them, as we had done to Sehon the king of Hesebon, destroying every city, men and women and children:

3:7. But the cattle and the spoils of the cities we took for our prey.

3:8. And we took at that time the land out of the hand of the two kings of the Amorrhites, that were beyond the Jordan: from the torrent Arnon unto the mount Hermon,

3:9. Which the Sidonians call Sarion, and the Amorrhites Sanir:

3:10. All the cities that are situate in the plain, and all the land of Galaad and Basan as far as Selcha and Edrai, cities of the kingdom of Og in Basan.

3:11. For only Og king of Basan remained of the race of the giants. His bed of iron is shewn, which is in Rabbath of the children of Ammon, being nine cubits long, and four broad after the measure of the cubit of a man's hand.

3:12. And we possessed the land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half of mount Galaad: and I gave the cities thereof to Ruben and Gad.

3:13. And I delivered the other part of Galaad, and all Basan the kingdom of Og to the half tribe of Manasses, all the country of Argob: and all Basan is called the Land of giants.

3:14. Jair the son of Manasses possessed all the country of Argob unto the borders of Gessuri, and Machati. And he called Basan by his own name, Havoth Jair, that is to say, the towns of Jair, until this present day.

3:15. To Machir also I gave Galaad.

3:16. And to the tribes of Ruben and Gad I gave of the land of Galaad as far as the torrent Arnon, half the torrent, and the confines even unto the torrent Jeboc, which is the border of the children of Ammon:

3:17. And the plain of the wilderness, and the Jordan, and the borders of Cenereth unto the sea of the desert, which is the most salt sea, to the foot of mount Phasga eastward.

3:18. And I commanded you at that time, saying: The Lord your God giveth you this land for an inheritance, go ye well appointed before your brethren the children of Israel, all the strong men of you.

3:19. Leaving your wives and children and cattle. For I know you have much cattle, and they must remain in the cities, which I have delivered to you.

3:20. Until the Lord give rest to your brethren, as he hath given to you: and they also possess the land, which he will give them beyond the Jordan: then shall every man return to his possession, which I have given you.

3:21. I commanded Josue also at that time, saying: Thy eyes have seen what the Lord your God hath done to these two kings: so will he do to all the kingdoms to which thou shalt pass.

3:22. Fear them not: for the Lord your God will fight for you.

3:23. And I besought the Lord at that time, saying:

3:24. Lord God, thou hast begun to shew unto thy servant thy greatness, and most mighty hand, for there is no other God either in heaven or earth, that is able to do thy works, or to be compared to thy strength.

3:25. I will pass over therefore, and will see this excellent land beyond the Jordan, and this goodly mountain, and Libanus.

3:26. And the Lord was angry with me on your account and heard me not, but said to me: It is enough: speak no more to me of this matter.

3:27. Go up to the top of Phasga, and cast thy eyes round about to the west, and to the north, and to the south, and to the east, and behold it, for thou shalt not pass this Jordan.

3:28. Command Josue, and encourage and strengthen him: for he shall go before this people, and shall divide unto them the land which thou shalt see.

3:29. And we abode in the valley over against the temple of Phogor.

Deuteronomy Chapter 4

Moses exhorteth the people to keep God's commandments: particularly to fly idolatry. Appointeth three cities of refuge, on that side of the Jordan.

4:1. And now, O Israel, hear the commandments and judgments which I teach thee: that doing them, thou mayst live, and entering in mayst possess the land which the Lord the God of your fathers will give you.

4:2. You shall not add to the word that I speak to you, neither shall you take away from it: keep the commandments of the Lord your God which I command you.

4:3. Your eyes have seen all that the Lord hath done against Beelphegor, how he hath destroyed all his worshippers from among you.

4:4. But you that adhere to the Lord your God, are all alive until this present day.

4:5. You know that I have taught you statutes and justices, as the Lord my God hath commanded me: so shall you do them in the land which you shall possess:

4:6. And you shall observe, and fulfil them in practice. For this is your wisdom, and understanding in the sight of nations, that hearing all these precepts, they may say: Behold a wise and understanding people, a great nation.

4:7. Neither is there any other nation so great, that hath gods so nigh them, as our God is present to all our petitions.

4:8. For what other nation is there so renowned that hath ceremonies, and just judgments, and all the law, which I will set forth this day before our eyes?

4:9. Keep thyself therefore, and thy soul carefully. Forget not the words that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons,

4:10. From the day in which thou didst stand before the Lord thy God in Horeb, when the Lord spoke to me, saying: Call together the people unto me, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children.

4:11. And you came to the foot of the mount, which burned even unto

heaven: and there was darkness, and a cloud and obscurity in it.

4:12. And the Lord spoke to you from the midst of the fire. You heard the voice of his words, but you saw not any form at all.

4:13. And he shewed you his covenant, which he commanded you to do, and the ten words that he wrote in two tables of stone.

4:14. And he commanded me at that time that I should teach you the ceremonies and judgments which you shall do in the land, that you shall possess.

4:15. Keep therefore your souls carefully. You saw not any similitude in the day that the Lord God spoke to you in Horeb from the midst of the fire:

4:16. Lest perhaps being deceived you might make you a graven similitude, or image of male or female,

4:17. The similitude of any beasts, that are upon the earth, or of birds, that fly under heaven,

4:18. Or of creeping things, that move on the earth, or of fishes, that abide in the waters under the earth:

4:19. Lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived by error thou adore and serve them, which the Lord thy God created for the service of all the nations, that are under heaven.

4:20. But the Lord hath taken you and brought you out of the iron furnaces of Egypt, to make you his people of inheritance, as it is this present day.

4:21. And the Lord was angry with me for your words, and he swore that I should not pass over the Jordan, nor enter into the excellent land, which he will give you.

4:22. Behold I die in this land, I shall not pass over the Jordan: you shall pass, and possess the goodly land.

4:23. Beware lest thou ever forget the covenant of the Lord thy God, which he hath made with thee: and make to thyself a graven likeness of those things which the Lord hath forbid to be made:

4:24. Because the Lord thy God is a consuming fire, a jealous God.

4:25. If you shall beget sons and grandsons, and abide in the land, and being deceived, make to yourselves any similitude, committing evil before the Lord your God, to provoke him to wrath:

4:26. I call this day heaven and earth to witness, that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long, but the Lord will destroy you,

4:27. And scatter you among all nations, and you shall remain a few

among the nations, to which the Lord shall lead you.

4:28. And there you shall serve gods, that were framed with men's hands: wood and stone, that neither see, nor hear, nor eat, nor smell.

4:29. And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul.

4:30. After all the things aforesaid shall find thee, in the latter time thou shalt return to the Lord thy God, and shalt hear his voice.

4:31. Because the Lord thy God is a merciful God: he will not leave thee, nor altogether destroy thee, nor forget the covenant, by which he swore to thy fathers.

4:32. Ask of the days of old, that have been before thy time from the day that God created man upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at any time,

4:33. That a people should hear the voice of God speaking out of the midst of fire, as thou hast heard, and lived:

4:34. If God ever did so as to go, and take to himself a nation out of the midst of nations by temptations, signs, and wonders, by fight, and a strong hand, and stretched out arm, and horrible visions according to all the things that the Lord your God did for you in Egypt, before thy eyes.

4:35. That thou mightest know that the Lord he is God, and there is no other besides him.

4:36. From heaven he made thee to hear his voice, that he might teach thee. And upon earth he shewed thee his exceeding great fire, and thou didst hear his words out of the midst of the fire,

4:37. Because he loved thy fathers, and chose their seed after them. And he brought thee out of Egypt, going before thee with his great power,

4:38. To destroy at thy coming very great nations, and stronger than thou art, and to bring thee in, and give thee their land for a possession, as thou seest at this present day.

4:39. Know therefore this day, and think in thy heart that the Lord he is God in heaven above, and in the earth beneath, and there is no other.

4:40. Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and thou mayst remain a long time upon the land, which the Lord thy God will give thee.

4:41. Then Moses set aside three cities beyond the Jordan at the east side,

4:42. That any one might flee to them who should kill his neighbour unwillingly, and was not his enemy a day or two before, and that he might escape to some one of these cities:

4:43. Bosor in the wilderness, which is situate in the plains of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Basan, which is in the tribe of Manasses.

4:44. This is the law, that Moses set before the children of Israel,

4:45. And these are the testimonies and ceremonies and judgments, which he spoke to the children of Israel, when they came out of Egypt,

4:46. Beyond the Jordan in the valley over against the temple of Phogor, in the land of Sehon king of the Amorrhites, that dwelt in Hesebon, whom Moses slew. And the children of Israel coming out of Egypt,

4:47. Possessed his land, and the land of Og king of Basan, of the two kings of the Amorrhites, who were beyond the Jordan towards the rising of the sun:

4:48. From Aroer, which is situate upon the bank of the torrent Arnon, unto mount Sion, which is also called Hermon,

4:49. All the plain beyond the Jordan at the east side, unto the sea of the wilderness, and unto the foot of mount Phasga.

Deuteronomy Chapter 5

The ten commandments are repeated and explained.

5:1. And Moses called all Israel, and said to them: Hear, O Israel, the ceremonies and judgments, which I speak in your ears this day: learn them, and fulfil them in work.

5:2. The Lord our God made a covenant with us in Horeb.

5:3. He made not the covenant with our fathers, but with us, who are now present and living.

5:4. He spoke to us face to face in the mount out of the midst of fire.

5:5. I was the mediator and stood between the Lord and you at that time, to shew you his words, for you feared the fire, and went not up into the mountain, and he said:

5:6. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

5:7. Thou shalt not have strange gods in my sight.

5:8. Thou shalt not make to thy self a graven thing, nor the likeness of any things, that are in heaven above, or that are in the earth

beneath, or that abide in the waters under the earth.

5:9. Thou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation, to them that hate me,

5:10. And shewing mercy unto many thousands, to them that love me, and keep my commandments.

5:11. Thou shalt not take the name of the Lord thy God in vain: for he shall not be unpunished that taketh his name upon a vain thing.

5:12. Observe the day of the sabbath, to sanctify it, as the Lord thy God hath commanded thee.

5:13. Six days shalt thou labour, and shalt do all thy works.

5:14. The seventh is the day of the sabbath, that is, the rest of the Lord thy God. Thou shalt not do any work therein, thou nor thy son nor thy daughter, nor thy manservant nor thy maidservant, nor thy ox, nor thy ass, nor any of thy beasts, nor the stranger that is within thy gates: that thy manservant and thy maidservant may rest, even as thyself.

5:15. Remember that thou also didst serve in Egypt, and the Lord thy God brought thee out from thence with a strong hand, and a stretched out arm. Therefore hath he commanded thee that thou shouldst observe the sabbath day.

5:16. Honour thy father and mother, as the Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the land, which the Lord thy God will give thee.

5:17. Thou shalt not kill.

5:18. Neither shalt thou commit adultery.

5:19. And thou shalt not steal.

5:20. Neither shalt thou bear false witness against thy neighbour.

5:21. Thou shalt not covet thy neighbour's wife: nor his house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is his.

5:22. These words the Lord spoke to all the multitude of you in the mountain, out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in two tables of stone, which he delivered unto me.

5:23. But you, after you heard the voice out of the midst of the darkness, and saw the mountain burn, came to me, all the princes of the tribes and the elders, and you said:

5:24. Behold the Lord our God hath shewn us his majesty and his greatness, we have heard his voice out of the midst of the fire, and

have proved this day that God speaking with man, man hath lived.

5:25. Why shall we die therefore, and why shall this exceeding great fire consume us: for if we hear the voice of the Lord our God any more, we shall die.

5:26. What is all flesh, that it should hear the voice of the living God, who speaketh out of the midst of the fire, as we have heard, and be able to live?

5:27. Approach thou rather: and hear all things that the Lord our God shall say to thee, and thou shalt speak to us, and we will hear and will do them.

5:28. And when the Lord had heard this, he said to me: I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well.

5:29. Who shall give them to have such a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children for ever?

5:30. Go and say to them: Return into your tents.

5:31. But stand thou here with me, and I will speak to thee all my commandments, and ceremonies and judgments: which thou shalt teach them, that they may do them in the land, which I will give them for a possession.

5:32. Keep therefore and do the things which the Lord God hath commanded you: you shall not go aside neither to the right hand, nor to the left.

5:33. But you shall walk in the way that the Lord your God hath commanded, that you may live, and it may be well with you, and your days may be long in the land of your possession.

Deuteronomy Chapter 6

An exhortation to the love of God, and obedience to his law.

6:1. These are the precepts, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and that you should do them in the land into which you pass over to possess it:

6:2. That thou mayst fear the Lord thy God, and keep all his commandments and precepts, which I command thee, and thy sons, and thy grandsons, all the days of thy life, that thy days may be prolonged.

6:3. Hear, O Israel, and observe to do the things which the Lord hath commanded thee, that it may be well with thee, and thou mayst be greatly multiplied, as the Lord the God of thy fathers hath promised thee a land flowing with milk and honey.

6:4. Hear, O Israel, the Lord our God is one Lord.

6:5. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.

6:6. And these words which I command thee this day, shall be in thy heart:

6:7. And thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising.

6:8. And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes.

6:9. And thou shalt write them in the entry, and on the doors of thy house.

6:10. And when the Lord thy God shall have brought thee into the land, for which he swore to thy fathers Abraham, Isaac, and Jacob: and shall have given thee great and goodly cities, which thou didst not build,

6:11. Houses full of riches, which thou didst not set up, cisterns which thou didst not dig, vineyards and oliveyards, which thou didst not plant,

6:12. And thou shalt have eaten and be full:

6:13. Take heed diligently lest thou forget the Lord, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt fear the Lord thy God, and shalt serve him only, and thou shalt swear by his name.

6:14. You shall not go after the strange gods of all the nations, that are round about you:

6:15. Because the Lord thy God is a jealous God in the midst of thee: lest at any time the wrath of the Lord thy God be kindled against thee, and take thee away from the face of the earth.

6:16. Thou shalt not tempt the Lord thy God, as thou temptedst him in the place of temptation.

6:17. Keep the precepts of the Lord thy God, and the testimonies and ceremonies which he hath commanded thee.

6:18. And do that which is pleasing and good in the sight of the Lord, that it may be well with thee: and going in thou mayst possess the goodly land, concerning which the Lord swore to thy fathers,

6:19. That he would destroy all thy enemies before thee, as he hath spoken.

6:20. And when thy son shall ask thee to morrow, saying: What mean these testimonies, and ceremonies and judgments, which the Lord our God hath commanded us?

6:21. Thou shalt say to him: We were bondmen of Pharaoh in Egypt, and the Lord brought us out of Egypt with a strong hand.

6:22. And he wrought signs and wonders great and very grievous in Egypt against Pharaoh, and all his house, in our sight,

6:23. And he brought us out from thence, that he might bring us in and give us the land, concerning which he swore to our fathers.

6:24. And the Lord commanded that we should do all these ordinances, and should fear the Lord our God, that it might be well with us all the days of our life, as it is at this day.

6:25. And he will be merciful to us, if we keep and do all his precepts before the Lord our God, as he hath commanded us.

Deuteronomy Chapter 7

No league nor fellowship to be made with the Chanaanites: God promiseth his people his blessing and assistance, if they keep his commandments.

7:1. When the Lord thy God shall have brought thee into the land, which thou art going in to possess, and shall have destroyed many nations before thee, the Hethite, and the Gergesite, and the Amorrite, and the Chanaanite, and the Pherezite, and the Hevite, and the Jebusite, seven nations much more numerous than thou art, and stronger than thou:

7:2. And the Lord thy God shall have delivered them to thee, thou shalt utterly destroy them. Thou shalt make no league with them, nor shew mercy to them:

7:3. Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son:

7:4. For she will turn away thy son from following me, that he may rather serve strange gods, and the wrath of the Lord will be kindled, and will quickly destroy thee.

7:5. But thus rather shall you deal with them: Destroy their altars, and break their statues, and cut down their groves, and burn their graven things.

7:6. Because thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee, to be his peculiar people of all peoples that are upon the earth.

7:7. Not because you surpass all nations in number, is the Lord joined unto you, and hath chosen you, for you are the fewest of any people:

7:8. But because the Lord hath loved you, and hath kept his oath, which he swore to your fathers: and hath brought you out with a strong hand, and redeemed you from the house of bondage, out of the hand of Pharaoh the king of Egypt.

7:9. And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations:

7:10. And repaying forthwith them that hate him, so as to destroy them, without further delay immediately rendering to them what they deserve.

7:11. Keep therefore the precepts and ceremonies and judgments, which I command thee this day to do.

7:12. If after thou hast heard these judgments, thou keep and do them, the Lord thy God will also keep his covenant to thee, and the mercy which he swore to thy fathers:

7:13. And he will love thee and multiply thee, and will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy vintage, thy oil, and thy herds, and the flocks of thy sheep upon the land, for which he swore to thy fathers that he would give it thee.

7:14. Blessed shalt thou be among all people. No one shall be barren among you of either sex, neither of men nor cattle.

7:15. The Lord will take away from thee all sickness: and the grievous infirmities of Egypt, which thou knowest, he will not bring upon thee, but upon thy enemies.

7:16. Thou shalt consume all the people, which the Lord thy God will deliver to thee. Thy eye shall not spare them, neither shalt thou serve their gods, lest they be thy ruin.

7:17. If thou say in thy heart: These nations are more than I, how shall I be able to destroy them?

7:18. Fear not, but remember what the Lord thy God did to Pharaoh and to all the Egyptians,

7:19. The exceeding great plagues, which thy eyes saw, and the signs and wonders, and the strong hand, and the stretched out arm, with which the Lord thy God brought thee out: so will he do to all the people, whom thou fearest.

7:20. Moreover the Lord thy God will send also hornets among them, until he destroy and consume all that have escaped thee, and could hide themselves.

7:21. Thou shalt not fear them, because the Lord thy God is in the midst of thee, a God mighty and terrible:

7:22. He will consume these nations in thy sight by little and little and by degrees. Thou wilt not be able to destroy them altogether: lest perhaps the beasts of the earth should increase upon thee.

7:23. But the Lord thy God shall deliver them in thy sight: and shall slay them until they be utterly destroyed.

7:24. And he shall deliver their kings into thy hands, and thou shalt destroy their names from under Heaven: no man shall be able to resist

thee, until thou destroy them.

7:25. Their graven things thou shalt burn with fire: thou shalt not covet the silver and gold of which they are made, neither shalt thou take to thee any thing thereof, lest thou offend, because it is an abomination to the Lord thy God.

Graven things. . . Idols, so called by contempt.

7:26. Neither shalt thou bring any thing of the idol into thy house, lest thou become an anathema, like it. Thou shalt detest it as dung, and shalt utterly abhor it as uncleanness and filth, because it is an anathema.

Deuteronomy Chapter 8

The people is put in mind of God's dealings with them, to the end that they may love him and serve him.

8:1. All the commandments, that I command thee this day, take great care to observe: that you may live, and be multiplied, and going in may possess the land, for which the Lord swore to your fathers.

8:2. And thou shalt remember all the way through which the Lord thy God hath brought thee for forty years through the desert, to afflict thee and to prove thee, and that the things that were known in thy heart might be made known, whether thou wouldst keep his commandments or no.

8:3. He afflicted thee with want, and gave thee manna for thy food, which neither thou nor thy fathers knew: to shew that not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

Not in bread alone, etc. . . That is, that God is able to make food of what he pleases for the support of man.

8:4. Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn, lo this is the fortieth year,

8:5. That thou mayst consider in thy heart, that as a man traineth up his son, so the Lord thy God hath trained thee up.

8:6. That thou shouldst keep the commandments of the Lord thy God, and walk in his ways, and fear him.

8:7. For the Lord thy God will bring thee into a good land, of brooks and of waters, and of fountains: in the plains of which and the hills deep rivers break out:

8:8. A land of wheat, and barley, and vineyards, wherein fig trees and pomegranates, and oliveyards grow: a land of oil and honey.

8:9. Where without any want thou shalt eat thy bread, and enjoy abundance of all things: where the stones are iron, and out of its

hills are dug mines of brass:

8:10. That when thou hast eaten, and art full, thou mayst bless the Lord thy God for the excellent land which he hath given thee.

8:11. Take heed, and beware lest at any time thou forget the Lord thy God, and neglect his commandments and judgments and ceremonies, which I command thee this day:

8:12. Lest after thou hast eaten and art filled, hast built goodly houses, and dwelt in them,

8:13. And shalt have herds of oxen and flocks of sheep, and plenty of gold and of silver, and of all things,

8:14. Thy heart be lifted up, and thou remember not the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage:

8:15. And was thy leader in the great and terrible wilderness, wherein there was the serpent burning with his breath, and the scorpion and the dipsas, and no waters at all: who brought forth streams out of the hardest rock,

The Dipsas. . .A serpent whose bite causeth a violent thirst; from whence it has its name, for in Greek dipsa signifies thirst.

8:16. And fed thee in the wilderness with manna which thy fathers knew not. And after he had afflicted and proved thee, at the last he had mercy on thee,

8:17. Lest thou shouldst say in thy heart: My own might, and the strength of my own hand have achieved all these things for me.

8:18. But remember the Lord thy God, that he hath given thee strength, that he might fulfil his covenant, concerning which he swore to thy fathers, as this present day sheweth.

8:19. But if thou forget the Lord thy God, and follow strange gods, and serve and adore them: behold now I foretell thee that thou shalt utterly perish.

8:20. As the nations, which the Lord destroyed at thy entrance, so shall you also perish, if you be disobedient to the voice of the Lord your God.

Deuteronomy Chapter 9

Lest they should impute their victories to their own merits, they are put in mind of their manifold rebellions and other sins, for which they should have been destroyed, but God spared them for his promise made to Abraham, Isaac, and Jacob.

9:1. Hear, O Israel: Thou shalt go over the Jordan this day; to possess nations very great, and stronger than thyself, cities great, and walled

up to the sky,

9:2. A people great and tall, the sons of the Enacims, whom thou hast seen, and heard of, against whom no man is able to stand.

9:3. Thou shalt know therefore this day that the Lord thy God himself will pass over before thee, a devouring and consuming fire, to destroy and extirpate and bring them to nothing before thy face quickly, as he hath spoken to thee.

9:4. Say not in thy heart, when the Lord thy God shall have destroyed them in thy sight: For my justice hath the Lord brought me in to possess this land, whereas these nations are destroyed for their wickedness.

9:5. For it is not for thy justices, and the uprightness of thy heart that thou shalt go in to possess their lands: but because they have done wickedly, they are destroyed at thy coming in: and that the Lord might accomplish his word, which he promised by oath to thy fathers Abraham, Isaac, and Jacob.

9:6. Know therefore that the Lord thy God giveth thee not this excellent land in possession for thy justices, for thou art a very stiffnecked people.

9:7. Remember, and forget not how thou provokedst the Lord thy God to wrath in the wilderness. From the day that thou camest out of Egypt unto this place, thou hast always strove against the Lord.

9:8. For in Horeb, also thou didst provoke him, and he was angry, and would have destroyed thee,

9:9. When I went up into the mount to receive the tables of stone, the tables of the covenant which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread, nor drinking water.

9:10. And the Lord gave me two tables of stone written with the finger of God, and containing all the words that he spoke to you in the mount from the midst of the fire, when the people were assembled together.

9:11. And when forty days were passed, and as many nights, the Lord gave me the two tables of stone, the tables of the covenant,

9:12. And said to me: Arise, and go down from hence quickly: for thy people, which thou hast brought out of Egypt, have quickly forsaken the way that thou hast shewn them, and have made to themselves a molten idol.

9:13. And again the Lord said to me: I see that this people is stiffnecked:

9:14. Let me alone that I may destroy them, and abolish their name from under heaven, and set thee over a nation, that is greater and stronger than this.

9:15. And when I came down from the burning mount, and held the two

tables of the covenant with both hands,

9:16. And saw that you had sinned against the Lord your God, and had made to yourselves a molten calf, and had quickly forsaken his way, which he had shewn you:

9:17. I cast the tables out of my hands, and broke them in your sight.

9:18. And I fell down before the Lord as before, forty days and nights neither eating bread, nor drinking water, for all your sins, which you had committed against the Lord, and had provoked him to wrath:

9:19. For I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And the Lord heard me this time also.

9:20. And he was exceeding angry against Aaron also, and would have destroyed him, and I prayed in like manner for him.

9:21. And your sin that you had committed, that is, the calf, I took, and burned it with fire, and breaking it into pieces, until it was as small as dust, I threw it into the torrent, which cometh down from the mountain.

9:22. At the burning also, and at the place of temptation, and at the graves of lust you provoked the Lord:

9:23. And when he sent you from Cadesbarne, saying: Go up, and possess the land that I have given you, and you slighted the commandment of the Lord your God, and did not believe him, neither would you hearken to his voice:

9:24. But were always rebellious from the day that I began to know you.

9:25. And I lay prostrate before the Lord forty days and nights, in which I humbly besought him, that he would not destroy you as he had threatened:

9:26. And praying, I said: O Lord God, destroy not thy people, and thy inheritance, which thou hast redeemed in thy greatness, whom thou hast brought out of Egypt with a strong hand.

9:27. Remember thy servants Abraham, Isaac, and Jacob: look not on the stubbornness of this people, nor on their wickedness and sin:

9:28. Lest perhaps the inhabitants of the land, out of which thou hast brought us, say: The Lord could not bring them into the land that he promised them, and he hated them: therefore he brought them out, that he might kill them in the wilderness,

9:29. Who are thy people and thy inheritance, whom thou hast brought out by thy great strength, and in thy stretched out arm.

God giveth the second tables of the law: a further exhortation to fear and serve the Lord.

10:1. At that time the Lord said to me: Hew thee two tables of stone like the former, and come up to me into the mount: and thou shalt make an ark of wood,

10:2. And I will write on the tables the words that were in them, which thou brokest before, and thou shalt put them in the ark.

10:3. And I made an ark of setim wood. And when I had hewn two tables of stone like the former, I went up into the mount, having them in my hands.

10:4. And he wrote in the tables, according as he had written before, the ten words, which the Lord spoke to you in the mount from the midst of the fire, when the people were assembled: and he gave them to me.

10:5. And returning from the mount, I came down, and put the tables into the ark, that I had made, and they are there till this present, as the Lord commanded me.

10:6. And the children of Israel removed their camp from Beroth, of the children of Jacan into Mosera, where Aaron died and was buried, and Eleazar his son succeeded him in the priestly office.

Mosera. . .By mount Hor, for there Aaron died, Num. 20. This and the following verses seem to be inserted by way of parenthesis.

10:7. From thence they came to Gadgad, from which place they departed, and camped in Jetebatha, in a land of waters and torrents.

10:8. At that time he separated the tribe of Levi, to carry the ark of the covenant of the Lord, and to stand before him in the ministry, and to bless in his name until this present day.

10:9. Wherefore Levi hath no part nor possession with his brethren: because the Lord himself is his possession, as the Lord thy God promised him.

10:10. And I stood in the mount, as before, forty days and nights: and the Lord heard me this time also, and would not destroy thee.

10:11. And he said to me: Go, and walk before the people, that they may enter, and possess the land, which I swore to their fathers that I would give them.

10:12. And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God, with all thy heart, and with all thy soul:

10:13. And keep the commandments of the Lord, and his ceremonies, which I command thee this day, that it may be well with thee?

10:14. Behold heaven is the Lord's thy God, and the heaven of heaven, the earth and all things that are therein.

10:15. And yet the Lord hath been closely joined to thy fathers, and loved them and chose their seed after them, that is to say, you, out of all nations, as this day it is proved.

10:16. Circumcise therefore the foreskin of your heart, and stiffen your neck no more.

10:17. Because the Lord your God he is the God of gods, and the Lord of lords, a great God and mighty and terrible, who accepteth no person nor taketh bribes.

10:18. He doth judgment to the fatherless and the widow, loveth the stranger, and giveth him food and raiment.

10:19. And do you therefore love strangers, because you also were strangers in the land of Egypt.

10:20. Thou shalt fear the Lord thy God, and serve him only: to him thou shalt adhere, and shalt swear by his name.

10:21. He is thy praise, and thy God, that hath done for thee these great and terrible things, which thy eyes have seen.

10:22. In seventy souls thy fathers went down into Egypt: and behold now the Lord thy God hath multiplied thee as the stars of heaven.

Deuteronomy Chapter 11

The love and service of God are still inculcated, with a blessing to them that serve him, and threats of punishment if they forsake his law.

11:1. Therefore love the Lord thy God and observe his precepts and ceremonies, his judgments and commandments at all times.

11:2. Know this day the things that your children know not, who saw not the chastisements of the Lord your God, his great doings and strong hand, and stretched out arm,

11:3. The signs and works which he did in the midst of Egypt to king Pharaoh, and to all his land,

11:4. And to all the host of the Egyptians, and to their horses and chariots: how the waters of the Red Sea covered them, when they pursued you, and how the Lord destroyed them until this present day:

11:5. And what he hath done to you in the wilderness, til you came to this place:

11:6. And to Dathan and Abiron the sons of Eliab, who was the son of Ruben: whom the earth, opening her mouth swallowed up with their households and tents, and all their substance, which they had in the midst of Israel.

11:7. Your eyes have seen all the great works of the Lord, that he hath done,

11:8. That you may keep all his commandments, which I command you this day, and may go in, and possess the land, to which you are entering,

11:9. And may live in it a long time: which the Lord promised by oath to your fathers, and to their seed, a land which floweth with milk and honey.

11:10. For the land, which thou goest to possess, is not like the land of Egypt, from whence thou camest out, where, when the seed is sown, waters are brought in to water it after the manner of gardens.

11:11. But it is a land of hills and plains, expecting rain from heaven.

11:12. And the Lord thy God doth always visit it, and his eyes are on it from the beginning of the year unto the end thereof.

11:13. If then you obey my commandments, which I command you this day, that you love the Lord your God, and serve him with all your heart, and with all your soul:

11:14. He will give to your land the early rain and the latter rain, that you may gather in your corn, and your wine, and your oil,

11:15. And your hay out of the fields to feed your cattle, and that you may eat and be filled.

11:16. Beware lest perhaps your heart be deceived, and you depart from the Lord, and serve strange gods, and adore them:

11:17. And the Lord being angry shut up heaven, that the rain come not down, nor the earth yield her fruit, and you perish quickly from the excellent land, which the Lord will give you.

11:18. Lay up these words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes.

11:19. Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up.

11:20. Thou shalt write them upon the posts and the doors of thy house:

11:21. That thy days may be multiplied, and the days of thy children in the land which the Lord swore to thy fathers, that he would give them as long as the heaven hangeth over the earth.

11:22. For if you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all his ways, cleaving unto him,

11:23. The Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you.

11:24. Every place, that your foot shall tread upon, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea shall be your borders.

11:25. None shall stand against you: the Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as he hath spoken to you.

11:26. Behold I set forth in your sight this day a blessing and a curse:

11:27. A blessing, if you obey the commandments of the Lord your God, which I command you this day:

11:28. A curse, if you obey not the commandments of the Lord your God, but revolt from the way which now I shew you, and walk after strange gods which you know not.

11:29. And when the Lord thy God shall have brought thee into the land, whither thou goest to dwell, thou shalt put the blessing upon mount Garizim, the curse upon mount Hebal:

Put the blessing, et. . . See Deut. 27.12, etc. and Josue 8.33, etc.

11:30. Which are beyond the Jordan, behind the way that goeth to the setting of the sun, in the land of the Chanaanite who dwelleth in the plain country over against Galgala, which is near the valley that reacheth and entereth far.

11:31. For you shall pass over the Jordan, to possess the land, which the Lord your God will give you, that you may have it and possess it.

11:32. See therefore that you fulfil the ceremonies and judgments, which I shall set this day before you.

Deuteronomy Chapter 12

All idolatry must be extirpated: sacrifices, tithes, and firstfruits must be offered in one only place: all eating of blood is prohibited.

12:1. These are the precepts and judgments, that you must do in the land, which the Lord the God of thy fathers will give thee, to possess it all the days that thou shalt walk upon the earth.

12:2. Destroy all the places in which the nations, that you shall possess, worshipped their gods upon high mountains, and hills, and under every shady tree:

12:3. Overthrow their altars, and break down their statues, burn their groves with fire, and break their idols in pieces: destroy their names out of those places.

12:4. You shall not do so to the Lord your God:

12:5. But you shall come to the place, which the Lord your God shall choose out of all your tribes, to put his name there, and to dwell in it:

12:6. And you shall offer in that place your holocausts and victims, the tithes and firstfruits of your hands and your vows and gifts, the firstborn of your herds and your sheep.

12:7. And you shall eat there in the sight of the Lord your God: and you shall rejoice in all things, whereunto you shall put your hand, you and your houses wherein the Lord your God hath blessed you.

12:8. You shall not do there the things we do here this day, every man that which seemeth good to himself.

12:9. For until this present time you are not come to rest, and to the possession, which the Lord your God will give you.

12:10. You shall pass over the Jordan, and shall dwell in the land which the Lord your God will give you, that you may have rest from all enemies round about: and may dwell without any fear,

12:11. In the place, which the Lord your God shall choose, that his name may be therein. Thither shall you bring all the things that I command you, holocausts, and victims, and tithes, and the firstfruits of your hands: and whatsoever is the choicest in the gifts which you shall vow to the Lord.

12:12. There shall you feast before the Lord your God, you and your sons and your daughters, your menservants and maidservants, and the Levite that dwelleth in your cities. For he hath no other part and possession among you.

12:13. Beware lest thou offer thy holocausts in every place that thou shalt see:

12:14. But in the place which the Lord shall choose in one of thy tribes shalt thou offer sacrifices, and shalt do all that I command thee.

12:15. But if thou desirest to eat, and the eating of flesh delight thee, kill, and eat according to the blessing of the Lord thy God, which he hath given thee, in thy cities: whether it be unclean, that is to say, having blemish or defect: or clean, that is to say, sound and without blemish, such as may be offered, as the roe, and the hart, shalt thou eat it:

12:16. Only the blood thou shalt not eat, but thou shalt pour it out upon the earth as water.

12:17. Thou mayst not eat in thy towns the tithes of thy corn, and thy wine, and thy oil, the firstborn of thy herds and thy cattle, nor any thing that thou vowest, and that thou wilt offer voluntarily, and the firstfruits of thy hands:

12:18. But thou shalt eat them before the Lord thy God in the place which the Lord thy God shall choose, thou and thy son and thy daughter,

and thy manservant, and maidservant, and the Levite that dwelleth in thy cities: and thou shalt rejoice and be refreshed before the Lord thy God in all things, whereunto thou shalt put thy hand.

12:19. Take heed thou forsake not the Levite all the time that thou livest in the land.

12:20. When the Lord thy God shall have enlarged thy borders, as he hath spoken to thee, and thou wilt eat the flesh that thy soul desireth:

12:21. And if the place which the Lord thy God shall choose, that his name should be there, be far off, thou shalt kill of thy herds and of thy flocks, as I have commanded thee, and shalt eat in thy towns, as it pleaseth thee.

12:22. Even as the roe and the hart is eaten, so shalt thou eat them: both the clean and unclean shall eat of them alike.

12:23. Only beware of this, that thou eat not the blood, for the blood is for the soul: and therefore thou must not eat the soul with the flesh:

12:24. But thou shalt pour it upon the earth as water,

12:25. That it may be well with thee and thy children after thee, when thou shalt do that which is pleasing in the sight of the Lord.

12:26. But the things which thou hast sanctified and vowed to the Lord, thou shalt take, and shalt come to the place which the Lord shall choose:

12:27. And shalt offer thy oblations, the flesh and the blood upon the altar of the Lord thy God: the blood of thy victims thou shalt pour on the altar: and the flesh thou thyself shalt eat.

12:28. Observe and hear all the things that I command thee, that it may be well with thee and thy children after thee for ever, when thou shalt do what is good and pleasing in the sight of the Lord thy God.

12:29. When the Lord thy God shall have destroyed before thy face the nations, which thou shalt go in to possess, and when thou shalt possess them, and dwell in their land:

12:30. Beware lest thou imitate them, after they are destroyed at thy coming in, and lest thou seek after their ceremonies, saying: As these nations have worshipped their gods, so will I also worship.

12:31. Thou shalt not do in like manner to the Lord thy God. For they have done to their gods all the abominations which the Lord abhorreth, offering their sons and daughters, and burning them with fire.

12:32. What I command thee, that only do thou to the Lord: neither add any thing, nor diminish.

That only do thou, etc. . . They are forbid here to follow the ceremonies of the heathens; or to make any alterations in the divine ordinances.

Deuteronomy Chapter 13

False prophets must be slain, and idolatrous cities destroyed.

13:1. If there rise in the midst of thee a prophet or one that saith he hath dreamed a dream, and he foretell a sign and a wonder,

13:2. And that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them:

13:3. Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or not.

13:4. Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave.

13:5. And that prophet or forger of dreams shall be slain: because he spoke to draw you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage: to make thee go out of the way, which the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee.

13:6. If thy brother the son of thy mother, or thy son, or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy own soul, would persuade thee secretly, saying: Let us go, and serve strange gods, which thou knowest not, nor thy fathers,

13:7. Of all the nations round about, that are near or afar off, from one end of the earth to the other,

13:8. Consent not to him, hear him not, neither let thy eye spare him to pity and conceal him,

13:9. But thou shalt presently put him to death. Let thy hand be first upon him, and afterwards the hands of all the people.

Presently put him to death. . .Not by killing him by private authority, but by informing the magistrate, and proceeding by order of justice.

13:10. With stones shall he be stoned to death: because he would have withdrawn thee from the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage:

13:11. That all Israel hearing may fear, and may do no more any thing like this.

13:12. If in one of thy cities, which the Lord thy God shall give thee to dwell in, thou hear some say:

13:13. Children of Belial are gone out of the midst of thee, and have withdrawn the inhabitants of their city, and have said: Let us go, and

serve strange gods which you know not:

Belial. . .That is, without yoke. Hence the wicked, who refuse to be subject to the divine law, are called in scripture the children of Belial.

13:14. Inquire carefully and diligently, the truth of the thing by looking well into it, and if thou find that which is said to be certain, and that this abomination hath been really committed,

13:15. Thou shalt forthwith kill the inhabitants of that city with the edge of the sword, and shalt destroy it and all things that are in it, even the cattle.

13:16. And all the household goods that are there, thou shalt gather together in the midst of the streets thereof, and shall burn them with the city itself, so as to consume all for the Lord thy God, and that it be a heap for ever: it shall be built no more.

13:17. And there shall nothing of that anathema stick to thy hand: that the Lord may turn from the wrath of his fury, and may have mercy on thee, and multiply thee as he swore to thy fathers,

13:18. When thou shalt hear the voice of the Lord thy God, keeping all his precepts, which I command thee this day, that thou mayst do what is pleasing in the sight of the Lord thy God.

Deuteronomy Chapter 14

In mourning for the dead they are not to follow the ways of the Gentiles: the distinction of clean and unclean meats: ordinances concerning tithes, and firstfruits.

14:1. Be ye children of the Lord your God: you shall not cut yourselves, nor make any baldness for the dead;

14:2. Because thou art a holy people to the Lord thy God: and he chose thee to be his peculiar people of all nations that are upon the earth.

14:3. Eat not the things that are unclean.

Unclean. . .See the annotations on Lev. 11.

14:4. These are the beasts that you shall eat, the ox, and the sheep, and the goat,

14:5. The hart and the roe, the buffle, the chamois, the pygarg, the wild goat, the camelopardalus.

14:6. Every beast that divideth the hoof in two parts, and cheweth the cud, you shall eat.

14:7. But of them that chew the cud, but divide not the hoof, you shall not eat, such as the camel, the hare, and the cheroiril: because they

chew the cud, but divide not the hoof, they shall be unclean to you.

14:8. The swine also, because it divideth the hoof, but cheweth not the cud, shall be unclean, their flesh you shall not eat, and their carcasses you shall not touch.

14:9. These shall you eat of all that abide in the waters: All that have fins and scales, you shall eat.

14:10. Such as are without fins and scales, you shall not eat, because they are unclean.

14:11. All birds that are clean you shall eat.

14:12. The unclean eat not: to wit, the eagle, and the grype, and the osprey,

14:13. The ringtail, and the vulture, and the kite according to their kind:

14:14. And all of the raven's kind:

14:15. And the ostrich, and the owl, and the larus, and the hawk according to its kind:

14:16. The heron, and the swan, and the stork,

14:17. And the cormorant, the porphirion, and the night crow,

14:18. The bittern, and the charadrion, every one in their kind: the houp also and the bat.

14:19. Every thing that creepeth, and hath little wings, shall be unclean, and shall not be eaten.

14:20. All that is clean, you shall eat.

14:21. But whatsoever is dead of itself, eat not thereof. Give it to the stranger, that is within thy gates, to eat, or sell it to him: because thou art the holy people of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

14:22. Every year thou shalt set aside the tithes of all thy fruits that the earth bringeth forth,

14:23. And thou shalt eat before the Lord thy God in the place which he shall choose, that his name may be called upon therein, the tithe of thy corn, and thy wine, and thy oil, and the firstborn of thy herds and thy sheep: that thou mayst learn to fear the Lord thy God at all times.

14:24. But when the way and the place which the Lord thy God shall choose, are far off, and he hath blessed thee, and thou canst not carry all these things thither,

14:25. Thou shalt sell them all, and turn them into money, and shalt carry it in thy hand, and shalt go to the place which the Lord shall choose:

14:26. And thou shalt buy with the same money whatsoever pleaseth thee, either of the herds or of sheep, wine also and strong drink, and all that thy soul desireth: and thou shalt eat before the Lord thy God, and shalt feast, thou and thy house:

14:27. And the Levite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession.

14:28. The third year thou shalt separate another tithes of all things that grow to thee at that time, and shalt lay it up within thy gates.

14:29. And the Levite that hath no other part nor possession with thee, and the stranger and the fatherless and the widow, that are within thy gates, shall come and shall eat and be filled: that the Lord thy God may bless thee in all the works of thy hands that thou shalt do.

Deuteronomy Chapter 15

The law of the seventh year of remission. The firstlings of cattle are to be sanctified to the Lord.

15:1. In the seventh year thou shalt make a remission,

15:2. Which shall be celebrated in this order. He to whom any thing is owing from his friend or neighbour or brother, cannot demand it again, because it is the year of remission of the Lord.

15:3. Of the foreigner or stranger thou mayst exact it: of thy countryman and neighbour thou shalt not have power to demand it again.

15:4. And there shall be no poor nor beggar among you: that the Lord thy God may bless thee in the land which he will give thee in possession.

There shall be no poor, etc. . . It is not to be understood as a promise, that there should be no poor in Israel, as appears from ver. 11, where we learn that God's people would never be at a loss to find objects for their charity: but it is an ordinance that all should do their best endeavours to prevent any of their brethren from suffering the hardships of poverty and want.

15:5. Yet so if thou hear the voice of the Lord thy God, and keep all things that he hath ordained, and which I command thee this day, he will bless thee, as he hath promised.

15:6. Thou shalt lend to many nations, and thou shalt borrow of no man. Thou shalt have dominion over very many nations, and no one shall have dominion over thee.

15:7. If one of thy brethren that dwelleth within thy gates of thy city in the land which the Lord thy God will give thee, come to poverty: thou shalt not harden thy heart, nor close thy hand,

15:8. But shalt open it to the poor man, thou shalt lend him, that which thou perceivest he hath need of.

15:9. Beware lest perhaps a wicked thought steal in upon thee, and thou say in thy heart: The seventh year of remission draweth nigh; and thou turn away thy eyes from thy poor brother, denying to lend him that which he asketh: lest he cry against thee to the Lord, and it become a sin unto thee.

15:10. But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities: that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand.

15:11. There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land.

15:12. When thy brother a Hebrew man, or Hebrew woman is sold to thee, and hath served thee six years, in the seventh year thou shalt let him go free:

15:13. And when thou sendest him out free, thou shalt not let him go away empty:

15:14. But shall give him for his way out of thy flocks, and out of thy barnfloor, and thy winepress, wherewith the Lord thy God shall bless thee.

15:15. Remember that thou also wast a bondservant in the land of Egypt, and the Lord thy God made thee free, and therefore I now command thee this.

15:16. But if he say: I will not depart: because he loveth thee, and thy house, and findeth that he is well with thee:

15:17. Thou shalt take an awl, and bore through his ear in the door of thy house, and he shall serve thee for ever: thou shalt do in like manner to thy womanservant also.

15:18. Turn not away thy eyes from them when thou makest them free: because he hath served thee six years according to the wages of a hireling: that the Lord thy God may bless thee in all the works that thou dost.

15:19. Of the firstlings, that come of thy herds and thy sheep, thou shalt sanctify to the Lord thy God whatsoever is of the male sex. Thou shalt not work with the firstling of a bullock, and thou shalt not shear the firstlings of thy sheep.

15:20. In the sight of the Lord thy God shalt thou eat them every year, in the place that the Lord shall choose, thou and thy house.

15:21. But if it have a blemish, or be lame, or blind, or in any part disfigured or feeble, it shall not be sacrificed to the Lord thy God.

15:22. But thou shalt eat it within the gates of thy city: the clean and the unclean shall eat them alike, as the roe and as the hart.

15:23. Only thou shalt take heed not to eat their blood, but pour it out on the earth as water.

Deuteronomy Chapter 16

The three principal solemnities to be observed: just judges to be appointed in every city: all occasions of idolatry to be avoided.

16:1. Observe the month of new corn, which is the first of the spring, that thou mayst celebrate the phase to the Lord thy God: because in this month the Lord thy God brought thee out of Egypt by night.

16:2. And thou shalt sacrifice the phase to the Lord thy God, of sheep, and of oxen, in the place which the Lord thy God shall choose, that his name may dwell there.

16:3. Thou shalt not eat with it leavened bread: seven days shalt thou eat without leaven, the bread of affliction, because thou camest out of Egypt in fear: that thou mayst remember the day of thy coming out of Egypt, all the days of thy life.

16:4. No leaven shall be seen in all thy coasts for seven days, neither shall any of the flesh of that which was sacrificed the first day in the evening remain until morning.

16:5. Thou mayst not immolate the phase in any one of thy cities, which the Lord thy God will give thee:

16:6. But in the place which the Lord thy God shall choose, that his name may dwell there: thou shalt immolate the phase in the evening, at the going down of the sun, at which time thou camest out of Egypt.

16:7. And thou shalt dress, and eat it in the place which the Lord thy God shall choose, and in the morning rising up thou shalt go into thy dwellings.

16:8. Six days shalt thou eat unleavened bread: and on the seventh day, because it is the assembly of the Lord thy God, thou shalt do no work.

16:9. Thou shalt number unto thee seven weeks from that day, wherein thou didst put the sickle to the corn.

16:10. And thou shalt celebrate the festival of weeks to the Lord thy God, a voluntary oblation of thy hand, which thou shalt offer according to the blessing of the Lord thy God.

16:11. And thou shalt feast before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger and the fatherless, and the widow, who abide with you: in the place which the Lord thy God shall choose, that his name may dwell there:

16:12. And thou shalt remember that thou wast a servant in Egypt: and

thou shalt keep and do the things that are commanded.

16:13. Thou shalt celebrate the solemnity also of tabernacles seven days, when thou hast gathered in thy fruit of the barnfloor and of the winepress.

16:14. And thou shalt make merry in thy festival time, thou, thy son, and thy daughter, thy manservant, and thy maidservant, the Levite also and the stranger, and the fatherless and the widow that are within thy gates.

16:15. Seven days shalt thou celebrate feasts to the Lord thy God in the place which the Lord shall choose: and the Lord thy God will bless thee in all thy fruits, and in every work of thy hands, and thou shalt be in joy.

16:16. Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose: in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. No one shall appear with his hands empty before the Lord:

16:17. But every one shall offer according to what he hath, according to the blessing of the Lord his God, which he shall give him.

16:18. Thou shalt appoint judges and magistrates in all thy gates, which the Lord thy God shall give thee, in all thy tribes: that they may judge the people with just judgment,

16:19. And not go aside to either part. Thou shalt not accept person nor gifts: for gifts blind the eyes of the wise, and change the words of the just.

16:20. Thou shalt follow justly after that which is just: that thou mayst live and possess the land, which the Lord thy God shall give thee.

16:21. Thou shalt plant no grove, nor any tree near the altar of the Lord thy God:

16:22. Neither shalt thou make nor set up to thyself a statue: which things the Lord thy God hateth.

Deuteronomy Chapter 17

Victims must be without blemish. Idolaters are to be slain. Controversies are to be decided by the high priest and council, whose sentence must be obeyed under pain of death. The duty of a king, who is to receive the law of God at the priest's hands.

17:1. Thou shalt not sacrifice to the Lord thy God a sheep, or an ox, wherein there is blemish, or any fault: for that is an abomination to the Lord thy God.

17:2. When there shall be found among you within any of thy gates,

which the Lord thy God shall give thee, man or woman that do evil in the sight of the Lord thy God, and transgress his covenant,

17:3. So as to go and serve strange gods, and adore them, the sun and the moon, and all the host of heaven, which I have not commanded:

The host of heaven. . . That is, the stars.

17:4. And this is told thee, and hearing it thou hast inquired diligently, and found it to be true, and that the abomination is committed in Israel:

17:5. Thou shalt bring forth the man or the woman, who have committed that most wicked thing, to the gates of thy city, and they shall be stoned.

17:6. By the mouth of two or three witnesses shall he die that is to be slain. Let no man be put to death, when only one beareth witness against him.

17:7. The hands of the witnesses shall be first upon him to kill him, and afterwards the hands of the rest of the people: that thou mayst take away the evil out of the midst of thee.

17:8. If thou perceive that there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, leprosy and leprosy: and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which the Lord thy God shall choose.

If thou perceive, etc. . . Here we see what authority God was pleased to give to the church guides of the Old Testament, in deciding, without appeal, all controversies relating to the law; promising that they should not err therein; and surely he has not done less for the church guides of the New Testament.

17:9. And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment.

17:10. And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee,

17:11. According to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand.

17:12. But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel:

17:13. And all the people hearing it shall fear, that no one afterwards swell with pride.

17:14. When thou art come into the land, which the Lord thy God will give thee, and possessest it, and shalt say: I will set a king over me, as all nations have that are round about:

17:15. Thou shalt set him whom the Lord thy God shall choose out of the number of thy brethren. Thou mayst not make a man of another nation king, that is not thy brother.

17:16. And when he is made king, he shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen, especially since the Lord hath commanded you to return no more the same way.

17:17. He shall not have many wives, that may allure his mind, nor immense sums of silver and gold.

17:18. But after he is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe,

17:19. And he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep his words and ceremonies, that are commanded in the law;

17:20. And that his heart be not lifted up with pride over his brethren, nor decline to the right or to the left, that he and his sons may reign a long time over Israel.

Deuteronomy Chapter 18

The Lord is the inheritance of the priests and Levites. Heathenish abominations are to be avoided. The great PROPHET CHRIST is promised. False prophets must be slain.

18:1. The priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of the Lord, and his oblations,

18:2. And they shall receive nothing else of the possession of their brethren: for the Lord himself is their inheritance, as he hath said to them.

18:3. This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast:

18:4. The firstfruits also of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep.

18:5. For the Lord thy God hath chosen him of all thy tribes, to stand and to minister to the name of the Lord, him and his sons for ever.

18:6. If a Levite go out of any one of the cities throughout all Israel, in which he dwelleth, and have a longing mind to come to the place which the Lord shall choose,

18:7. He shall minister in the name of the Lord his God, as all his

brethren the Levites do, that shall stand at that time before the Lord.

18:8. He shall receive the same portion of food that the rest do: besides that which is due to him in his own city, by succession from his fathers.

18:9. When thou art come into the land which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations.

18:10. Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire: or that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard,

18:11. Nor charmer, nor any one that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead.

18:12. For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming.

18:13. Thou shalt be perfect, and without spot before the Lord thy God.

18:14. These nations, whose land thou shalt possess, hearken to soothsayers and diviners: but thou art otherwise instructed by the Lord thy God.

18:15. The Lord thy God will raise up to thee a PROPHET of thy nation and of thy brethren like unto me: him thou shalt hear:

18:16. As thou desiredst of the Lord thy God in Horeb, when the assembly was gathered together, and saidst: Let me not hear any more the voice of the Lord my God, neither let me see any more this exceeding great fire, lest I die.

18:17. And the Lord said to me: They have spoken all things well.

18:18. I will raise them up a prophet out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak to them all that I shall command him.

18:19. And he that will not hear his words, which he shall speak in my name, I will be the revenger.

18:20. But the prophet, who being corrupted with pride, shall speak in my name things that I did not command him to say, or in the name of strange gods, shall be slain.

18:21. And if in silent thought thou answer: How shall I know the word that the Lord hath not spoken?

18:22. Thou shalt have this sign: Whatsoever that same prophet foretelleth in the name of the Lord, and it cometh not to pass: that thing the Lord hath not spoken, but the prophet hath forged it by the pride of his mind: and therefore thou shalt not fear him.

Deuteronomy Chapter 19

The cities of refuge. Wilful murder, and false witnesses must be punished.

19:1. When the Lord thy God hath destroyed the nations, whose land he will deliver to thee, and thou shalt possess it, and shalt dwell in the cities and houses thereof:

19:2. Thou shalt separate to thee three cities in the midst of the land, which the Lord will give thee in possession,

19:3. Paving diligently the way: and thou shalt divide the whole province of thy land equally into three parts: that he who is forced to flee for manslaughter, may have near at hand whither to escape.

19:4. This shall be the law of the slayer that fleeth, whose life is to be saved: He that killeth his neighbor ignorantly, and who is proved to have had no hatred against him yesterday and the day before:

19:5. But to have gone with him to the wood to hew wood, and in cutting down the tree the axe slipped out of his hand, and the iron slipping from the handle struck his friend, and killed him: he shall flee to one of the cities aforesaid, and live:

19:6. Lest perhaps the next kinsman of him whose blood was shed, pushed on by his grief should pursue, and apprehend him, if the way be too long, and take away the life of him who is not guilty of death, because he is proved to have had no hatred before against him that was slain.

19:7. Therefore I command thee, that thou separate three cities at equal distance one from another.

19:8. And when the Lord thy God shall have enlarged thy borders, as he swore to the fathers, and shall give thee all the land that he promised them,

19:9. (Yet so, if thou keep his commandments, and do the things which I command thee this day, that thou love the Lord thy God, and walk in his ways at all times) thou shalt add to thee other three cities, and shalt double the number of the three cities aforesaid:

19:10. That innocent blood may not be shed in the midst of the land which the Lord thy God will give thee to possess, lest thou be guilty of blood.

19:11. But if any man hating his neighbour, lie in wait for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid,

19:12. The ancients of his city shall send, and take him out of the place of refuge, and shall deliver him into the hand of the kinsman of him whose blood was shed, and he shall die.

19:13. Thou shalt not pity him, and thou shalt take away the guilt of

innocent blood out of Israel, that it may be well with thee.

19:14. Thou shalt not take nor remove thy neighbour's landmark, which thy predecessors have set in thy possession, which the Lord thy God will give thee in the land that thou shalt receive to possess.

19:15. One witness shall not rise up against any man, whatsoever the sin or wickedness be: but in the mouth of two or three witnesses every word shall stand.

19:16. If a lying witness stand against a man, accusing him of transgression,

19:17. Both of them, between whom the controversy is, shall stand before the Lord in the sight of the priests and the judges that shall be in those days.

19:18. And when after most diligent inquisition, they shall find that the false witness hath told a lie against his brother:

19:19. They shall render to him as he meant to do to his brother, and thou shalt take away the evil out of the midst of thee:

19:20. That others hearing may fear, and may not dare to do such things.

19:21. Thou shalt not pity him, but shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Deuteronomy Chapter 20

Laws relating to war.

20:1. If thou go out to war against thy enemies, and see horsemen and chariots, and the numbers of the enemy's army greater than thine, thou shalt not fear them: because the Lord thy God is with thee, who brought thee out of the land of Egypt.

20:2. And when the battle is now at hand, the priest shall stand before the army, and shall speak to the people in this manner:

20:3. Hear, O Israel, you join battle this day against your enemies, let not your heart be dismayed, be not afraid, do not give back, fear ye them not:

20:4. Because the Lord your God is in the midst of you, and will fight for you against your enemies, to deliver you from danger.

20:5. And the captains shall proclaim through every band in the hearing of the army: What man is there, that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

20:6. What man is there, that hath planted a vineyard, and hath not as

yet made it to be common, whereof all men may eat? let him go, and return to his house, lest he die in the battle, and another man execute his office.

20:7. What man is there, that hath espoused a wife, and not taken her? let him go, and return to his house, lest he die in the war, and another man take her.

20:8. After these things are declared they shall add the rest, and shall speak to the people: What man is there that is fearful, and faint hearted? let him go, and return to his house, lest he make the hearts of his brethren to fear, as he himself is possessed with fear.

20:9. And when the captains of the army shall hold their peace, and have made an end of speaking, every man shall prepare their bands to fight.

20:10. If at any time thou come to fight against a city, thou shalt first offer it peace.

20:11. If they receive it, and open the gates to thee, all the people that are therein, shall be saved, and shall serve thee paying tribute.

20:12. But if they will not make peace, and shall begin war against thee, thou shalt besiege it.

20:13. And when the Lord thy God shall deliver it into thy hands, thou shalt slay all that are therein of the male sex, with the edge of the sword,

20:14. Excepting women and children, cattle and other things, that are in the city. And thou shalt divide all the prey to the army, and thou shalt eat the spoils of thy enemies, which the Lord thy God shall give thee.

20:15. So shalt thou do to all cities that are at a great distance from thee, and are not of these cities which thou shalt receive in possession.

20:16. But of those cities that shall be given thee, thou shalt suffer none at all to live:

20:17. But shalt kill them with the edge of the sword, to wit, the Hethite, and the Amorrhite, and the Chanaanite, the Pherezite, and the Hevite, and the Jebusite, as the Lord thy God hath commanded thee:

20:18. Lest they teach you to do all the abominations which they have done to their gods: and you should sin against the Lord your God.

20:19. When thou hast besieged a city a long time, and hath compassed it with bulwarks, to take it, thou shalt not cut down the trees that may be eaten of, neither shalt thou spoil the country round about with axes: for it is a tree, and not a man, neither can it increase the number of them that fight against thee.

20:20. But if there be any trees that are not fruitful, but wild, and fit for other uses, cut them down, and make engines, until thou take

the city, which fighteth against thee.

Deuteronomy Chapter 21

The expiation of a secret murder. The marrying a captive. The eldest son must not be deprived of his birthright for hatred of his mother. A stubborn son is to be stoned to death. When one is hanged on a gibbet, he must be taken down the same day and buried.

21:1. When there shall be found in the land, which the Lord thy God will give thee, the corpse of a man slain, and it is not known who is guilty of the murder,

21:2. Thy ancients and judges shall go out, and shall measure from the place where the body lieth the distance of every city round about:

21:3. And the ancients of that city which they shall perceive to be nearer than the rest, shall take a heifer of the herd, that hath not drawn in the yoke, nor ploughed the ground,

21:4. And they shall bring her into a rough and stony valley, that never was ploughed, nor sown: and there they shall strike off the head of the heifer:

21:5. And the priests the sons of Levi shall come, whom the Lord thy God hath chosen to minister to him, and to bless in his name, and that by their word every matter should be decided, and whatsoever is clean or unclean should be judged.

21:6. And the ancients of that city shall come to the person slain, and shall wash their hands over the heifer that was killed in the valley,

21:7. And shall say: Our hands did not shed this blood, nor did our eyes see it.

21:8. Be merciful to thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent blood to their charge, in the midst of thy people Israel. And the guilt of blood shall be taken from them:

21:9. And thou shalt be free from the innocent's blood, that was shed, when thou shalt have done what the Lord hath commanded thee.

21:10. If thou go out to fight against thy enemies, and the Lord thy God deliver them into thy hand, and thou lead them away captives,

21:11. And seest in the number of the captives a beautiful woman, and lovest her, and wilt have her to wife,

21:12. Thou shalt bring her into thy house: and she shall shave her hair, and pare her nails,

21:13. And shall put off the raiment, wherein she was taken: and shall remain in thy house, and mourn for her father and mother one month: and after that thou shalt go in unto her, and shalt sleep with her, and she

shall be thy wife.

21:14. But if afterwards she please thee not, thou shalt let her go free, but thou mayst not sell her for money nor oppress her by might because thou hast humbled her.

21:15. If a man have two wives, one beloved, and the other hated, and they have had children by him, and the son of the hated be the firstborn,

21:16. And he meaneth to divide his substance among his sons: he may not make the son of the beloved the firstborn, and prefer him before the son of the hated.

21:17. But he shall acknowledge the son of the hated for the firstborn, and shall give him a double portion of all he hath: for this is the first of his children, and to him are due the first birthrights.

21:18. If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience:

21:19. They shall take him and bring him to the ancients of the city, and to the gate of judgment,

21:20. And shall say to them: This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling, and to debauchery and banquetings:

21:21. The people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid.

21:22. When a man hath committed a crime for which he is to be punished with death, and being condemned to die is hanged on a gibbet:

21:23. His body shall not remain upon the tree, but shall be buried the same day: for he is accursed of God that hangeth on a tree: and thou shalt not defile thy land, which the Lord thy God shall give thee in possession.

Deuteronomy Chapter 22

Humanity towards neighbours. Neither sex may use the apparel of the other. Cruelty to be avoided even to birds. Battlements about the roof of a house. Things of divers kinds not to be mixed. The punishment of him that slandereth his wife, as also of adultery and rape.

22:1. Thou shalt not pass by if thou seest thy brother's ox, or his sheep go astray: but thou shalt bring them back to thy brother.

22:2. And if thy brother be not nigh, or thou know him not: thou shalt bring them to thy house, and they shall be with thee until thy brother seek them, and receive them.

22:3. Thou shalt do in like manner with his ass, and with his raiment, and with every thing that is thy brother's, which is lost: if thou find it, neglect it not as pertaining to another.

22:4. If thou see thy brother's ass or his ox to be fallen down in the way, thou shalt not slight it, but shalt lift it up with him.

22:5. A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doth these things is abominable before God.

22:6. If thou find as thou walkest by the way, a bird's nest in a tree, or on the ground, and the dam sitting upon the young or upon the eggs: thou shalt not take her with her young:

Thou shalt not take, etc. This was to shew them to exercise a certain mercy even to irrational creatures; and by that means to train them up to a horror of cruelty; and to the exercise of humanity and mutual charity one to another.

22:7. But shalt let her go, keeping the young which thou hast caught: that it may be well with thee, and thou mayst live a long time.

22:8. When thou buildest a new house, thou shalt make a battlement to the roof round about: lest blood be shed in thy house, and thou be guilty, if any one slip, and fall down headlong.

Battlement. . . This precaution was necessary, because all their houses had flat tops, and it was usual to walk and to converse together upon them.

22:9. Thou shalt not sow thy vineyard with divers seeds: lest both the seed which thou hast sown, and the fruit of the vineyard, be sanctified together.

22:10. Thou shalt not plough with an ox and an ass together.

22:11. Thou shalt not wear a garment that is woven of woollen and linen together.

22:12. Thou shalt make strings in the hem at the four corners of thy cloak, wherewith thou shalt be covered.

22:13. If a man marry a wife, and afterwards hate her,

22:14. And seek occasions to put her away, laying to her charge a very ill name, and say: I took this woman to wife, and going in to her, I found her not a virgin:

22:15. Her father and mother shall take her, and shall bring with them the tokens of her virginity to the ancients of the city that are in the gate:

22:16. And the father shall say: I gave my daughter unto this man to wife: and because he hateth her,

22:17. He layeth to her charge a very ill name, so as to say: I found not thy daughter a virgin: and behold these are the tokens of my daughter's virginity. And they shall spread the cloth before the ancients of the city:

22:18. And the ancients of that city shall take that man, and beat him,

22:19. Condemning him besides in a hundred sicles of silver, which he shall give to the damsel's father, because he hath defamed by a very ill name a virgin of Israel: and he shall have her to wife, and may not put her away all the days of his life.

22:20. But if what he charged her with be true, and virginity be not found in the damsel:

22:21. They shall cast her out of the doors of her father's house, and the men of the city shall stone her to death, and she shall die: because she hath done a wicked thing in Israel, to play the whore in her father's house: and thou shalt take away the evil out of the midst of thee.

22:22. If a man lie with another man's wife, they shall both die, that is to say, the adulterer and the adulteress: and thou shalt take away the evil out of Israel.

22:23. If a man have espoused a damsel that is a virgin, and some one find her in the city, and lie with her,

22:24. Thou shalt bring them both out to the gate of that city, and they shall be stoned: the damsel, because she cried not out, being in the city: the man, because he hath humbled his neighbour's wife. And thou shalt take away the evil from the midst of thee.

22:25. But if a man find a damsel that is betrothed, in the field, and taking hold of her, lie with her, he alone shall die:

22:26. The damsel shall suffer nothing, neither is she guilty of death: for as a robber riseth against his brother, and taketh away his life, so also did the damsel suffer:

22:27. She was alone in the field: she cried, and there was no man to help her.

22:28. If a man find a damsel that is a virgin, who is not espoused, and taking her, lie with her, and the matter come to judgment:

22:29. He that lay with her shall give to the father of the maid fifty sicles of silver, and shall have her to wife, because he hath humbled her: he may not put her away all the days of his life.

22:30. No man shall take his father's wife, nor remove his covering.

Who may and who may not enter into the church: uncleanness to be avoided: other precepts concerning fugitives, fornication, usury, vows, and eating other men's grapes and corn.

23:1. An eunuch, whose testicles are broken or cut away, or yard cut off, shall not enter into the church of the Lord.

Eunuch. . .By these are meant, in the spiritual sense, such as are barren in good works. Ibid. Into the church. . .That is, into the assembly or congregation of Israel, so as to have the privilege of an Israelite, or to be capable of any place or office among the people of God.

23:2. A mamzer, that is to say, one born of a prostitute, shall not enter into the church of the Lord, until the tenth generation.

23:3. The Ammonite and the Moabite, even after the tenth generation shall not enter into the church of the Lord for ever:

23:4. Because they would not meet you with bread and water in the way, when you came out of Egypt: and because they hired against thee Balaam, the son of Beor, from Mesopotamia in Syria, to curse thee.

23:5. And the Lord thy God would not hear Balaam, and he turned his cursing into thy blessing, because he loved thee.

23:6. Thou shalt not make peace with them, neither shalt thou seek their prosperity all the days of thy life for ever.

23:7. Thou shalt not abhor the Edomite, because he is thy brother: nor the Egyptian, because thou wast a stranger in his land.

23:8. They that are born of them, in the third generation shall enter into the church of the Lord.

23:9. When thou goest out to war against thy enemies, thou shalt keep thyself from every evil thing.

23:10. If there be among you any man, that is defiled in a dream by night, he shall go forth out of the camp,

23:11. And shall not return, before he be washed with water in the evening: and after sunset he shall return into the camp.

23:12. Thou shalt have a place without the camp, to which thou mayst go for the necessities of nature,

23:13. Carrying a paddle at thy girdle. And when thou sittest down, thou shalt dig round about, and with the earth that is dug up thou shalt cover

23:14. That which thou art eased of: (for the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thy enemies to thee:) and let thy camp be holy, and let no uncleanness appear therein, lest he go away from thee.

No uncleanness. . .This caution against suffering any filth in the camp,

was to teach them to fly the filth of sin, which driveth God away from the soul.

23:15. Thou shalt not deliver to his master the servant that is fled to thee.

23:16. He shall dwell with thee in the place that shall please him, and shall rest in one of thy cities: give him no trouble.

23:17. There shall be no whore among the daughters of Israel, nor whoremonger among the sons of Israel.

23:18. Thou shalt not offer the hire of a strumpet, nor the price of a dog, in the house of the Lord thy God, whatsoever it be that thou hast vowed: because both these are an abomination to the Lord thy God.

23:19. Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing:

23:20. But to the stranger. To thy brother thou shalt lend that which he wanteth, without usury: that the Lord thy God may bless thee in all thy works in the land, which thou shalt go in to possess.

To the stranger. . . This was a dispensation granted by God to his people, who being the Lord of all things, can give a right and title to one upon the goods of another. Otherwise the scripture everywhere condemns usury, as contrary to the law of God, and a crying sin. See Ex. 22.25; Lev. 25.36, 37; 2 Esd. 5.7; Ps. 14.5; Ezech. 18.8, 13, etc.

23:21. When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin.

23:22. If thou wilt not promise, that shalt be without sin.

23:23. But that which is once gone out of thy lips, thou shalt observe, and shalt do as thou hast promised to the Lord thy God, and hast spoken with thy own will and with thy own mouth.

23:24. Going into thy neighbour's vineyard, thou mayst eat as many grapes as thou pleasest: but must carry none out with thee:

23:25. If thou go into thy friend's corn, thou mayst break the ears, and rub them in thy hand: but not reap them with a sickle.

Deuteronomy Chapter 24

Divorce permitted to avoid greater evil: the newly married must not go to war: of men stealers, of leprosy, of pledges, of labourers' hire, of justice, and of charity to the poor.

24:1. If a man take a wife, and have her, and she find not favour in his eyes, for some uncleanness: he shall write a bill of divorce, and shall give it in her hand, and send her out of his house.

24:2. And when she is departed, and marrieth another husband,

24:3. And he also hateth her, and hath given her a bill of divorce, and hath sent her out of his house or is dead:

24:4. The former husband cannot take her again to wife: because she is defiled, and is become abominable before the Lord: lest thou cause thy land to sin, which the Lord thy God shall give thee to possess.

24:5. When a man hath lately taken a wife, he shall not go out to war, neither shall any public business be enjoined him, but he shall be free at home without fault, that for one year he may rejoice with his wife.

24:6. Thou shalt not take the nether, nor the upper millstone to pledge: for he hath pledged his life to thee.

24:7. If any man be found soliciting his brother of the children of Israel, and selling him shall take a price, he shall be put to death, and thou shalt take away the evil from the midst of thee.

24:8. Observe diligently that thou incur not the stroke of the leprosy, but thou shalt do whatsoever the priests of the Levitical race shall teach thee, according to what I have commanded them, and fulfil thou it carefully.

24:9. Remember what the Lord your God did to Mary, in the way when you came out of Egypt.

24:10. When thou shalt demand of thy neighbour any thing that he oweth thee, thou shalt not go into his house to take away a pledge:

24:11. But thou shalt stand without, and he shall bring out to thee what he hath.

24:12. But if he be poor, the pledge shall not lodge with thee that night,

24:13. But thou shalt restore it to him presently before the going down of the sun: that he may sleep in his own raiment and bless thee, and thou mayst have justice before the Lord thy God.

24:14. Thou shalt not refuse the hire of the needy, and the poor, whether he be thy brother, or a stranger that dwelleth with thee in the land, and is within thy gates:

24:15. But thou shalt pay him the price of his labour the same day, before the going down of the sun, because he is poor, and with it maintaineth his life: lest he cry against thee to the Lord, and it be reputed to thee for a sin.

24:16. The fathers shall not be put to death for the children, nor the children for the fathers, but every one shall die for his own sin,

24:17. Thou shalt not pervert the judgment of the stranger nor of the fatherless, neither shalt thou take away the widow's raiment for a pledge.

24:18. Remember that thou wast a slave in Egypt, and the Lord thy God delivered thee from thence. Therefore I command thee to do this thing.

24:19. When thou hast reaped the corn in thy field, and hast forgot and left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the fatherless and the widow to take it away: that the Lord thy God may bless thee in all the works of thy hands.

24:20. If thou have gathered the fruit of thy olive trees, thou shalt not return to gather whatsoever remaineth on the trees: but shalt leave it for the stranger, for the fatherless, and the widow.

24:21. If thou make the vintage of thy vineyard, thou shalt not gather the clusters that remain, but they shall be for the stranger, the fatherless, and the widow.

24:22. Remember that thou also wast a bondman in Egypt, and therefore I command thee to do this thing.

Deuteronomy Chapter 25

Stripes must not exceed forty. The ox is not to be muzzled. Of raising seed to the brother. Of the immodest woman. Of unjust weight. Of destroying the Amalecites.

25:1. If there be a controversy between men, and they call upon the judges: they shall give the prize of justice to him whom they perceive to be just: and him whom they find to be wicked, they shall condemn of wickedness.

25:2. And if they see that the offender be worthy of stripes: they shall lay him down, and shall cause him to be beaten before them. According to the measure of the sin shall the measure also of the stripes be:

25:3. Yet so, that they exceed not the number of forty: lest thy brother depart shamefully torn before thy eyes.

25:4. Thou shalt not muzzle the ox that treadeth out thy corn on the floor.

Not muzzle, etc. . .St. Paul understands this of the spiritual labourer in the church of God, who is not to be denied his maintenance. 1 Cor. 9.8, 9, 10.

25:5. When brethren dwell together, and one of them dieth without children, the wife of the deceased shall not marry to another: but his brother shall take her, and raise up seed for his brother:

25:6. And the first son he shall have of her he shall call by his name, that his name be not abolished out of Israel.

25:7. But if he will not take his brother's wife, who by law belongeth

to him, the woman shall go to the gate of the city, and call upon the ancients, and say: My husband's brother refuseth to raise up his brother's name in Israel: and will not take me to wife.

25:8. And they shall cause him to be sent for forthwith, and shall ask him. If he answer: I will not take her to wife:

25:9. The woman shall come to him before the ancients, and shall take off his shoe from his foot, and spit in his face, and say: So shall it be done to the man that will not build up his brother's house:

25:10. And his name shall be called in Israel, the house of the unshod.

25:11. If two men have words together, and one begin to fight against the other, and the other's wife willing to deliver her husband out of the hand of the stronger, shall put forth her hand, and take him by the secrets,

25:12. Thou shalt cut off her hand, neither shalt thou be moved with any pity in her regard.

25:13. Thou shalt not have divers weights in thy bag, a greater and a less:

25:14. Neither shall there be in thy house a greater bushel and a less.

25:15. Thou shalt have a just and a true weight, and thy bushel shall be equal and true: that thou mayest live a long time upon the land which the Lord thy God shall give thee.

25:16. For the Lord thy God abhorreth him that doth these things, and he hateth all injustice.

25:17. Remember what Amalec did to thee in the way when thou camest out of Egypt:

Amalec. . . This order for destroying the Amalecites, in the mystical sense, sheweth how hateful they are to God, and what punishments they are to look for from his justice, who attack and discourage his servants when they are but just come out, as it were, of the Egypt of this wicked world and being yet weak and fainthearted, are but beginning their journey to the land of promise.

25:18. How he met thee: and slew the hindmost of the army, who sat down, being weary, when thou wast spent with hunger and labour, and he feared not God.

25:19. Therefore when the Lord thy God shall give thee rest, and shall have subdued all the nations round about in the land which he hath promised thee: thou shalt blot out his name from under heaven. See thou forget it not.

The form of words with which the firstfruits and tithes are to be offered. God's covenant.

26:1. And when thou art come into the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it:

26:2. Thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that his name may be invocated there:

26:3. And thou shalt go to the priest that shall be in those days, and say to him: I profess this day before the Lord thy God, that I am come into the land, for which he swore to our fathers, that he would give it us.

26:4. And the priest taking the basket at thy hand, shall set it before the altar of the Lord thy God:

26:5. And thou shalt speak thus in the sight of the Lord thy God: The Syrian pursued my father, who went down into Egypt, and sojourned there in a very small number, and grew into a nation great and strong and of an infinite multitude.

The Syrian. . .Laban. See Gen. 27.

26:6. And the Egyptians afflicted us, and persecuted us, laying on us most grievous burdens:

26:7. And we cried to the Lord God of our fathers: who heard us, and looked down upon our affliction, and labour, and distress:

26:8. And brought us out of Egypt with a strong hand, and a stretched out arm, with great terror, with signs and wonders:

26:9. And brought us into this place, and gave us this land flowing with milk and honey.

26:10. And therefore now I offer the firstfruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God.

26:11. And thou shalt feast in all the good things which the Lord thy God hath given thee, and thy house, thou and the Levite, and the stranger that is with thee.

26:12. When thou hast made an end of tithing all thy fruits, in the third year of tithes thou shalt give it to the Levite, and to the stranger, and to the fatherless, and to the widow, that they may eat within thy gates, and be filled:

26:13. And thou shalt speak thus in the sight of the Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the Levite, and to the stranger, and to the fatherless, and to the widow, as thou hast commanded me: I have not transgressed thy commandments nor forgotten thy precepts.

26:14. I have not eaten of them in my mourning, nor separated them for

any uncleanness, nor spent any thing of them in funerals. I have obeyed the voice of the Lord my God, and have done all things as thou hast commanded me.

26:15. Look from thy sanctuary, and thy high habitation of heaven, and bless thy people Israel, and the land which thou hast given us, as thou didst swear to our fathers, a land flowing with milk and honey.

26:16. This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfil them with all thy heart, and with all thy soul.

26:17. Thou hast chosen the Lord this day to be thy God, and to walk in his ways and keep his ceremonies, and precepts, and judgments, and obey his command.

26:18. And the Lord hath chosen thee this day, to be his peculiar people, as he hath spoken to thee, and to keep all his commandments:

26:19. And to make thee higher than all nations which he hath created, to his own praise, and name, and glory: that thou mayst be a holy people of the Lord thy God, as he hath spoken.

Deuteronomy Chapter 27

The commandments must be written on stones: and an altar erected, and sacrifices offered. The observers of the commandments are to be blessed, and the transgressors cursed.

27:1. And Moses with the ancients of Israel commanded the people, saying: Keep every commandment that I command you this day.

27:2. And when you are passed over the Jordan into the land which the Lord thy God will give thee, thou shalt set up great stones, and shalt plaster them over with plaster,

27:3. That thou mayst write on them all the words of this law, when thou art passed over the Jordan: that thou mayst enter into the land which the Lord thy God will give thee, a land flowing with milk and honey, as he swore to thy fathers.

27:4. Therefore when you are passed over the Jordan, set up the stones which I command you this day, in mount Hebal, and thou shalt plaster them with plaster:

27:5. And thou shalt build there an altar to the Lord thy God, of stones which iron hath not touched,

27:6. And of stones not fashioned nor polished: and thou shalt offer upon it holocausts to the Lord thy God:

27:7. And shalt immolate peace victims, and eat there, and feast before the Lord thy God.

27:8. And thou shalt write upon the stones all the words of this law plainly and clearly.

27:9. And Moses and the priests of the race of Levi said to all Israel: Attend, and hear, O Israel: This day thou art made the people of the Lord thy God:

27:10. Thou shalt hear his voice, and do the commandments and justices which I command thee.

27:11. And Moses commanded the people in that day, saying:

27:12. These shall stand upon mount Garizim to bless the people, when you are passed the Jordan: Simeon, Levi, Juda, Issachar, Joseph, and Benjamin.

27:13. And over against them shall stand on mount Hebal to curse: Ruben, Gad, and Aser, and Zabulon, Dan, and Nephtali.

27:14. And the Levites shall pronounce, and say to all the men of Israel with a loud voice:

27:15. Cursed be the man that maketh a graven and molten thing, the abomination of the Lord, the work of the hands of artificers, and shall put it in a secret place: and all the people shall answer and say: Amen.

27:16. Cursed be he that honoureth not his father and mother: and all the people shall say: Amen.

27:17. Cursed be he that removeth his neighbour's landmarks: and all the people shall say: Amen.

27:18. Cursed be he that maketh the blind to wander out of his way: and all the people shall say: Amen.

27:19. Cursed be he that perverteth the judgment of the stranger, of the fatherless and the widow: and all the people shall say: Amen.

27:20. Cursed be he that lieth with his father's wife, and uncovereth his bed: and all the people shall say: Amen.

27:21. Cursed be he that lieth with any beast: and all the people shall say: Amen.

27:22. Cursed be he that lieth with his sister, the daughter of his father, or of his mother: and all the people shall say: Amen.

27:23. Cursed be he that lieth with his mother-in-law: and all the people shall say: Amen.

27:24. Cursed be he that secretly killeth his neighbour: and all the people shall say: Amen.

27:25. Cursed be he that taketh gifts, to slay an innocent person: and all the people shall say: Amen.

27:26. Cursed be he that abideth not in the words of this law, and fulfilleth them not in work: and all the people shall say: Amen.

Deuteronomy Chapter 28

Many blessings are promised to observers of God's commandments: and curses threatened to transgressors.

28:1. Now if thou wilt hear the voice of all his commandments, which I command thee this day, the Lord thy God will make thee higher than all the nations that are on the earth.

28:2. And all these blessings shall come upon thee and overtake thee: yet so if thou hear his precepts.

All these blessings, etc. . .In the Old Testament, God promised temporal blessings to the keepers of his law, heaven not being opened as yet; and that gross and sensual people being more moved with present and sensible things. But in the New Testament the goods that are promised us are spiritual and eternal; and temporal evils are turned into blessings.

28:3. Blessed shalt thou be in the city, and blessed in the field.

28:4. Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the droves of thy herds, and the folds of thy sheep.

28:5. Blessed shall be thy barns and blessed thy stores.

28:6. Blessed shalt thou be coming in and going out.

28:7. The Lord shall cause thy enemies, that rise up against thee, to fall down before thy face: one way shall they come out against thee, and seven ways shall they flee before thee.

28:8. The Lord will send forth a blessing upon thy storehouses, and upon all the works of thy hands: and will bless thee in the land that thou shalt receive.

28:9. The Lord will raise thee up to be a holy people to himself, as he swore to thee: if thou keep the commandments of the Lord thy God, and walk in his ways.

28:10. And all the people of the earth shall see that the name of the Lord is invocated upon thee, and they shall fear thee.

28:11. The Lord will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which the Lord swore to thy fathers that he would give thee.

28:12. The Lord will open his excellent treasure, the heaven, that it may give rain in due season: and he will bless all the works of thy hands. And thou shalt lend to many nations, and shalt not borrow of any

one.

28:13. And the Lord shall make thee the head and not the tail: and thou shalt be always above, and not beneath: yet so if thou wilt hear the commandments of the Lord thy God which I command thee this day, and keep and do them,

28:14. And turn not away from them neither to the right hand, nor to the left, nor follow strange gods, nor worship them.

28:15. But if thou wilt not hear the voice of the Lord thy God, to keep and to do all his commandments and ceremonies, which I command thee this day, all these curses shall come upon thee, and overtake thee.

All these curses, etc. . . Thus God dealt with the transgressors of his law in the Old Testament: but now he often suffers sinners to prosper in this world, rewarding them for some little good they have done, and reserving their punishment for the other world.

28:16. Cursed shalt thou be in the city, cursed in the field.

28:17. Cursed shall be thy barn, and cursed thy stores.

28:18. Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep.

28:19. Cursed shalt thou be coming in, and cursed going out.

28:20. The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do: until he consume and destroy thee quickly, for thy most wicked inventions, by which thou hast forsaken me.

28:21. May the Lord set the pestilence upon thee, until he consume thee out of the land, which thou shalt go in to possess.

28:22. May the Lord afflict thee with miserable want, with the fever and with cold, with burning and with heat, and with corrupted air and with blasting, and pursue thee till thou perish.

28:23. Be the heaven, that is over thee, of brass: and the ground thou treadest on, of iron.

28:24. The Lord give thee dust for rain upon thy land, and let ashes come down from heaven upon thee, till thou be consumed.

28:25. The Lord make thee to fall down before thy enemies, one way mayst thou go out against them, and flee seven ways, and be scattered throughout all the kingdoms of the earth.

28:26. And be thy carcass meat for all the fowls of the air, and the beasts of the earth, and be there none to drive them away.

28:27. The Lord strike thee with the ulcer of Egypt, and the part of thy body, by which the dung is cast out, with the scab and with the itch: so that thou canst not be healed.

28:28. The Lord strike thee with madness and blindness and fury of mind.

28:29. And mayst thou grope at midday as the blind is wont to grope in the dark, and not make straight thy ways. And mayst thou at all times suffer wrong, and be oppressed with violence, and mayst thou have no one to deliver thee.

28:30. Mayst thou take a wife, and another sleep with her. Mayst thou build a house, and not dwell therein. Mayest thou plant a vineyard and not gather the vintage thereof.

28:31. May thy ox be slain before thee, and thou not eat thereof. May thy ass be taken away in thy sight, and not restored to thee. May thy sheep be given to thy enemies, and may there be none to help thee.

28:32. May thy sons and thy daughters be given to another people, thy eyes looking on, and languishing at the sight of them all the day, and may there be no strength in thy hand.

28:33. May a people which thou knowest not, eat the fruits of thy land, and all thy labours: and mayst thou always suffer oppression, and be crushed at all times.

28:34. And be astonished at the terror of those things which thy eyes shall see:

28:35. May the Lord strike thee with a very sore ulcer in the knees and in the legs, and be thou incurable from the sole of the foot to the top of the head.

28:36. The Lord shall bring thee, and thy king, whom thou shalt have appointed over thee, into a nation which thou and thy fathers know not: and there thou shalt serve strange gods, wood and stone.

28:37. And thou shalt be lost, as a proverb and a byword to all people, among whom the Lord shall bring thee in.

28:38. Thou shalt cast much seed into the ground, and gather little: because the locusts shall consume all.

28:39. Thou shalt plant a vineyard, and dig it, and shalt not drink the wine, nor gather any thing thereof: because it shall be wasted with worms.

28:40. Thou shalt have olive trees in all thy borders, and shalt not be anointed with the oil: for the olives shall fall off and perish.

28:41. Thou shalt beget sons and daughters, and shalt not enjoy them: because they shall be led into captivity.

28:42. The blast shall consume all the trees and the fruits of thy ground.

28:43. The stranger that liveth with thee in the land, shall rise up over thee, and shall be higher: and thou shalt go down, and be lower.

28:44. He shall lend to thee, and thou shalt not lend to him. He shall be as the head, and thou shalt be the tail.

28:45. And all these curses shall come upon thee, and shall pursue and overtake thee, till thou perish: because thou heardst not the voice of the Lord thy God, and didst not keep his commandments and ceremonies which he commanded thee.

28:46. And they shall be as signs and wonders on thee, and on thy seed for ever.

28:47. Because thou didst not serve the Lord thy God with joy and gladness of heart, for the abundance of all things:

28:48. Thou shalt serve thy enemy, whom the Lord will send upon thee, in hunger, and thirst, and nakedness, and in want of all things: and he shall put an iron yoke upon thy neck, till he consume thee.

28:49. The Lord will bring upon thee a nation from afar, and from the uttermost ends of the earth, like an eagle that flyeth swiftly, whose tongue thou canst not understand,

28:50. A most insolent nation, that will shew no regard to the ancients, nor have pity on the infant,

28:51. And will devour the fruit of thy cattle, and the fruits of thy land: until thou be destroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of sheep: until he destroy thee.

28:52. And consume thee in all thy cities, and thy strong and high wall be brought down, wherein thou trustedst in all thy land. Thou shalt be besieged within thy gates in all thy land which the Lord thy God will give thee:

28:53. And thou shalt eat the fruit of thy womb, and the flesh of thy sons and of thy daughters, which the Lord thy God shall give thee, in the distress and extremity wherewith thy enemy shall oppress thee.

28:54. The man that is nice among you, and very delicate, shall envy his own brother, and his wife, that lieth in his bosom,

28:55. So that he will not give them of the flesh of his children, which he shall eat: because he hath nothing else in the siege and the want, wherewith thy enemies shall distress thee within all thy gates.

28:56. The tender and delicate woman, that could not go upon the ground, nor set down her foot for over much niceness and tenderness, will envy her husband who lieth in her bosom, the flesh of her son, and of her daughter,

28:57. And the filth of the afterbirths, that come forth from between her thighs, and the children that are born the same hour. For they shall eat them secretly for the want of all things, in the siege and distress, wherewith thy enemy shall oppress thee within thy gates.

28:58. If thou wilt not keep, and fulfil all the words of this law, that are written in this volume, and fear his glorious and terrible

name: that is, The Lord thy God:

28:59. The Lord shall increase thy plagues, and the plagues of thy seed, plagues great and lasting, infirmities grievous and perpetual.

28:60. And he shall bring back on thee all the afflictions of Egypt, which thou wast afraid of, and they shall stick fast to thee.

28:61. Moreover the Lord will bring upon thee all the diseases, and plagues, that are not written in the volume of this law till he consume thee:

28:62. And you shall remain few in number, who before were as the stars of heaven for multitude, because thou heardst not the voice of the Lord thy God.

28:63. And as the Lord rejoiced upon you before doing good to you, and multiplying you: so he shall rejoice destroying and bringing you to nought, so that you shall be taken away from the land which thou shalt go in to possess.

28:64. The Lord shall scatter thee among all people, from the farthest parts of the earth to the ends thereof: and there thou shalt serve strange gods, which both thou art ignorant of and thy fathers, wood and stone.

28:65. Neither shalt thou be quiet, even in those nations, nor shall there be any rest for the sole of thy foot. For the Lord will give thee a fearful heart, and languishing eyes, and a soul consumed with pensiveness:

28:66. And thy life shall be as it were hanging before thee. Thou shalt fear night and day, neither shalt thou trust thy life.

28:67. In the morning thou shalt say: Who will grant me evening? and at evening: Who will grant me morning? for the fearfulness of thy heart, wherewith thou shalt be terrified, and for those things which thou shalt see with thy eyes.

28:68. The Lord shall bring thee again with ships into Egypt, by the way whereof he said to thee that thou shouldst see it no more. There shalt thou be set to sale to thy enemies for bondmen and bondwomen, and no man shall buy you.

Deuteronomy Chapter 29

The covenant is solemnly confirmed between God and his people. Threats against those that shall break it.

29:1. These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab: beside that covenant which he made with them in Horeb.

29:2. And Moses called all Israel, and said to them: You have seen all

the things that the Lord did before you in the land of Egypt to Pharaoh, and to all his servants, and to his whole land.

29:3. The great temptations, which thy eyes have seen, those mighty signs and wonders,

29:4. And the Lord hath not given you a heart to understand, and eyes to see, and ears that may hear, unto this present day.

Hath not given you, etc. . . Through your own fault and because you resisted his grace.

29:5. He hath brought you forty years through the desert: your garments are not worn out, neither are the shoes of your feet consumed with age.

29:6. You have not eaten bread, nor have you drunk wine or strong drink: that you might know that I am the Lord your God.

29:7. And you came to this place: and Sehon king of Hesebon, and Og king of Basan, came out against us to fight. And we slew them.

29:8. And took their land, and delivered it for a possession to Ruben and Gad, and the half tribe of Manasses.

29:9. Keep therefore the words of this covenant, and fulfil them: that you may understand all that you do.

29:10. You all stand this day before the Lord your God, your princes, and tribes, and ancients, and doctors, all the people of Israel,

29:11. Your children and your wives, and the stranger that abideth with thee in the camp, besides the hewers of wood, and them that bring water:

29:12. That thou mayst pass in the covenant of the Lord thy God, and in the oath which this day the Lord thy God maketh with thee.

29:13. That he may raise thee up a people to himself, and he may be thy God as he hath spoken to thee, and as he swore to thy fathers Abraham, Isaac, and Jacob.

29:14. Neither with you only do I make this covenant, and confirm these oaths,

29:15. But with all that are present and that are absent.

29:16. For you know how we dwelt in the land of Egypt, and how we have passed through the midst of nations, and passing through them,

29:17. You have seen their abominations and filth, that is to say, their idols, wood and stone, silver and gold, which they worshipped.

29:18. Lest perhaps there should be among you a man or a woman, a family or a tribe, whose heart is turned away this day from the Lord our God, to go and serve the gods of those nations: and there should be among you a root bringing forth gall and bitterness.

29:19. And when he shall hear the words of this oath, he should bless himself in his heart saying: I shall have peace, and will walk on in the naughtiness of my heart: and the drunken may consume the thirsty,

The drunken, etc., *absumat ebria sitientem*. . .It is a proverbial expression, which may either be understood, as spoken by the sinner, blessing, that is, flattering himself in his sins with the imagination of peace, and so great an abundance as may satisfy, and as it were, consume all thirst and want: or it may be referred to the root of bitterness, spoken of before, which being drunken with sin may attract, and by that means consume, such as thirst after the like evils.

29:20. And the Lord should not forgive him: but his wrath and jealousy against that man should be exceedingly enkindled at that time, and all the curses that are written in this volume should light upon him: and the Lord should blot out his name from under heaven,

29:21. And utterly destroy him out of all the tribes of Israel, according to the curses that are contained in the book of this law and covenant:

29:22. And the following generation shall say, and the children that shall be born hereafter, and the strangers that shall come from afar, seeing the plagues of that land and the evils wherewith the Lord hath afflicted it,

29:23. Burning it with brimstone, and the heat of salt, so that it cannot be sown any more, nor any green thing grow therein, after the example of the destruction of Sodom and Gomorrha, Adama and Seboim, which the Lord destroyed in his wrath and indignation:

29:24. And all the nations shall say: Why hath the Lord done thus to this land? what meaneth this exceeding great heat of his wrath?

29:25. And they shall answer: Because they forsook the covenant of the Lord, which he made with their fathers, when he brought them out of the land of Egypt:

29:26. And they have served strange gods, and adored them, whom they knew not, and for whom they had not been assigned:

29:27. Therefore the wrath of the Lord was kindled against this land, to bring upon it all the curses that are written in this volume:

29:28. And he hath cast them out of their land, in anger and in wrath, and in very great indignation, and hath thrown them into a strange land, as it is seen this day.

29:29. Secret things to the Lord our God: things that are manifest, to us and to our children for ever, that we may do all the words of this law.

Secret things, etc. . .As much as to say, secret things belong to, and are known to, God alone; our business must be to observe what he has revealed and manifested to us, and to direct our lives accordingly.

Deuteronomy Chapter 30

Great mercies are promised to the penitent: God's commandment is feasible. Life and death are set before them.

30:1. Now when all these things shall be come upon thee, the blessing or the curse, which I have set forth before thee, and thou shalt be touched with repentance of thy heart among all the nations, into which the Lord thy God shall have scattered thee,

30:2. And shalt return to him, and obey his commandments, as I command thee this day, thou and thy children, with all thy heart, and with all thy soul:

30:3. The Lord thy God will bring back again thy captivity, and will have mercy on thee, and gather thee again out of all the nations, into which he scattered thee before.

30:4. If thou be driven as far as the poles of heaven, the Lord thy God will fetch thee back from hence,

30:5. And will take thee to himself, and bring thee into the land which thy fathers possessed, and thou shalt possess it: and blessing thee, he will make thee more numerous than were thy fathers.

30:6. The Lord thy God will circumcise thy heart, and the heart of thy seed: that thou mayst love the Lord thy God with all thy heart and with all thy soul, that thou mayst live.

30:7. And he will turn all these curses upon thy enemies, and upon them that hate and persecute thee.

30:8. But thou shalt return, and hear the voice of the Lord thy God, and shalt do all the commandments which I command thee this day:

30:9. And the Lord thy God will make thee abound in all the works of thy hands, in the fruit of thy womb, and in the fruit of thy cattle, in the fruitfulness of thy land, and in the plenty of all things. For the Lord will return to rejoice over thee in all good things, as he rejoiced in thy fathers:

30:10. Yet so if thou hear the voice of the Lord thy God, and keep his precepts and ceremonies, which are written in this law: and return to the Lord thy God with all thy heart, and with all thy soul.

30:11. This commandment, that I command thee this day is not above thee, nor far off from thee:

30:12. Nor is it in heaven, that thou shouldst say: Which of us can go up to heaven to bring it unto us, and we may hear and fulfil it in work?

30:13. Nor is it beyond the sea: that thou mayst excuse thyself, and say: Which of us can cross the sea, and bring it unto us: that we may hear, and do that which is commanded?

30:14. But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it.

30:15. Consider that I have set before thee this day life and good, and on the other hand death and evil:

30:16. That thou mayst love the Lord thy God, and walk in his ways, and keep his commandments and ceremonies and judgments, and bless thee in the land, which thou shalt go in to possess.

30:17. But if thy heart be turned away, so that thou wilt not hear, and being deceived with error thou adore strange gods, and serve them:

30:18. I foretell thee this day that thou shalt perish, and shalt remain but a short time in the land, to which thou shalt pass over the Jordan, and shalt go in to possess it.

30:19. I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou and thy seed may live:

30:20. And that thou mayst love the Lord thy God, and obey his voice, and adhere to him (for he is thy life, and the length of thy days,) that thou mayst dwell in the land, for which the Lord swore to thy fathers Abraham, Isaac, and Jacob that he would give it them.

Deuteronomy Chapter 31

Moses encourageth the people, and Josue, who is appointed to succeed him. He delivereth the law to the priests. God foretelleth that the people will often forsake him, and that he will punish them. He commandeth Moses to write a canticle, as a constant remembrancer of the law.

31:1. And Moses went, and spoke all these words to all Israel,

31:2. And he said to them: I am this day a hundred and twenty years old, I can no longer go out and come in, especially as the Lord also hath said to me: Thou shalt not pass over this Jordan.

31:3. The Lord thy God then will pass over before thee: he will destroy all these nations in thy sight, and thou shalt possess them: and this Josue shall go over before thee, as the Lord hath spoken.

31:4. And the Lord shall do to them as he did to Sehon and Og the kings of the Amorrhites, and to their land, and shall destroy them.

31:5. Therefore when the Lord shall have delivered these also to you, you shall do in like manner to them as I have commanded you.

31:6. Do manfully and be of good heart: fear not, nor be ye dismayed at their sight: for the Lord thy God he himself is thy leader, and will not leave thee nor forsake thee.

31:7. And Moses called Josue, and said to him before all Israel: Take courage, and be valiant: for thou shalt bring this people into the land which the Lord swore he would give to their fathers, and thou shalt divide it by lot.

31:8. And the Lord who is your leader, he himself will be with thee: he will not leave thee, nor forsake thee: fear not, neither be dismayed.

31:9. And Moses wrote this law, and delivered it to the priests the sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel.

31:10. And he commanded them, saying: After seven years, in the year of remission, in the feast of tabernacles,

31:11. When all Israel come together, to appear in the sight of the Lord thy God in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing.

31:12. And the people being all assembled together, both men and women, children and strangers, that are within thy gates: that hearing they may learn, and fear the Lord your God, and keep, and fulfil all the words of this law:

31:13. That their children also, who now are ignorant, may hear, and fear the Lord their God, all the days that they live in the land whither you are going over the Jordan to possess it.

31:14. And the Lord said to Moses: Behold the days of thy death are nigh: call Josue, and stand ye in the tabernacle of the testimony, that I may give him a charge. So Moses and Josue went and stood in the tabernacle of the testimony:

31:15. And the Lord appeared there in the pillar of a cloud, which stood in the entry of the tabernacle.

31:16. And the Lord said to Moses: Behold thou shalt sleep with thy fathers, and this people rising up will go a fornicating after strange gods in the land, to which it goeth in to dwell: there will they forsake me, and will make void the covenant, which I have made with them,

31:17. And my wrath shall be kindled against them in that day: and I will forsake them, and will hide my face from them, and they shall be devoured: all evils and afflictions shall find them, so that they shall say in that day: In truth it is because God is not with me, that these evils have found me.

31:18. But I will hide, and cover my face in that day, for all the evils which they have done, because they have followed strange gods.

31:19. Now therefore write you this canticle, and teach the children of Israel: that they may know it by heart, and sing it by mouth, and this song may be unto me for a testimony among the children of Israel.

31:20. For I will bring them into the land, for which I swore to their

fathers, that floweth with milk and honey. And when they have eaten, and are full and fat, they will turn away after strange gods, and will serve them: and will despise me, and make void my covenant.

31:21. And after many evils and afflictions shall have come upon them, this canticle shall answer them for a testimony, which no oblivion shall take away out of the mouth of their seed. For I know their thoughts, and what they are about to do this day, before that I bring them into the land which I have promised them.

31:22. Moses therefore wrote the canticle, and taught it to the children of Israel.

31:23. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee.

31:24. Therefore after Moses had wrote the words of this law in a volume, and finished it:

31:25. He commanded the Levites, who carried the ark of the covenant of the Lord, saying:

31:26. Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee.

31:27. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead?

31:28. Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them.

31:29. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands.

31:30. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

Deuteronomy Chapter 32

A canticle for the remembrance of the law. Moses is commanded to go up into a mountain, from whence he shall see the promised land but not enter into it.

32:1. Hear, O ye heavens, the things I speak, let the earth give ear to the words of my mouth.

32:2. Let my doctrine gather as the rain, let my speech distil as the dew, as a shower upon the herb, and as drops upon the grass.

32:3. Because I will invoke the name of the Lord: give ye magnificence to our God.

32:4. The works of God are perfect, and all his ways are judgments: God is faithful and without any iniquity, he is just and right.

32:5. They have sinned against him, and are none of his children in their filth: they are a wicked and perverse generation.

32:6. Is this the return thou makest to the Lord, O foolish and senseless people? Is not he thy father, that hath possessed thee, and made thee, and created thee?

32:7. Remember the days of old, think upon every generation: ask thy father, and he will declare to thee: thy elders and they will tell thee.

32:8. When the Most High divided the nations: when he separated the sons of Adam, he appointed the bounds of people according to the number of the children of Israel.

32:9. But the Lord's portion is his people: Jacob the lot of his inheritance.

32:10. He found him in a desert land, in a place of horror, and of vast wilderness: he led him about, and taught him: and he kept him as the apple of his eye.

32:11. As the eagle enticing her young to fly, and hovering over them, he spread his wings, and hath taken him and carried him on his shoulders.

32:12. The Lord alone was his leader: and there was no strange god with him.

32:13. He set him upon high land: that he might eat the fruits of the fields, that he might suck honey out of the rock, and oil out of the hardest stone,

32:14. Butter of the herd, and milk of the sheep with the fat of lambs, and of the rams of the breed of Basan: and goats with the marrow of wheat, and might drink the purest blood of the grape.

32:15. The beloved grew fat, and kicked: he grew fat, and thick and gross, he forsook God who made him, and departed from God his saviour.

32:16. They provoked him by strange gods, and stirred him up to anger, with their abominations.

32:17. They sacrificed to devils and not to God: to gods whom they knew not: that were newly come up, whom their fathers worshipped not.

32:18. Thou hast forsaken the God that begot thee, and hast forgotten the Lord that created thee.

32:19. The Lord saw, and was moved to wrath: because his own sons and

daughters provoked him.

32:20. And he said: I will hide my face from them, and will consider what their last end shall be: for it is a perverse generation, and unfaithful children.

32:21. They have provoked me with that which was no god, and have angered me with their vanities: and I will provoke them with that which is no people, and will vex them with a foolish nation.

32:22. A fire is kindled in my wrath, and shall burn even to the lowest hell: and shall devour the earth with her increase, and shall burn the foundations of the mountains.

32:23. I will heap evils upon them, and will spend my arrows among them.

32:24. They shall be consumed with famine, and birds shall devour them with a most bitter bite: I will send the teeth of beasts upon them, with the fury of creatures that trail upon the ground, and of serpents.

32:25. Without, the sword shall lay them waste, and terror within, both the young man and the virgin, the sucking child with the man in years.

32:26. I said: Where are they? I will make the memory of them to cease from among men.

32:27. But for the wrath of the enemies I have deferred it: lest perhaps their enemies might be proud, and should say: Our mighty hand, and not the Lord, hath done all these things.

32:28. They are a nation without counsel, and without wisdom.

32:29. O that they would be wise and would understand, and would provide for their last end.

32:30. How should one pursue after a thousand, and two chase ten thousand? Was it not, because their God had sold them, and the Lord had shut them up?

32:31. For our God is not as their gods: our enemies themselves are judges.

32:32. Their vines are of the vineyard of Sodom, and of the suburbs of Gomorrha: their grapes are grapes of gall, and their clusters most bitter.

32:33. Their wine is the gall of dragons, and the venom of asps, which is incurable.

32:34. Are not these things stored up with me, and sealed up in my treasures?

32:35. Revenge is mine, and I will repay them in due time, that their foot may slide: the day of destruction is at hand, and the time makes haste to come.

32:36. The Lord will judge his people, and will have mercy on his servants: he shall see that their hand is weakened, and that they who were shut up have also failed, and they that remained are consumed.

32:37. And he shall say: Where are their gods, in whom they trusted?

32:38. Of whose victims they ate the fat, and drank the wine of their drink offerings: let them arise and help you, and protect you in your distress.

32:39. See ye that I alone am, and there is no other God besides me: I will kill and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand.

32:40. I will lift up my hand to heaven, and I will say: I live for ever.

32:41. If I shall whet my sword as the lightning, and my hand take hold on judgment: I will render vengeance to my enemies, and repay them that hate me.

32:42. I will make my arrows drunk with blood, and my sword shall devour flesh, of the blood of the slain and of the captivity, of the bare head of the enemies.

32:43. Praise his people, ye nations, for he will revenge the blood of his servants: and will render vengeance to their enemies, and he will be merciful to the land of his people.

32:44. So Moses came and spoke all the words of this canticle in the ears of the people, and Josue the son of Nun.

32:45. And he ended all these words, speaking to all Israel.

32:46. And he said to them: Set your hearts on all the words, which I testify to you this day: which you shall command your children to observe and to do, and to fulfil all that is written in this law:

32:47. For they are not commanded you in vain, but that every one should live in them, and that doing them you may continue a long time in the land whither you are going over the Jordan to possess it.

32:48. And the Lord spoke to Moses the same day, saying:

32:49. Go up into this mountain Abarim, (that is to say, of passages,) unto mount Nebo, which is in the land of Moab over against Jericho: and see the land of Chanaan, which I will deliver to the children of Israel to possess, and die thou in the mountain.

32:50. When thou art gone up into it thou shalt be gathered to thy people, as Aaron thy brother died in mount Hor, and was gathered to his people:

32:51. Because you trespassed against me in the midst of the children of Israel, at the waters of contradiction, in Cades of the desert of Sin: and you did not sanctify me among the children of Israel.

32:52. Thou shalt see the land before thee, which I will give to the children of Israel, but thou shalt not enter into it.

Deuteronomy Chapter 33

Moses before his death blesseth the tribes of Israel.

33:1. This is the blessing, wherewith the man of God, Moses, blessed the children of Israel, before his death.

33:2. And he said: The Lord came from Sinai, and from Seir he rose up to us: he hath appeared from mount Pharan, and with him thousands of saints. In his right hand a fiery law.

33:3. He hath loved the people, all the saints are in his hand: and they that approach to his feet, shall receive of his doctrine.

33:4. Moses commanded us a law, the inheritance of the multitude of Jacob.

33:5. He shall be king with the most right, the princes of the people, being assembled with the tribes of Israel.

33:6. Let Ruben live, and not die, and be he small in number.

33:7. This is the blessing of Juda. Hear, O Lord, the voice of Juda, and bring him in unto his people: his hands shall fight for him, and he shall be his helper against his enemies.

33:8. To Levi also he said: Thy perfection, and thy doctrine be to thy holy man, whom thou hast proved in the temptation, and judged at the waters of contradiction:

Holy man. . . Aaron and his successors in the priesthood.

33:9. Who hath said to his father, and to his mother: I do not know you; and to his brethren: I know you not: and their own children they have not known. These have kept thy word, and observed thy covenant,

Who hath said, etc. . . It is the duty of the priestly tribe to prefer God's honour and service before all considerations of flesh and blood: in such manner as to behave as strangers to their nearest akin, when these would withdraw them from the business of their calling.

33:10. Thy judgments, O Jacob, and thy law, O Israel: they shall put incense in thy wrath and holocaust upon thy altar.

33:11. Bless, O Lord, his strength, and receive the works of his hands. Strike the backs of his enemies, and let not them that hate him rise.

33:12. And to Benjamin he said: The best beloved of the Lord shall dwell confidently in him: as in a bride chamber shall he abide all the day long, and between his shoulders shall be rest.

Shall dwell, etc. . . This seems to allude to the temple being built in the confines of the tribe of Benjamin.

33:13. To Joseph also he said: Of the blessing of the Lord be his land, of the fruits of heaven, and of the dew, and of the deep that lieth beneath.

33:14. Of the fruits brought forth by the sun and by the moon.

33:15. Of the tops of the ancient mountains, of the fruits of the everlasting hills:

33:16. And of the fruits of the earth, and of the fulness thereof. The blessing of him that appeared in the bush, come upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

The Nazarite. . . See the note on Gen. 49.26.

33:17. His beauty as of the firstling of a bullock, his horns as the horns of a rhinoceros: with them shall he push the nations even to the ends of the earth. These are the multitudes of Ephraim and these the thousands of Manasses.

33:18. And to Zabulon he said: Rejoice, O Zabulon, in thy going out; and Issachar in thy tabernacles.

33:19. They shall call the people to the mountain: there shall they sacrifice the victims of justice. Who shall suck as milk the abundance of the sea, and the hidden treasures of the sands.

33:20. And to Gad he said: Blessed be Gad in his breadth: he hath rested as a lion, and hath seized upon the arm and the top of the head.

33:21. And he saw his pre-eminence, that in his portion the teacher was laid up: who was with the princes of the people, and did the justices of the Lord, and his judgment with Israel.

He saw, etc. . . The pre-eminence of the tribe of Gad, to which this alludeth, was their having the lawgiver Moses buried in their borders; though the particular place was not known.

33:22. To Dan also he said: Dan is a young lion, he shall flow plentifully from Basan.

33:23. And To Nephtali he said: Nephtali shall enjoy abundance, and shall be full of the blessings of the Lord: he shall possess the sea and the south.

The sea. . . The lake of Genesareth.

33:24. To Aser also he said: Let Aser be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil.

33:25. His shoe shall be iron and brass. As the days of thy youth, so also shall thy old age be.

33:26. There is no other god like the God of the rightest: he that is

mounted upon the heaven is thy helper. By his magnificence the clouds run hither and thither.

33:27. His dwelling is above, and underneath are the everlasting arms: he shall cast out the enemy from before thee, and shall say: Be thou brought to nought.

Underneath are the everlasting arms. . . Though the dwelling of God be above in heaven, his arms are always stretched out to help us here below.

33:28. Israel shall dwell in safety, and alone. The eye of Jacob in a land of corn and wine, and the heavens shall be misty with dew.

33:29. Blessed art thou, Israel: who is like to thee, O people, that art saved by the Lord? the shield of thy help, and the sword of thy glory: thy enemies shall deny thee, and thou shalt tread upon their necks.

Deuteronomy Chapter 34

Moses seeth the promised land, but is not suffered to go into it. He dieth at the age of 120 years. God burieth his body secretly, and all Israel mourn for him thirty days. Josue, replenished (by imposition of Moses's hands) with the spirit of God, succeedeth. But Moses, for his special familiarity with God, and for most wonderful miracles, is commended above all other prophets.

34:1. Then Moses went up from the plains of Moab upon mount Nebo, to the top of Phasga over against Jericho: and the Lord shewed him all the land of Galaad as far as Dan.

34:2. And all Nephtali, and the land of Ephraim and Manasses, and all the land of Juda unto the furthest sea,

34:3. And the south part, and the breadth of the plain of Jericho the city of palm trees as far as Segor.

34:4. And the Lord said to him: This is the land, for which I swore to Abraham, Isaac, and Jacob, saying: I will give it to thy seed. Thou hast seen it with thy eyes, and shalt not pass over to it.

34:5. And Moses the servant of the Lord died there, in the land of Moab, by the commandment of the Lord:

Died there. . . This last chapter of Deuteronomy, in which the death of Moses is related, was written by Josue, or by some of the prophets.

34:6. And he buried him in the valley of the land of Moab over against Phogor: and no man hath known of his sepulchre until this present day.

He buried him, viz. . . by the ministry of angels, and would have the place of his burial to be unknown, lest the Israelites, who were so prone to idolatry, might worship him with divine honours.

34:7. Moses was a hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved.

34:8. And the children of Israel mourned for him in the plains of Moab thirty days: and the days of their mourning in which they mourned Moses were ended.

34:9. And Josue the son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and did as the Lord commanded Moses.

34:10. And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face,

34:11. In all the signs and wonders, which he sent by him, to do in the land of Egypt to Pharaoh, and to all his servants, and to his whole land,

34:12. And all the mighty hand, and great miracles, which Moses did before all Israel.

THE BOOK OF JOSUE

This Book is called JOSUE, because it contains the history of what passed under him, and according to the common opinion was written by him. The Greeks call him Jesus: for Josue and Jesus in the Hebrew, are the same name, and have the same signification, viz., A SAVIOUR. And it was not without a mystery that he who was to bring the people into the land of promise should have his name changed from OSEE (for so he was called before, Num. 13.17,) to JOSUE or JESUS, to give us to understand, that Moses by his law could only bring the people within sight of the promised inheritance, but that our Saviour JESUS was to bring us into it.

Josue Chapter 1

Josue, encouraged by the Lord, admonisheth the people to prepare themselves to pass over the Jordan.

1:1. Now it came to pass after the death of Moses, the servant of the Lord, that the Lord spoke to Josue, the son of Nun, the minister of Moses, and said to him:

1:2. Moses my servant is dead: arise, and pass over this Jordan, thou and thy people with thee, into the land which I will give to the children of Israel.

1:3. I will deliver to you every place that the sole of your foot shall

tread upon, as I have said to Moses.

1:4. From the desert, and from Libanus unto the great river Euphrates, all the land of the Hethites, unto the great sea toward the going down of the sun, shall be your border.

1:5. No man shall be able to resist you all the days of thy life: as I have been with Moses, so will I be with thee: I will not leave thee, nor forsake thee.

1:6. Take courage, and be strong: for thou shalt divide by lot to this people the land for which I swore to their fathers, that I would deliver it to them.

1:7. Take courage therefore, and be very valiant: that thou mayst observe and do all the law, which Moses my servant hath commanded thee: turn not from it to the right hand or to the left, that thou mayst understand all things which thou dost.

1:8. Let not the book of this law depart from thy mouth: but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it: then shalt thou direct thy way, and understand it.

1:9. Behold I command thee, take courage, and be strong. Fear not, and be not dismayed: because the Lord thy God is with thee in all things whatsoever thou shalt go to.

1:10. And Josue commanded the princes of the people, saying: Pass through the midst of the camp, and command the people, and say:

1:11. Prepare your victuals: for after the third day you shall pass over the Jordan, and shall go in to possess the land, which the Lord your God will give you.

1:12. And he said to the Rubenites, and the Gadites, and the half tribe of Manasses:

1:13. Remember the word, which Moses the servant of the Lord commanded you, saying: The Lord your God hath given you rest, and all this land.

1:14. Your wives, and children; and cattle, shall remain in the land which Moses gave you on this side of the Jordan: but pass you over armed before your brethren all of you that are strong of hand, and fight for them,

1:15. Until the Lord give rest to your brethren, as he hath given you, and they also possess the land which the Lord your God will give them: and so you shall return into the land of your possession, and you shall dwell in it, which Moses the servant of the Lord gave you beyond the Jordan, toward the rising of the sun.

1:16. And they made answer to Josue, and said: All that thou hast commanded us, we will do: and whither soever thou shalt send us, we will go.

1:17. As we obeyed Moses in all things, so will we obey thee also: only

be the Lord thy God with thee, as he was with Moses.

1:18. He that shall gainsay thy mouth, and not obey all thy words, that thou shalt command him, let him die: only take thou courage, and do manfully.

Josue Chapter 2

Two spies are sent to Jericho, who are received and concealed by Rahab.

2:1. And Josue, the son of Nun, sent from Setim two men, to spy secretly: and said to them: Go, and view the land, and the city of Jericho. They went, and entered into the house of a woman that was a harlot, named Rahab, and lodged with her.

2:2. And it was told the king of Jericho, and was said: Behold there are men come in hither, by night, of the children of Israel, to spy the land.

2:3. And the king of Jericho sent to Rahab, saying: Bring forth the men that came to thee, and are entered into thy house: for they are spies, and are come to view all the land.

2:4. And the woman taking the men, hid them, and said: I confess they came to me, but I knew not whence they were:

2:5. And at the time of shutting the gate in the dark, they also went out together. I know not whither they are gone: pursue after them quickly, and you will overtake them.

2:6. But she made the men go up to the top of her house, and covered them with the stalks of flax, which was there.

2:7. Now they that were sent, pursued after them, by the way that leadeth to the fords of the Jordan: and as soon as they were gone out, the gate was presently shut.

2:8. The men that were hid were not yet asleep, when behold the woman went up to them, and said:

2:9. I know that the Lord hath given this land to you: for the dread of you is fallen upon us, and all the inhabitants of the land have lost all strength.

2:10. We have heard that the Lord dried up the water of the Red Sea, at your going in, when you came out of Egypt: and what things you did to the two kings of the Amorrhites, that were beyond the Jordan, Sehon and Og whom you slew.

2:11. And at the hearing these things, we were affrighted, and our heart fainted away, neither did there remain any spirit in us, at your coming in: for the Lord your God he is God in heaven above, and in the earth beneath.

2:12. Now, therefore, swear ye to me by the Lord, that as I have shewed mercy to you, so you also will shew mercy to my father's house: and give me a true token.

2:13. That you will save my father and mother, my brethren and sisters, and all things that are theirs, and deliver our souls from death.

2:14. They answered her: Be our lives for you unto death, only if thou betray us not. And when the Lord shall have delivered us the land, we will shew thee mercy and truth.

2:15. Then she let them down with a cord out of a window: for her house joined close to the wall.

2:16. And she said to them: Get ye up to the mountains, lest perhaps they meet you as they return: and there lie ye hid three days, till they come back, and so you shall go on your way.

2:17. And they said to her: We shall be blameless of this oath, which thou hast made us swear,

2:18. If, when we come into the land, this scarlet cord be a sign, and thou tie it in the window, by which thou hast let us down: and gather together thy father and mother, and brethren, and all thy kindred into thy house.

2:19. Whosoever shall go out of the door of thy house, his blood shall be upon his own head, and we shall be quit. But the blood of all that shall be with thee in the house, shall light upon our head, if any man touch them.

2:20. But if thou wilt betray us, and utter this word abroad, we shall be quit of this oath, which thou hast made us swear.

2:21. And she answered: As you have spoken, so be it done: and sending them on their way, she hung the scarlet cord in the window.

2:22. But they went and came to the mountains, and stayed there three days, till they that pursued them were returned. For having sought them through all the way, they found them not.

2:23. And when they were gone back into the city, the spies returned, and came down from the mountain: and passing over the Jordan, they came to Josue, the son of Nun, and told him all that befel them,

2:24. And said: the Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

Josue Chapter 3

The river Jordan is miraculously dried up for the passage of the children of Israel.

3:1. And Josue rose before daylight, and removed the camp: and they

departed from Setim, and came to the Jordan: he, and all the children of Israel, and they abode there for three days.

3:2. After which, the heralds went through the midst of the camp,

3:3. And began to proclaim: When you shall see the ark of the covenant of the Lord your God, and the priests of the race of Levi carrying it, rise you up also, and follow them as they go before:

3:4. And let there be between you and the ark the space of two thousand cubits: that you may see it afar off, and know which way you must go: for you have not gone this way before: and take care you come not near the ark.

3:5. And Josue said to the people: Be ye sanctified: for tomorrow the Lord will do wonders among you.

3:6. And he said to the priests: Take up the ark of the covenant, and go before the people. And they obeyed his commands, and took it up, and walked before them.

3:7. And the Lord said to Josue: This day will I begin to exalt thee before Israel: that they may know that as I was with Moses, so I am with thee also.

3:8. And do thou command the priests, that carry the ark of the covenant, and say to them: When you shall have entered into part of the water of the Jordan, stand in it.

3:9. And Josue said to the children of Israel: Come hither, and hear the word of the Lord your God.

3:10. And again he said: By this you shall know, that the Lord, the living God, is in the midst of you, and that he shall destroy, before your sight, the Chanaanite and the Hethite, the Hevite and the Pherezite, the Gergesite also, and the Jebusite, and the Amorrhite.

3:11. Behold, the ark of the covenant of the Lord of all the earth shall go before you into the Jordan.

3:12. Prepare ye twelve men of the tribes of Israel, one of every tribe.

3:13. And when the priests, that carry the ark of the Lord the God of the whole earth, shall set the soles of their feet in the waters of the Jordan, the waters that are beneath shall run down and go off: and those that come from above, shall stand together upon a heap.

3:14. So the people went out of their tents, to pass over the Jordan: and the priests that carried the ark of the covenant, went on before them.

3:15. And as soon as they came into the Jordan, and their feet were dipped in part of the water, (now the Jordan, it being harvest time, had filled the banks of its channel,)

3:16. The waters that came down from above stood in one place, and

swelling up like a mountain, were seen afar off, from the city that is called Adom, to the place of Sarthan: but those that were beneath, ran down into the sea of the wilderness, (which now is called the Dead Sea) until they wholly failed.

3:17. And the people marched over against Jericho: and the priests that carried the ark of the covenant of the Lord, stood girded upon the dry ground in the midst of the Jordan, and all the people passed over, through the channel that was dried up.

Josue Chapter 4

Twelve stones are taken out of the river to be set up for a monument of the miracle; and other twelve are placed in the midst of the river.

4:1. And when they were passed over, the Lord said to Josue:

4:2. Choose twelve men, one of every tribe:

4:3. And command them to take out of the midst of the Jordan, where the feet of the priests stood, twelve very hard stones, which you shall set in the place of the camp, where you shall pitch your tents this night.

4:4. And Josue called twelve men, whom he had chosen out of the children of Israel, one out of every tribe,

4:5. And he said to them: Go before the ark of the Lord your God to the midst of the Jordan, and carry from thence every man a stone on your shoulders, according to the number of the children of Israel,

4:6. That it may be a sign among you: and when your children shall ask you tomorrow, saying: What means these stones?

4:7. You shall answer them: The waters of the Jordan ran off before the ark of the covenant of the Lord when it passed over the same: therefore were these stones set for a monument of the children of Israel forever.

4:8. The children of Israel therefore did as Josue commanded them, carrying out of the channel of the Jordan twelve stones, as the Lord had commanded him according to the number of the children of Israel unto the place wherein they camped, and there they set them.

4:9. And Josue put other twelve stones in the midst of the channel of the Jordan, where the priests stood that carried the ark of the covenant: and they are there until this present day.

4:10. Now the priests that carried the ark, stood in the midst of the Jordan, till all things were accomplished, which the Lord had commanded Josue to speak to the people, and Moses had said to him. And the people made haste, and passed over.

4:11. And when they had all passed over, the ark also of the Lord passed over, and the priests went before the people.

4:12. The children of Ruben also, and Gad, and half the tribe of Manasses, went armed before the children of Israel, as Moses had commanded them.

4:13. And forty thousand fighting men by their troops and bands, marched through the plains and fields of the city of Jericho.

4:14. In that day the Lord magnified Josue in the sight of all Israel, that they should fear him, as they had feared Moses, while he lived.

4:15. And he said to him:

4:16. Command the priests, that carry the ark of the covenant, to come up out of the Jordan.

4:17. And he commanded them, saying: Come ye up out of the Jordan.

4:18. And when they that carried the ark of the covenant of the Lord, were come up, and began to tread on the dry ground, the waters returned into their channel, and ran as they were wont before.

4:19. And the people came up out of the Jordan, the tenth day of the first month, and camped in Galgal, over against the east side of the city of Jericho.

4:20. And the twelve stones, which they had taken out of the channel of the Jordan, Josue pitched in Galgal,

4:21. And said to the children of Israel: When your children shall ask their fathers tomorrow, and shall say to them: What mean these stones?

4:22. You shall teach them, and say: Israel passed over this Jordan through the dry channel,

4:23. The Lord your God drying up the waters thereof in your sight, until you passed over:

4:24. As he had done before in the Red Sea, which he dried up till we passed through:

4:25. That all the people of the earth may learn the most mighty hand of the Lord, that you also may fear the Lord your God for ever.

Josue Chapter 5

The people are circumcised: they keep the pasch. The manna ceaseth. An angel appeareth to Josue.

5:1. Now when all the kings of the Amorrhites, who dwelt beyond the Jordan, westward, and all the kings of Chanaan, who possessed the places near the great sea, had heard that the Lord had dried up the waters of the Jordan before the children of Israel, till they passed over, their heart failed them, and there remained no spirit in them, fearing the coming in of the children of Israel.

5:2. At that time the Lord said to Josue: Make thee knives of stone, and circumcise the second time the children of Israel.

The second time. . .Not that such as had been circumcised before were to be circumcised again; but that they were now to renew, and take up again the practice of circumcision; which had been omitted during their forty years' sojourning in the wilderness; by reason of their being always uncertain when they should be obliged to march.

5:3. He did what the Lord had commanded, and he circumcised the children of Israel in the hill of the foreskins.

5:4. Now this is the cause of the second circumcision: All the people that came out of Egypt that were males, all the men fit for war, died in the desert, during the time of the long going about in the way:

5:6. Now these were all circumcised. But the people that were born in the desert,

5:6. During the forty years of the journey in the wide wilderness, were uncircumcised: till all they were consumed that had not heard the voice of the Lord, and to whom he had sworn before, that he would not shew them the land flowing with milk and honey.

5:7. The children of these succeeded in the place of their fathers, and were circumcised by Josue: for they were uncircumcised even as they were born, and no one had circumcised them in the way.

5:8. Now after they were all circumcised, they remained in the same place of the camp, until they were healed.

5:9. And the Lord said to Josue: This day have I taken away from you the reproach of Egypt. And the name of that place was called Galgal, until this present day.

5:10. And the children of Israel abode in Galgal, and they kept the phase, on the fourteenth day of the month at evening, in the plains of Jericho:

5:11. And they ate on the next day unleavened bread of the corn of the land, and frumenty of the same year.

5:12. And the manna ceased after they ate of the corn of the land, neither did the children of Israel use that food any more, but they ate of the corn of the present year of the land of Chanaan.

5:13. And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him, holding a drawn sword, and he went to him, and said: Art thou one of ours, or of our adversaries?

5:14. And he answered: No: but I am prince of the host of the Lord, and now I am come.

Prince of the host of the Lord, etc. . .St. Michael, who is called prince of the people of Israel, Dan. 10.21.

5:15. Josue fell on his face to the ground. And worshipping, said: What saith my lord to his servant?

Worshipping. . .Not with divine honour, but with a religious veneration of an inferior kind, suitable to the dignity of his person.

5:16. Loose, saith he, thy shoes from off thy feet: for the place whereon thou standest is holy. And Josue did as was commanded him.

Josue Chapter 6

After seven days' processions, the priests sounding the trumpets, the walls of Jericho fall down: and the city is taken and destroyed.

6:1. Now Jericho was close shut up and fenced, for fear of the children of Israel, and no man durst go out or come in.

6:2. And the Lord said to Josue: Behold I have given into thy hands Jericho, and the king thereof, and all the valiant men.

6:3. Go round about the city all ye fighting men once a day: so shall ye do for six days.

6:4. And on the seventh day the priests shall take the seven trumpets, which are used in the jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the priests shall sound the trumpets.

6:5. And when the voice of the trumpet shall give a longer and broken tune, and shall sound in your ears, all the people shall shout together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand.

6:6. Then Josue, the son of Nun, called the priests, and said to them: Take the ark of the covenant: and let seven other priests take the seven trumpets of the jubilee, and march before the ark of the Lord.

6:7. And he said to the people: Go, and compass the city, armed, marching before the ark of the Lord.

6:8. And when Josue had ended his words, and the seven priests blew the seven trumpets before the ark of the covenant of the Lord,

6:9. And all the armed men went before, the rest of the common people followed the ark, and the sound of the trumpets was heard on all sides.

6:10. But Josue had commanded the people, saying: You shall not shout, nor shall your voice be heard, nor any word go out of your mouth: until the day come wherein I shall say to you: Cry, and shout.

6:11. So the ark of the Lord went about the city once a day, and returning into the camp, abode there.

6:12. And Josue rising before day, the priests took the ark of the Lord,

6:13. And seven of them seven trumpets, which are used in the jubilee: and they went before the ark of the Lord, walking and sounding the trumpets: and the armed men went before them, and the rest of the common people followed the ark, and they blew the trumpets.

6:14. And they went round about the city the second day once, and returned into the camp. So they did six days.

6:15. But the seventh day, rising up early, they went about the city, as it was ordered, seven times.

6:16. And when in the seventh going about the priests sounded with the trumpets, Josue said to all Israel: Shout: for the Lord hath delivered the city to you:

6:17. And let this city be an anathema, and all things that are in it, to the Lord. Let only Rahab, the harlot, live, with all that are with her in the house: for she hid the messengers whom we sent.

6:18. But beware ye lest you touch ought of those things that are forbidden, and you be guilty of transgression, and all the camp of Israel be under sin, and be troubled.

6:19. But whatsoever gold or silver there shall be, or vessels of brass and iron, let it be consecrated to the Lord, laid up in his treasures.

6:20. So all the people making a shout, and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forthwith fell down: and every man went up by the place that was over against him: and they took the city,

6:21. And killed all that were in it, man and woman, young and old. The oxen also, and the sheep, and the asses, they slew with the edge of the sword.

6:22. But Josue said to the two men that had been sent for spies: Go into the harlot's house, and bring her out, and all things that are hers, as you assured her by oath.

6:23. And the young men went in, and brought out Rahab, and her parents, her brethren also, and all her goods, and her kindred, and made them to stay without the camp.

6:24. But they burned the city, and all things that were therein; except the gold and silver, and vessels of brass and iron, which they consecrated unto the treasury of the Lord. _

6:25. But Josue saved Rahab the harlot, and her father's house, and all she had, and they dwelt in the midst of Israel until this present day: because she hid the messengers whom he had sent to spy out Jericho. At that time, Josue made an imprecation, saying:

6:26. Cursed be the man before the Lord, that shall raise up and build

the city of Jericho. In his firstborn may he lay the foundation thereof, and in the last of his children set up its gates.

Cursed, etc. . . Jericho, in the mystical sense, signifies iniquity: the sounding of the trumpets by the priests, the preaching of the word of God; by which the walls of Jericho are thrown down, when sinners are converted; and a dreadful curse will light on them who build them up again.

6:27. And the Lord was with Josue, and his name was noised throughout all the land

Josue Chapter 7

For the sins of Achan, the Israelites are defeated at Hai. The offender is found out; and stoned to death, and God's wrath is turned from them.

7:1. But the children of Israel transgressed the commandment, and took to their own use of that which was accursed. For Achan, the son of Charmi, the son of Zabdi, the son of Zare, of the tribe of Juda, took something of the anathema: and the Lord was angry against the children of Israel.

7:2. And when Josue sent men from Jericho against Hai, which is beside Bethaven, on the east side of the town of Bethel, he said to them: Go up, and view the country: and they fulfilled his command, and viewed Hai.

7:3. And returning, they said to him: Let not all the people go up, but let two or three thousand men go, and destroy the city: why should all the people be troubled in vain, against enemies that are very few?

7:4. There went up therefore three thousand fighting men: who immediately turned their backs,

7:5. And were defeated by the men of the city of Hai, and there fell of them six and thirty men: and the enemies pursued them from the gate as far as Sabarim, and they slew them as they fled by the descent: and the heart of the people was struck with fear, and melted like water.

7:6. But Josue rent his garments, and fell flat on the ground, before the ark of the Lord, until the evening, both he and all the ancients of Israel: and they put dust upon their heads.

7:7. And Josue said: Alas, O Lord God, why wouldst thou bring this people over the river Jordan, to deliver us into the hand of the Amorrite, and to destroy us? would God we had stayed beyond the Jordan, as we began.

7:8. My Lord God, what shall I say, seeing Israel turning their backs to their enemies?

7:9. The Chanaanites, and all the inhabitants of the land, will hear of it, and being gathered together will surround us, and cut off our name

from the earth: and what wilt thou do to thy great name?

7:10. And the Lord said to Josue: Arise, why liest thou flat on the ground?

7:11. Israel hath sinned, and transgressed my covenant: and they have taken of the anathema, and have stolen and lied, and have hid it among their goods.

7:12. Neither can Israel stand before his enemies, but he shall flee from them: because he is defiled with the anathema. I will be no more with you, till you destroy him that is guilty of this wickedness.

7:13. Arise, sanctify the people, and say to them: Be ye sanctified against tomorrow: for thus saith the Lord God of Israel: The curse is in the midst of thee, O Israel: thou canst not stand before thy enemies, till he be destroyed out of thee, that is defiled with this wickedness.

7:14. And you shall come in the morning, every one by your tribes: and what tribe soever the lot shall find, it shall come by its kindreds, and the kindred by its houses and the house by the men.

7:15. And whosoever he be that shall be found guilty of this fact, he shall be burnt with fire, with all his substance, because he hath transgressed the covenant of the Lord, and hath done wickedness in Israel.

7:16. Josue, therefore, when he rose in the morning, made Israel to come by their tribes, and the tribe of Juda was found.

7:17. Which being brought by in families, it was found to be the family of Zare. Bringing that also by the houses, he found it to be Zabdi:

7:18. And bringing his house man by man, he found Achan, the son of Charmi, the son of Zabdi, the son of Zare, of the tribe of Juda.

7:19. And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done, hide it not.

7:20. And Achan answered Josue, and said to him: Indeed I have sinned against the Lord, the God of Israel, and thus and thus have I done.

7:21. For I saw among the spoils a scarlet garment, exceeding good, and two hundred sicles of silver, and a golden rule of fifty sicles: and I coveted them, and I took them away, and hid them in the ground in the midst of my tent, and the silver I covered with the earth that I dug up.

7:22. Josue therefore sent ministers: who running to his tent, found all hid in the same place, together with the silver.

7:23. And taking them away out of the tent, they brought them to Josue, and to all the children of Israel, and threw them down before the Lord.

7:24. Then Josue, and all Israel with him, took Achan, the son of Zare, and the silver, and the garment, and the golden rule, his sons also,

and his daughters, his oxen, and asses, and sheep, the tent also, and all the goods: and brought them to the valley of Achor:

His sons, etc. . .Probably conscious to, or accomplices of, the crime of their father.

7:25. Where Josue said: Because thou hast troubled us, the Lord trouble thee this day. And all Israel stoned him: and all things that were his, were consumed with fire.

7:26. And they gathered together upon him a great heap of stones, which remaineth until this present day And the wrath of the Lord was turned away from them. And the name of that place was called the Valley of Achor, until this day.

Achor. . .That is, trouble.

Josue Chapter 8

Hai is taken and burnt, and all the inhabitants slain. An altar is built, and sacrifices offered. The law is written on stones, and the blessings and cursings are read before all the people.

8:1. And the Lord said to Josue: Fear not, nor be thou dismayed: take with thee all the multitude of fighting men, arise, and go up to the town of Hai: Behold I have delivered into thy hand the king thereof, and the people, and the city, and the land.

8:2. And thou shalt do to the city of Hai, and to the king thereof, as thou hast done to Jericho, and to the king thereof: but the spoils, and all the cattle, you shall take for a prey to yourselves: lay an ambush for the city behind it.

8:3. And Josue arose, and all the army of the fighting men with him, to go up against Hai: and he sent thirty thousand chosen valiant men in the night,

8:4. And commanded them, saying: Lay an ambush behind the city: and go not very far from it: and be ye all ready.

8:5. But I, and the rest of the multitude which is with me, will approach on the contrary side against the city. And when they shall come out against us, we will flee, and turn our backs, as we did before:

8:6. Till they pursuing us be drawn farther from the city: for they will think that we flee as before.

8:7. And whilst we are fleeing, and they pursuing, you shall rise out of the ambush, and shall destroy the city: and the Lord your God will deliver it into your hands.

8:8. And when you shall have taken it, set it on fire, and you shall do all things so as I have commanded.

8:9. And he sent them away, and they went on to the place of the ambush, and abode between Bethel and Hai, on the west side of the city of Hai. But Josue staid that night in the midst of the people,

8:10. And rising early in the morning, he mustered his soldiers, and went up with the ancients in the front of the army, environed with the aid of the fighting men.

8:11. And when they were come, and were gone up over against the city, they stood on the north side of the city, between which and them there was a valley in the midst.

8:12. And he had chosen five thousand men, and set them to lie in ambush between Bethel and Hai, on the west side of the same city:

Five thousand. . . These were part of the thirty thousand mentioned above, ver. 3.

8:13. But all the rest of the army went in battle array on the north side, so that the last of that multitude reached to the west side of the city. So Josue went that night, and stood in the midst of the valley.

8:14. And when the king of Hai saw this, he made haste in the morning, and went out with all the army of the city, and set it in battle array, toward the desert, not knowing that there lay an ambush behind his back.

8:15. But Josue, and all Israel gave back, making as if they were afraid, and fleeing by the way of the wilderness.

8:16. But they shouting together, and encouraging one another, pursued them. And when they were come from the city,

8:17. And not one remained in the city of Hai and of Bethel, that did not pursue after Israel, leaving the towns open as they had rushed out,

8:18. The Lord said to Josue: Lift up the shield that is in thy hand, towards the city of Hai, for I will deliver it to thee.

8:19. And when he had lifted up his shield towards the city, the ambush, that lay hid, rose up immediately: and going to the city, took it, and set it on fire.

8:20. And the men of the city, that pursued after Josue, looking back, and seeing the smoke of the city rise up to heaven, had no more power to flee this way or that way: especially as they that had counterfeited flight, and were going toward the wilderness, turned back most valiantly against them that pursued.

8:21. So Josue, and all Israel, seeing that the city was taken, and that the smoke of the city rose up, returned, and slew the men of Hai.

8:22. And they also that had taken and set the city on fire, issuing out of the city to meet their own men, began to cut off the enemies who were surrounded by them. So that the enemies being cut off on both

sides, not one of so great a multitude was saved.

8:23. And they took the king of the city of Hai alive and brought him to Josue.

8:24. So all being slain that had pursued after Israel, in his flight to the wilderness, and falling by the sword in the same place, the children of Israel returned and laid waste the city.

8:25. And the number of them that fell that day, both of men and women, was twelve thousand persons, all of the city of Hai.

8:26. But Josue drew not back his hand, which he had stretched out on high, holding the shield, till all the inhabitants of Hai were slain.

8:27. And the children of Israel divided among them, the cattle and the prey of the city, as the Lord had commanded Josue.

8:28. And he burnt the city, and made it a heap forever:

8:29. And he hung the king thereof on a gibbet, until the evening and the going down of the sun. Then Josue commanded, and they took down his carcass from the gibbet: and threw it in the very entrance of the city, heaping upon it a great heap of stones, which remaineth until this present day.

8:30. Then Josue built an altar to the Lord, the God of Israel, in Mount Hebal,

8:31. As Moses, the servant of the Lord, had commanded the children of Israel, and it is written in the book of the law of Moses: an altar of unhewn stones, which iron had not touched: and he offered upon it holocausts to the Lord, and immolated victims of peace offerings.

8:32. And he wrote upon stones, the Deuteronomy of the law of Moses, which he had ordered before the children of Israel.

8:33. And all the people, and the ancients, and the princes, and judges, stood on both sides of the ark, before the priests that carried the ark of the covenant of the Lord, both the stranger and he that was born among them, half of them by Mount Garizim, and half by Mount Hebal, as Moses the servant of the Lord, had commanded. And first he blessed the people of Israel.

8:34. After this, he read all the words of the blessing and the cursing, and all things that were written in the book of the law.

8:35. He left out nothing of those things which Moses had commanded, but he repeated all before all the people of Israel, with the women and children, and strangers, that dwelt among them.

Josue Chapter 9

Josue is deceived by the Gabaonites: who being detected are condemned

to be perpetual servants.

9:1. Now when these things were heard of, all the kings beyond the Jordan, that dwelt in the mountains, and in the plains, in the places near the sea, and on the coasts of the great sea, they also that dwell by Libanus, the Hethite, and the Amorrhite, the Chanaanite, the Pherezite, and the Hevite, and the Jebusite,

9:2. Gathered themselves together, to fight against Josue and Israel with one mind, and one resolution.

9:3. But they that dwelt in Gabaon, hearing all that Josue had done to Jericho and Hai:

9:4. Cunningly devising took for themselves provisions, laying old sacks upon their asses, and wine bottles rent and sewed up again,

9:5. And very old shoes, which for a show of age were clouted with patches, and old garments upon them: the loaves also, which they carried for provisions by the way, were hard, and broken into pieces:

9:6. And they went to Josue, who then abode in the camp at Galgal, and said to him, and to all Israel with him: We are come from a far country, desiring to make peace with you. And the children of Israel answered them, and said:

9:7. Perhaps you dwell in the land which falls to our lot; if so, we can make no league with you.

9:8. But they said to Josue: We are thy servants. Josue said to them: Who are you? and whence came you?

9:9. They answered: From a very far country thy servants are come in the name of the Lord thy God. For we have heard the fame of his power, all the things that he did in Egypt.

9:10. And to the two kings of the Amorrhites, that were beyond the Jordan, Sehon, king of Hesebon, and Og, king of Basan, that was in Astaroth:

9:11. And our ancients, and all the inhabitants of our country, said to us: Take with you victuals for a long way, and go meet them, and say: We are your servants, make ye a league with us.

9:12. Behold, these loaves we took hot, when we set out from our houses to come to you, now they are become dry, and broken in pieces by being exceeding old.

9:13. These bottles of wine when we filled them were new, now they are rent and burst. These garments we have on, and the shoes we have on our feet, by reason of the very long journey, are worn out, and almost consumed.

9:14. They took therefore of their victuals, and consulted not the mouth of the Lord.

9:15. And Josue made peace with them, and entering into a league,

promised that they should not be slain: the princes also of the multitude swore to them.

9:16. Now three days after the league was made, they heard that they dwelt nigh, and they should be among them.

9:17. And the children of Israel removed the camp, and came into their cities on the third day, the names of which are, Gabaon, and Caphira, and Beroth, and Cariathiarim.

9:18. And they slew them not, because the princes of the multitude had sworn in the name of the Lord, the God of Israel. Then all the common people murmured against the princes.

9:19. And they answered them: We have sworn to them in the name of the Lord, the God of Israel, and therefore we may not touch them.

9:20. But this we will do to them: Let their lives be saved, lest the wrath of the Lord be stirred up against us, if we should be forsworn:

9:21. But so let them live, as to serve the whole multitude in hewing wood, and bringing in water. As they were speaking these things,

9:22. Josue called the Gabaonites, and said to them: Why would you impose upon us, saying: We dwell very far off from you, whereas you are in the midst of us?

9:23. Therefore you shall be under a curse, and your race shall always be hewers of wood, and carriers of water, into the house of my God.

9:24. They answered: It was told us, thy servants, that the Lord thy God had promised his servant Moses, to give you all the land, and to destroy all the inhabitants thereof. Therefore we feared exceedingly and provided for our lives, compelled by the dread we had of you, and we took this counsel.

9:25. And now we are in thy hand: deal with us as it seemeth good and right unto thee.

9:26. So Josue did as he had said, and delivered them from the hand of the children of Israel, that they should not be slain.

9:27. And he gave orders in that day, that they should be in the service of all the people, and of the altar of the Lord, hewing wood, and carrying water, until this present time, in the place which the Lord hath chosen.

Josue Chapter 10

Five kings war against Gabaon. Josue defeateth them: many are slain with hailstones. At the prayer of Josue the sun and moon stand still the space of one day. The five kings are hanged. Divers cities are taken.

10:1. When Adonisedec, king of Jerusalem, had heard these things, to wit, that Josue had taken Hai, and had destroyed it, (for as he had done to Jericho and the king thereof, so did he to Hai and its king) and that the Gabaonites were gone over to Israel, and were their confederates,

10:2. He was exceedingly afraid. For Gabaon was a great city, and one of the royal cities, and greater than the town of Hai, and all its fighting men were most valiant.

10:3. Therefore Adonisedec, king of Jerusalem, sent to Oham, king of Hebron, and to Pharam, king of Jerimoth, and to Japhia, king of Lachis, and to Dabir, king of Eglon, saying:

10:4. Come up to me, and bring help, that we may take Gabaon, because it hath gone over to Josue, and to the children of Israel.

10:5. So the five kings of the Amorrhites being assembled together, went up: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon, they and their armies, and camped about Gabaon, laying siege to it.

10:6. But the inhabitants of the city of Gabaon, which was besieged, sent to Josue, who then abode in the camp at Galgal, and said to him: Withdraw not thy hands from helping thy servants: come up quickly, and save us, and bring us succour: for all the kings of the Amorrhites, who dwell in the mountains, are gathered together against us.

10:7. And Josue went up from Galgal, and all the army of the warriors with him, most valiant men.

10:8. But the Lord said to Josue: Fear them not: for I have delivered them into thy hands: none of them shall be able to stand against thee.

10:9. So Josue going up from Galgal all the night, came upon them suddenly.

10:10. And the Lord troubled them, at the sight of Israel: and he slew them with a great slaughter, in Gabaon, and pursued them by the way of the ascent to Bethoron, and cut them off all the way to Azeca and Maceda.

10:11. And when they were fleeing from the children of Israel, and were in the descent of Bethoron, the Lord cast down upon them great stones from heaven, as far as Azeca: and many more were killed with the hailstones, than were slain by the swords of the children of Israel,

10:12. Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon.

10:13. And the sun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day.

The book of the just. . .In Hebrew Jasher: an ancient book long since lost.

10:14. There was not before, nor after, so long a day, the Lord obeying the voice of a man, and fighting for Israel.

10:15. And Josue returned, with all Israel, into the camp of Galgal.

10:16. For the five kings were fled, and had hid themselves in a cave of the city of Maceda.

10:17. And it was told Josue, that the five kings were found hid in a cave of the city of Maceda.

10:18. And he commanded them that were with him, saying: Roll great stones to the mouth of the cave, and set careful men to keep them shut up:

10:19. And stay you not, but pursue after the enemies, and kill all the hindermost of them as they flee, and do not suffer them whom the Lord God hath delivered into your hands, to shelter themselves in their cities.

10:20. So the enemies being slain with a great slaughter, and almost utterly consumed, they that were able to escape from Israel, entered into fenced cities.

10:21. And all the army returned to Josue, in Maceda, where the camp then was, in good health, and without the loss of any one: and no man durst move his tongue against the children of Israel.

10:22. And Josue gave orders, saying: Open the mouth of the cave, and bring forth to me the five kings that lie hid therein.

10:23. And the ministers did as they were commanded: and they brought out to him the five kings out of the cave: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon.

10:24. And when they were brought out to him, he called all the men of Israel, and said to the chiefs of the army that were with him: Go, and set your feet on the necks of these kings. And when they had gone, and put their feet upon the necks of them lying under them,

10:25. He said again to them: Fear not, neither be ye dismayed, take courage, and be strong: for so will the Lord do to all your enemies, against whom you fight.

10:26. And Josue struck, and slew them, and hanged them upon five gibbets; and they hung until the evening.

10:27. And when the sun was down, he commanded the soldiers to take them down from the gibbets. And after they were taken down, they cast them into the cave, where they had lain hid, and put great stones at the mouth thereof, which remain until this day.

10:28. The same day Josue took Maceda, and destroyed it with the edge

of the sword, and killed the king and all the inhabitants thereof: he left not in it the least remains. And he did to the king of Maceda, as he had done to the king of Jericho.

10:29. And he passed from Maceda with all Israel to Lebna, and fought against it:

10:30. And the Lord delivered it with the king thereof into the hands of Israel: and they destroyed the city with the edge of the sword, and all the inhabitants thereof. They left not in it any remains. And they did to the king of Lebna, as they had done to the king of Jericho.

10:31. From Lebna he passed unto Lachis, with all Israel: and investing it with his army, besieged it.

10:32. And the Lord delivered Lachis into the hands of Israel, and he took it the following day, and put it to the sword, and every soul that was in it, as he had done to Lebna.

10:33. At that time Horam, king of Gazer, came up to succour Lachis: and Josue slew him with all his people so as to leave none alive.

10:34. And he passed from Lachis to Eglon, and surrounded it,

10:35. And took it the same day: and put to the sword all the souls that were in it, according to all that he had done to Lachis.

10:36. He went up also with all Israel from Eglon to Hebron, and fought against it:

10:37. Took it, and destroyed it with the edge of the sword: the king also thereof, and all the towns of that country, and all the souls that dwelt in it: he left not therein any remains: as he had done to Eglon, so did he also to Hebron, putting to the sword all that he found in it.

The king. . .Viz., the new king, who succeeded him that was slain, ver. 26.

10:38. Returning from thence to Dabir,

10:39. He took it, and destroyed it: the king also thereof, and all the towns round about, he destroyed with the edge of the sword: he left not in it any remains: as he had done to Hebron and Lebna, and to their kings, so did he to Dabir, and to the king thereof.

10:40. So Josue conquered all the country of the hills, and of the south, and of the plain, and of Asedoth, with their kings: he left not any remains therein, but slew all that breathed, as the Lord, the God of Israel, had commanded him.

Any remains therein, but slew, etc. . .God ordered these people to be utterly destroyed, in punishment of their manifold abomination; and that they might not draw the Israelites into the like sins.

10:41. From Cadesbarne even to Gaza. All the land of Gosen even to Gabaon,

10:42. And all their kings, and their lands he took and wasted at one onset: for the Lord the God of Israel fought for him.

10:43. And he returned with all Israel to the place of the camp in Galgal.

Josue Chapter 11

The kings of the north are overthrown: the whole country is taken.

11:1. And when Jabin king of Asor had heard these things, he sent to Jobab king of Madon, and to the king of Semeron, and to the king of Achsaph:

11:2. And to the kings of the north, that dwelt in the mountains and in the plains over against the south side of Ceneroth, and in the levels and the countries of Dor by the sea side:

11:3. To the Chanaanites also on the east and on the west, and the Amorrhite, and the Hethite, and the Pherezite, and the Jebusite in the mountains: to the Hevite also who dwelt at the foot of Hermon in the land of Maspha.

11:4. And they all came out with their troops, a people exceeding numerous as the sand that is on the sea shore, their horses also and chariots a very great multitude,

11:5. And all these kings assembled together at the waters of Merom, to fight against Israel.

11:6. And the Lord said to Josue: Fear them not: for to morrow at this same hour I will deliver all these to be slain in the sight of Israel: thou shalt hamstring their horses, and thou shalt burn their chariots with fire.

Hamstring their horses, and burn their chariots with fire, etc. . . God so ordained, that his people might not trust in chariots and horses, but in him.

11:7. And Josue came, and all the army with him, against them to the waters of Merom on a sudden, and fell upon them.

11:8. And the Lord delivered them into the hands of Israel. And they defeated them, and chased them as far as the great Sidon and the waters of Maserophot, and the field of Masphe, which is on the east thereof. He slew them all, so as to leave no remains of them:

11:9. And he did as the Lord had commanded him, he hamstrung their horses and burned their chariots.

11:10. And presently turning back he took Asor: and slew the king thereof with the sword. Now Asor of old was the head of all these kingdoms.

11:11. And he cut off all the souls that abode there: he left not in it any remains, but utterly destroyed all, and burned the city itself with fire.

11:12. And he took and put to the sword and destroyed all the cities round about, and their kings, as Moses the servant of God had commanded him.

11:13. Except the cities that were on hills and high places, the rest Israel burned: only Asor that was very strong he consumed with fire.

11:14. And the children of Israel divided among themselves all the spoil of these cities and the cattle, killing all the men.

11:15. As the Lord had commanded Moses his servant, so did Moses command Josue, and he accomplished all: he left not one thing undone of all the commandments which the Lord had commanded Moses.

11:16. So Josue took all the country of the hills, and of the south, and the land of Gosen, and the plains and the west country, and the mountain of Israel, and the plains thereof:

11:17. And part of the mountain that goeth up to Seir as far as Baalgad, by the plain of Libanus under mount Hermon: all their kings he took, smote and slew.

11:18. Josue made war a long time against these kings.

A long time. . .Seven years, as appears from chap. 14.10.

11:19. There was not a city that delivered itself to the children of Israel, except the Hevite, who dwelt in Gabaon: for he took all by fight.

11:20. For it was the sentence of the Lord, that their hearts should be hardened, and they should fight against Israel, and fall, and should not deserve any clemency, and should be destroyed as the Lord had commanded Moses.

Hardened. . .This hardening of their hearts, was their having no thought of yielding or submitting: which was a sentence or judgment of God upon them in punishment of their enormous crimes.

11:21. At that time Josue came and cut off the Enacims from the mountains, from Hebron, and Dabir, and Anab, and from all the mountain of Juda and Israel, and destroyed their cities.

11:22. He left not any of the stock of the Enacims, in the land of the children of Israel: except the cities of Gaza, and Geth, and Azotus, in which alone they were left.

11:23. So Josue took all the land, as the Lord spoke to Moses, and delivered it in possession to the children of Israel, according to their divisions and tribes. And the land rested from wars.

Josue Chapter 12

A list of the kings slain by Moses and Josue,

12:1. These are the kings, whom the children of Israel slew and possessed their land beyond the Jordan towards the rising of the sun, from the torrent Arnon unto mount Hermon, and all the east country that looketh towards the wilderness.

12:2. Sehon king of the Amorrhites, who dwelt in Hesebon, and had dominion from Aroer, which is seated upon the bank of the torrent Arnon, and of the middle part in the valley, and of half Galaad, as far as the torrent Jaboc, which is the border of the children of Ammon.

12:3. And from the wilderness, to the sea of Ceneroth towards the east, and to the sea of the wilderness, which is the most salt sea, on the east side by the way that leadeth to Bethsimoth: and on the south side that lieth under Asedoth, Phasga.

12:4. The border of Og the king of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in all Basan, unto the borders

12:5. Of Gessuri and Machati, and of half Galaad: the borders of Sehon the king of Hesebon.

12:6. Moses the servant of the Lord, and the children of Israel slew them, and Moses delivered their land in possession to the Rubenites, and Gadites, and the half tribe of Manasses.

12:7. These are the kings of the land, whom Josue and the children of Israel slew beyond the Jordan on the west side from Baalgad in the field of Libanus, unto the mount, part of which goeth up into Seir: and Josue delivered it in possession to the tribes of Israel, to every one their divisions,

12:8. As well in the mountains as in the plains and the champaign countries. In Asedoth, and in the wilderness, and in the south was the Hethite and the Amorrhite, the Chanaanite and the Pherezite, the Hevite and the Jebusite.

12:9. The king of Jericho one: the king of Hai, which is on the side of Bethel, one:

12:10. The king of Jerusalem one, the king of Hebron one,

12:11. The king of Jerimoth one, the king of Lachis one,

12:12. The king of Eglon one, the king of Gazer one,

12:13. The king of Dabir one, the king of Gader one,

12:14. The king of Herma one, the king of Hered one,

12:15. The king of Lebna one, the king of Odullam one,

12:16. The king of Maceda one, the king of Bethel one,
12:17. The king of Taphua one, the king of Opher one,
12:18. The king of Aphec one, the king of Saron one,
12:19. The king of Madon one, the king of Asor one,
12:20. The king of Semeron one, the king of Achsaph one,
12:21. The king of Thenac one, the king of Mageddo one,
12:22. Thee king of Cades one, the king of Jachanan of Carmel one,
12:23. The king of Dor, and of the province of Dor one, the king of the nations of Galgal one,
12:24. The king of Thersa one: all the kings thirty and one.

Josue Chapter 13

God commandeth Josue to divide the land: the possessions of Ruben, Gad, and half the tribe of Manasses, beyond the Jordan.

13:1. Josue was old, and far advanced in years, and the Lord said to him: Thou art grown old, and advanced in age, and there is a very large country left, which is not yet divided by lot:

Josue was old, and far advanced in years. . .He was then about one hundred and one years old.--And there is a very large country left, which is not yet divided by lot. . .Not yet possessed by the children of Israel.

13:2. To wit, all Galilee, Philistia, and all Gessuri.

13:3. From the troubled river, that watereth Egypt, unto the border of Accaron northward: the land of Chanaan, which is divided among the lords of the Philistines, the Gazites, the Azotians, the Ascalonites, the Gethites, and the Accronites.

13:4. And on the south side are the Hevites, all the land of Chanaan, and Maara of the Sidonians as far as Apeca, and the borders of the Amorrhite,

13:5. And his confines. The country also of Libanus towards the east from Baalgad under mount Hermon to the entering into Emath.

13:6. Of all that dwell in the mountains from Libanus, to the waters of Maserephoth, and all the Sidonians. I am he that will cut them off from before the face of the children of Israel. So let their land come in as a part of the inheritance of Israel, as I have commanded thee.

13:7. And now divide the land in possession to the nine tribes, and to the half tribe of Manasses,

13:8. With whom Ruben and Gad have possessed the land, which Moses the servant of the Lord delivered to them beyond the river Jordan, on the east side.

With whom. . . That is, with the other half of that same tribe.

13:9. From Aroer, which is upon the bank of the torrent Arnon, and in the midst of the valley and all the plains of Medaba, as far as Dibon:

13:10. And all the cities of Sehon, king of the Amorrhites, who reigned in Hesebon, unto the borders of the children of Ammon.

13:11. And Galaad, and the borders of Gessuri and Machati, and all mount Hermon, and all Basan as far as Salecha,

13:12. All the kingdom of Og in Basan, who reigned in Astaroth and Edrai, he was of the remains of the Raphaims: and Moses overthrew and destroyed them.

13:13. And the children of Israel would not destroy Gessuri and Machati and they have dwelt in the midst of Israel, until this present day.

13:14. But to the tribe of Levi he gave no possession: but the sacrifices and victims of thee Lord God of Israel, are his inheritance, as he spoke to him.

13:15. And Moses gave a possession to the children of Ruben according to their kindreds.

13:16. And their border was from Aroer, which is on the bank of the torrent Arnon, and in the midst of the valley of the same torrent: all the plain, that leadeth to Medaba,

13:17. And Hesebon, and all their villages, which are in the plains. Dibon also, and Bamothbaal, and the town of Baalmaon,

13:18. And Jassa, and Cidimoth, and Mephaath,

13:19. And Cariathaim, and Sabama, and Sarathasar in the mountain of the valley.

13:20. Bethphogor and Asedoth, Phasga and Bethiesimoth,

13:21. And all the cities of the plain, and all the kingdoms of Sehon king of the Amorrhites, that reigned in Hesebon, whom Moses slew with the princes of Madian: Hevi, and Recem, and Sur and Hur, and Rebe, dukes of Sehon inhabitants of the land.

The princes of Madian. . . It appears from hence that these were subjects of king Sehon: they are said to have been slain with him, that is, about the same time, but not in the same battle.

13:22. Balaam also the son of Beor the soothsayer, the children of Israel slew with the sword among the rest that were slain.

13:23. And the river Jordan was the border of the children of Ruben.

This is the possession of the Rubenites, by their kindreds, of cities and villages.

13:24. And Moses gave to the tribe of Gad and to his children by their kindreds a possession, of which this is the division.

13:25. The border of Jaser, and all the cities of Galaad, and half the land of the children of Ammon: as far as Aroer which is over against Rabba:

13:26. And from Hesebon unto Ramoth, Masphe and Betonim: and from Manaim unto the borders of Dabir.

13:27. And in the valley Betharan and Bethnemra, and Socoth, and Saphon the other part of the kingdom of Sehon king of Hesebon: the limit of this also is the Jordan, as far as the uttermost part of the sea of Cenereth beyond the Jordan on the east side,

13:28. This is the possession of the children of Gad by their families, their cities, and villages.

13:29. He gave also to the half tribe of Manasses and his children possession according to their kindreds,

13:30. The beginning whereof is this: from Manaim all Basan, and all the kingdoms of Og king of Basan, and all the villages of Jair, which are in Basan, threescore towns.

13:31. And half Galaad, and Astaroth, and Edrai, cities of the kingdom of Og in Basan: to the children of Machir, the son of Manasses, to one half of the children of Machir according to their kindreds.

13:32. This possession Moses divided in the plains of Moab, beyond the Jordan, over against Jericho on the east side,

13:33. But to the tribe of Levi he gave no possession: because the Lord the God of Israel himself is their possession, as he spoke to them.

Josue Chapter 14

Caleb's petition; Hebron is given to him and to his seed.

14:1. This is what the children of Israel possessed in the land of Chanaan, which Eleazar the priest, and Josue the son of Nun, and the princes of the families by the tribes of Israel gave to them.

14:2. Dividing all by lot, as the Lord had commanded the hand of Moses, to the nine tribes, and the half tribe.

14:3. For to two tribes and a half Moses had given possession beyond the Jordan: besides the Levites, who received no land among their brethren:

14:4. But in their place succeeded the children of Joseph divided into

two tribes, of Manasses and Ephraim: neither did the Levites receive other portion of land, but cities to dwell in, and their suburbs to feed their beasts and flocks.

Hebron belonged, etc. . . All the country thereabouts, depending on Hebron, was given to Caleb; but the city itself with the suburbs, was one of those that were given to the priests to dwell in.

14:5. As the Lord had commanded Moses so did the children of Israel, and they divided the land.

14:6. Then the children of Juda came to Josue in Galgal, and Caleb the son of Jephone the Cenezite spoke to him: Thou knowest what the Lord spoke to Moses the man of God concerning me and thee in Cadesbarne.

14:7. I was forty years old when Moses the servant of the Lord sent me from Cadesbarne, to view the land, and I brought him word again as to me seemed true,

14:8. But my brethren, that had gone up with me, discouraged the heart of the people: and I nevertheless followed the Lord my God.

14:9. And Moses swore in that day, saying: The land which thy foot hath trodden upon shall be thy possession, and thy children for ever, because thou hast followed the Lord my God.

14:10. The Lord therefore hath granted me life, as he promised until this present day, It is forty and five years since the Lord spoke this word to Moses, when Israel journeyed through the wilderness: this day I am eighty-five years old,

14:11. As strong as I was at that time when I was sent to view the land: the strength of that time continueth in me until this day, as well to fight as to march.

14:12. Give me therefore this mountain, which the Lord promised, in thy hearing also, wherein are the Enacims, and cities great and strong: if so be the Lord will be with me, and I shall be able to destroy them, as he promised me.

14:13. And Josue blessed him, and gave him Hebron in possession.

14:14. And from that time Hebron belonged to Caleb the son of Jephone the Cenezite, until this present day: because he followed the Lord the God of Israel.

14:15. The name of Hebron before was called Cariath-Arbe: Adam the greatest among the Enacims was laid there and the land rested from wars.

Josue Chapter 15

The borders of the lot of Juda. Caleb's portion and conquest. The cities of Juda.

15:1. Now the lot of the children of Juda by their kindreds was this: From the frontier of Edom, to the desert of Sin southward, and to the uttermost part of the south coast.

15:2. Its beginning was from the top of the most salt sea, and from the bay thereof, that looketh to the south.

15:3. And it goeth out towards the ascent of the Scorpion, and passeth on to Sina: and ascendeth into Cadesbarne, and reacheth into Esron, going up to Addar, and compassing Carcaa.

15:4. And from thence passing along into Asemona, and reaching the torrent of Egypt: and the bounds thereof shall be the great sea, this shall be the limit of the south coast.

15:5. But on the east side the beginning shall be the most salt sea even to the end of the Jordan: and towards the north from the bay of the sea unto the same river Jordan.

15:6. And the border goeth up into Beth-Hagla, and passeth by the north into Beth-Araba: going up to the stone of Boen the son of Ruben.

15:7. And reaching as far as the borders of Debara from the valley of Achor, and so northward looking towards Galgal, which is opposite to the ascent of Adommin, on the south side of the torrent, and the border passeth the waters that are called the fountain of the sun: and the goings out thereof shall be at the fountain Rogel.

15:8. And it goeth up by the valley of the son of Ennom on the side of the Jebusite towards the south, the same is Jerusalem: and thence ascending to the top of the mountain, which is over against Geennom to the west in the end of the valley of Raphaim, northward.

15:9. And it passeth on from the top of the mountain to the fountain of the water of Nephtoa: and reacheth to the towns of mount Ephron: and it bendeth towards Baala, which is Cariathiarim, that is to say, the city of the woods.

15:10. And it compasseth from Baala westward unto mount Seir: and passeth by the side of mount Jarim to the north into Cheslon: and goeth down into Bethsames, and passeth into Thamna.

15:11. And reacheth northward to a part of Accaron at the side: and bendeth to Sechrona, and passeth mount Baala: and cometh into Jebneel, and is bounded westward with the great sea.

15:12. These are the borders round about of the children of Juda in their kindreds.

15:13. But to Caleb the son of Jephone he gave a portion in the midst of the children of Juda, as the Lord had commanded him: Cariath-Arbe the father of Enac, which is Hebron.

15:14. And Caleb destroyed out of it the three sons of Enac, Sesai and Ahiman, and Tholmai of the race of Enac.

15:15. And going up from thence he came to the inhabitants of Dabir, which before was called Cariath-Sepher, that is to say, the city of letters.

15:16. And Caleb said: He that shall smite Cariath-Sepher, and take it, I will give him Axa my daughter to wife.

15:17. And Othoniel the son of Cenez, the younger brother of Caleb, took it: and he gave him Axa his daughter to wife.

15:18. And as they were going together, she was moved by her husband to ask a field of her father, and she sighed as she sat on her ass. And Caleb said to her: What aileth thee?

15:19. But she answered: Give me a blessing: thou hast given me a southern and dry land, give me also a land that is watered. And Caleb gave her the upper and the nether watery ground.

15:20. This is the possession of the tribe of the children of Juda by their kindreds.

15:21. And the cities from the uttermost parts of the children of Juda by the borders of Edom to the south, were Cabseel and Eder and Jagur,

15:22. And Cina and Dimona and Adada,

15:23. And Cades and Asor and Jethnam,

15:24. Ziph and Telem and Baloth,

15:25. New Asor and Carioth, Hesron, which is Asor.

15:26. Amam, Sama and Molada,

15:27. And Asergadda and Hassemon and Bethphelet,

15:28. And Hasersual and Bersabee and Baziothia,

15:29. And Baala and Jim and Esem,

15:30. And Eltholad and Cesil and Harma,

15:31. And Siceleg and Medemena and Sensenna,

15:32. Lebaoth and Selim and Aen and Remmon: all the cities twenty-nine, and their villages.

15:33. But in the plains: Estaol and Sarea and Asena,

15:34. And Zanoë and Engannim and Taphua and Enaim,

15:35. And Jerimoth and Adullam, Socho and Azeca,

15:36. And Saraim and Adithaim and Gedera and Gederothaim: fourteen cities, and their villages.

15:37. Sanan and Hadassa and Magdalgad,

15:38. Delean and Masepha and Jecthel,
15:39. Lachis and Bascath and Eglon,
15:40. Chebbon and Leheman and Cethlis,
15:41. And Gideroth and Bethdagon and Naama and Maceda: sixteen cities,
and their villages.
15:42. Labana and Ether and Asan,
15:43. Jephtha and Esna and Nesib,
15:44. And Ceila and Achzib and Maresa: nine cities, and their
villages.
15:45. Accaron with the towns and villages thereof.
15:46. From Accaron even to the sea: all places that lie towards Azotus
and the villages thereof.
15:47. Azotus with its towns and villages. Gaza with its towns and
villages, even to the torrent of Egypt, and the great sea that is the
border thereof.
15:48. And in the mountain Samir and Jether and Socoth,
15:49. And Danna and Cariath-senna, this is Dabir:
15:50. Anab and Istemo and Anim,
15:51. Gosen and Olon and Gilo: eleven cities and their villages.
15:52. Arab and Ruma and Esaan,
15:53. And Janum and Beththaphua and Apheca,
15:54. Athmatha and Cariath-Arbe, this is Hebron and Sior: nine cities
and their villages.
15:55. Maon and Carmel and Ziph and Jota,
15:56. Jezrael and Jucadam and Zanoë,
15:57. Accain, Gabaa and Thamna: ten cities and their villages.
15:58. Halhul, and Bessur, and Gedor,
15:59. Mareth, and Bethanoth, and Eltecon: six cities and their
villages.
15:60. Cariathbaal, the same is Cariathiarim the city of woods, and
Arebba: two cities and their villages.
15:61. In the desert Betharaba, Meddin and Sachacha,

15:62. And Nebsan, and the city of salt, and Engaddi: six cities and their villages.

15:63. But the children of Juda could not destroy the Jebusite that dwelt in Jerusalem: and the Jebusite dwelt with the children of Juda in Jerusalem until this present day.

Josue Chapter 16

The lot of the sons of Joseph. The borders of the tribe of Ephraim.

16:1. And the lot of the sons of Joseph fell from the Jordan over against Jericho and the waters thereof, on the east: the wilderness which goeth up from Jericho to the mountain of Bethel:

16:2. And goeth out from Bethel to Luza: and passeth the border of Archi, to Ataroth,

16:3. And goeth down westward, by the border of Jephleti, unto the borders of Beth-horon the nether, and to Gazer: and the countries of it are ended by the great sea:

16:4. And Manasses and Ephraim the children of Joseph possessed it.

16:5. And the border of the children of Ephraim was according to their kindreds: and their possession towards the east was Ataroth-addar unto Beth-horon the upper.

16:6. And the confines go out unto the sea: but Machmethath looketh to the north, and it goeth round the borders eastward into Thanath-selo: and passeth along on the east side to Janoe.

Looketh to the north, etc. . . The meaning is, that the border went towards the north, by Machmethath; and then turned eastward to Thanath-selo.

16:7. And it goeth down from Janoe into Ataroth and Naaratha: and it cometh to Jericho, and goeth out to the Jordan.

16:8. From Taphua it passeth on towards the sea into the valley of reeds, and the goings out thereof are at the most salt sea. This is the possession of the tribe of the children of Ephraim by their families.

16:9. And there were cities with their villages separated for the children of Ephraim in the midst of the possession of the children of Manasses.

16:10. And the children of Ephraim slew not the Chanaanite, who dwelt in Gazer: and the Chanaanite dwelt in the midst of Ephraim until this day, paying tribute.

Josue Chapter 17

The lot of the half tribe of Manasses.

17:1. And this lot fell to the tribe of Manasses for he is the firstborn of Joseph to Machir the firstborn of Manasses the father of Galaad, who was a warlike man, and had for possession Galaad and Basan.

17:2. And to the rest of the children of Manasses according to their families: to the children of Abiezer, and to the children of Helec, and to the children of Esriel, and to the children of Sechem, and to the children of Hopher, and to the children of Semida: these are the male children of Manasses the son of Joseph, by their kindreds.

17:3. But Salphaad the son of Hopher the son of Galaad the son of Machir the son of Manasses had no sons, but only daughters: whose names are these, Maala and Noa and Hegla and Melcha and Thersa.

17:4. And they came in the presence of Eleazar the priest and of Josue the son of Nun, and of the princes, saying: The Lord commanded by the hand of Moses, that a possession should be given us in the midst of our brethren. And he gave them according to the commandment of the Lord a possession amongst the brethren of their father.

17:5. And there fell ten portions to Manasses, beside the land of Galaad and Basan beyond the Jordan.

17:6. For the daughters of Manasses possessed inheritance in the midst of his sons. And the land of Galaad fell to the lot of the rest of the children of Manasses.

17:7. And the border of Manasses was from Aser, Machmethath which looketh towards Sichem: and it goeth out on the right hand by the inhabitants of the fountain of Taphua.

17:8. For the lot of Manasses took in the land of Taphua, which is on the borders of Manasses, and belongs to the children of Ephraim.

17:9. And the border goeth down to the valley of the reeds, to the south of the torrent of the cities of Ephraim, which are in the midst of the cities of Manasses: the border of Manasses is on the north side of the torrent, and the outgoings of it are at the sea:

17:10. So that the possession of Ephraim is on the south, and on the north that of Manasses, and the sea is the border of both, and they are joined together in the tribe of Aser on the north, and in the tribe of Issachar on the east.

17:11. And the inheritance of Manasses in Issachar and in Aser, was Bethsan and its villages, and Jeblaam with its villages, and the inhabitants of Dor, with the towns thereof: the inhabitants also of Endor with the villages thereof: and in like manner the inhabitants of Thenac with the villages thereof: and the inhabitants of Mageddo with their villages, and the third part of the city of Nopheth.

17:12. Neither could the children of Manasses overthrow these cities, but the Chanaanite began to dwell in his land.

17:13. But after that the children of Israel were grown strong, they subdued the Chanaanites, and made them their tributaries, and they did not kill them.

17:14. And the children of Joseph spoke to Josue, and said: Why hast thou given me but one lot and one portion to possess, whereas I am of so great a multitude, and the Lord hath blessed me?

17:15. And Josue said to them: If thou be a great people, go up into the woodland, and cut down room for thyself in the land of the Pherezite and the Raphaims: because the possession of mount Ephraim is too narrow for thee.

17:16. And the children of Joseph answered him: We cannot go up to the mountains, for the Chanaanites that dwell in the low lands, wherein are situate Bethsan with its towns, and Jezrael in the midst of the valley, have chariots of iron.

17:17. And Josue said to the house of Joseph, to Ephraim and Manasses: Thou art a great people, and of great strength, thou shalt not have one lot only:

17:18. But thou shalt pass to the mountain, and shalt cut down the wood, and make thyself room to dwell in: and mayst proceed farther, when thou hast destroyed the Chanaanites, who as thou sayest have iron chariots, and are very strong.

Josue Chapter 18

Surveyors are sent to divide the rest of the land into seven tribes. The lot of Benjamin.

18:1. And all the children of Israel assembled together in Silo, and there they set up the tabernacle of the testimony, and the land was subdued before them.

18:2. But there remained seven tribes of the children of Israel, which as yet had not received their possessions.

18:3. And Josue said to them: How long are you indolent and slack, and go not in to possess the land which the Lord the God of your fathers hath given you?

18:4. Choose of every tribe three men, that I may send them, and they may go and compass the land, and mark it out according to the number of each multitude: and bring back to me what they have marked out.

18:5. Divide to yourselves the land into seven parts: let Juda be in his bounds on the south side, and the house of Joseph on the north.

18:6. The land in the midst between these mark ye out into seven parts; and you shall come hither to me, that I may cast lots for you before the Lord your God.

The land in the midst between these mark ye out into seven parts. . . That is to say, the rest of the land, which is not already assigned to Juda or Joseph.

18:7. For the Levites have no part among you, but the priesthood of the Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses have already received their possessions beyond the Jordan eastward: which Moses the servant of the Lord gave them.

18:8. And when the men were risen up, to go to mark out the land, Josue commanded them saying: Go round the land and mark it out, and return to me: that I may cast lots for you before the Lord in Silo.

18:9. So they went and surveying it divided it into seven parts, writing them down in a book. And they returned to Josue, to the camp in Silo.

18:10. And he cast lots before the Lord in Silo, and divided the land to the children of Israel into seven parts.

18:11. And first came up the lot of the children of Benjamin by their families, to possess the land between the children of Juda, and the children of Joseph.

18:12. And their border northward was from the Jordan: going along by the side of Jericho on the north side, and thence going up westward to the mountains, and reaching to the wilderness of Bethaven,

18:13. And passing along southward by Luza, the same is Bethel, and it goeth down into Ataroth-addar to the mountain, that is on the south of the nether Beth-horon.

18:14. And it bendeth thence going round towards the sea, south of the mountain that looketh towards Beth-horon to the southwest: and the outgoings thereof are into Cariathbaal, which is called also Cariathiarim, a city of the children of Juda This is their coast towards the sea, westward.

18:15. But on the south side the border goeth out from part of Cariathiarim towards the sea, and cometh to the fountain of the waters of Nephtoa.

18:16. And it goeth down to that part of the mountain that looketh on the valley of the children of Ennom: and is over against the north quarter in the furthest part of the valley of Raphaim, and it goeth down into Geennom (that is the valley of Ennom) by the side of the Jebusite to the south: and cometh to the fountain of Rogel,

18:17. Passing thence to the north, and going out to Ensemes, that is to say, the fountain of the sun:

18:18. And It passeth along to the hills that are over against the ascent of Adommim: and it goeth down to Abenboen, that is, the stone of Boen the son of Ruben: and it passeth on the north side to the champaign countries; and goeth down into the plain,

18:19. And it passeth by Bethhagla northward: and the outgoings thereof are towards the north of the most salt sea at the south end of the Jordan.

18:20. Which is the border of it on the east side. This is the possession of the children of Benjamin by their borders round about, and their families.

18:21. And their cities were, Jericho and Bethhagla and Vale-Casis,

18:22. Betharaba and Samaraim and Bethel,

18:23. And Avim and Aphara and Ophera,

18:24. The town Emona and Ophni and Gabee: twelve cities, and their villages.

18:25. Gabam and Rama and Beroth,

18:26. And Mesphe, and Caphara, and Amosa,

18:27. And Recem, Jarephel, and Tharela,

18:28. And Sela, Eleph and Jebus, which is Jerusalem, Gabaath and Cariath: fourteen cities, and their villages. This is the possession of the children of Benjamin by their families.

Josue Chapter 19

The lots of the tribes of Simeon, Zabulon, Issachar, Aser, Nephtali and Dan. A city is given to Josue.

19:1. And the second lot came forth for the children of Simeon by their kindreds: and their inheritance was

19:2. In the midst of the possession of the children of Juda: Bersabee and Sabee and Molada

19:3. And Hasersual, Bala and Asem,

19:4. And Eltholad, Bethul and Harma,

19:5. And Siceleg and Bethmarchaboth and Hasersusa,

19:6. And Bethlebaoth and Sarohen: thirteen cities, and their villages.

19:7. And Remmon and Athor and Asan: four cities, and their villages.

19:8. And all the villages round about these cities to Baalath Beer Ramath to the south quarter. This is the inheritance of the children of Simeon according to their kindreds,

19:9. In the possession and lot of the children of Juda: because it was too great, and therefore the children of Simeon had their possession in

the midst of their inheritance.

19:10. And the third lot fell to the children of Zabulon by their kindreds: and the border of their possession was unto Sarid.

19:11. And It went up from the sea and from Merala, and came to Debbaseth: as far as the torrent, which is over against Jeconam.

19:12. And it returneth from Sarid eastward to the borders of Ceseleththabor: and it goeth out to Dabereth and ascendeth towards Japhie.

19:13. And it passeth along from thence to the east side of Gethhepher and Thacasin: and goeth out to Remmon, Amthar and Noa.

19:14. And it turneth about to the north of Hanathon: and the outgoings thereof are the valley of Jephthael,

19:15. And Cateth and Naalol and Semeron and Jedala and Bethlehem: twelve cities and their villages.

19:16. This is the inheritance of the tribe of the children of Zabulon by their kindreds, the cities and their villages.

19:17. The fourth lot came out to Issachar by their kindreds.

19:18. And his inheritance was Jezrael and Casaloth and Sunem,

19:19. And Hapharaim and Seon and Anaharath,

19:20. And Rabboth and Cesion, Abes,

19:21. And Rameth and Engannim and Enhadda and Bethpheses.

19:22. And the border thereof cometh to Thabor and Sehesima and Bethsames: and the outgoings thereof shall be at the Jordan: sixteen cities, and their villages.

19:23. This is the possession of the sons of Issachar by their kindreds, the cities and their villages.

19:24. And the fifth lot fell to the tribe of the children of Aser by their kindreds:

19:25. And their border was Halcath and Chali and Beten and Axaph,

19:26. And Elmelech and Amaad and Messal: and it reacheth to Carmel by the sea and Sihor and Labanath,

19:27. And it returneth towards the east to Bethdagon: and passeth along to Zabulon and to the valley of Jephthael towards the north to Bethemec and Nehiel. And it goeth out to the left side of Cabul,

19:28. And to Abaran and Rohob and Hamon and Cana, as far as the great Sidon.

19:29. And it returneth to Horma to the strong city of Tyre, and to

Hosa: and the outgoings thereof shall be at the sea from the portion of Achziba:

19:30. And Amma and Aphec and Rohob: twenty-two cities, and their villages.

19:31. This is the possession of the children of Aser by their kindreds, and the cities and their villages.

19:32. The sixth lot came out to the sons of Nephtali by their families:

19:33. And the border began from Heleph and Elon to Saananim, and Adami, which is Neceb, and Jebnael even to Lecum:

19:34. And the border returneth westward to Azanotthabor, and goeth out from thence to Hucuca, and passeth along to Zabulon southward, and to Aser westward, and to Juda upon the Jordan towards the rising of the sun.

19:35. And the strong cities are Assedim, Ser, and Emath, and Reccath and Cenereth,

19:36. And Edema and Arama, Asor,

19:37. And Cedes and Edri, Enhasor,

19:38. And Jeron and Magdalel, Horem, and Bethanath and Bethsames: nineteen cities, and their villages.

19:39. This is the possession of the tribe of the children of Nephtali by their kindreds, the cities and their villages.

19:40. The seventh lot came out to the tribe of the children of Dan by their families

19:41. And the border of their possession was Saraa and Esthaol, and Hirsemes, that is, the city of the sun,

19:42. Selebin and Aialon and Jethela,

19:43. Elon and Themna and Acron,

19:44. Elthece, Gebbethon and Balaath,

19:45. And Juda and Bane and Barach and Gethremmon:

19:46. And Mejarcon and Arecon, with the border that looketh towards Joppe,

19:47. And is terminated there. And the children of Dan went up and fought against Lesem, and took it: and they put it to the sword, and possessed it, and dwelt in it, calling the name of it Lesem Dan, by the name of Dan their father.

19:48. This is the possession of the tribe of the sons of Dan, by their kindreds, the cities and their villages.

19:49. And when he had made an end of dividing the land by lot to each one by their tribes, the children of Israel gave a possession to Josue the son of Nun in the midst of them,

19:50. According to the commandment of the Lord, the city which he asked for, Thamnath Saraa, in mount Ephraim: and he built up the city, and dwelt in it.

19:51. These are the possessions which Eleazar the priest, and Josue the son of Nun, and the princes of the families, and of the tribes of the children of Israel, distributed by lot in Silo, before the Lord at the door of the tabernacle of the testimony, and they divided the land.

Josue Chapter 20

The cities of refuge are appointed for casual manslaughter.

20:1. And the Lord spoke to Josue, saying: Speak to children of Israel and say to them:

20:2. Appoint cities of refuge, of which I spoke to you by the hand of Moses:

20:3. That whosoever shall kill a person unawares may flee to them, and may escape the wrath of the kinsman, who is the avenger of blood.

20:4. And when he shall flee to one of these cities: he shall stand before the gate of the city, and shall speak to the ancients of that city, such things as prove him innocent: and so shall they receive him, and give him a place to dwell in.

20:5. And when the avenger of blood shall pursue him, they shall not deliver him into his hands, because he slew his neighbour unawares, and is not proved to have been his enemy two or three days before,

20:6. And he shall dwell in that city, till he stand before judgment to give an account of his fact, and till the death of the high priest, who shall be at that time: then shall the manslayer return, and go into his own city and house from whence he fled.

20:7. And they appointed Cedes in Galilee of mount Nephtali, and Sichern in mount Ephraim, and Cariath-Arbe, the same is Hebron in the mountain of Juda.

20:8. And beyond the Jordan to the east of Jericho, they appointed Bosor, which is upon the plain of the wilderness of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Basan of the tribe of Manasses.

20:9. These cities were appointed for all the children of Israel, and for the strangers, that dwelt among them, that whosoever had killed a person unawares might flee to them, and not die by the hand of the kinsman, coveting to revenge the blood that was shed, until he should

stand before the people to lay open his cause.

Josue Chapter 21

Cities with their suburbs are assigned for the priests and Levites.

21:1. Then the princes of the families of Levi came to Eleazar the priest, and to Josue the son of Nun, and to the princes of the kindreds of all the tribes of the children of Israel

21:2. And they spoke to them in Silo in the land of Chanaan, and said: The Lord commanded by the hand of Moses, that cities should be given us to dwell in, and their suburbs to feed our cattle.

21:3. And the children of Israel gave out of their possessions according to the commandment of the Lord, cities and their suburbs.

21:4. And the lot came out for the family of Caath of the children of Aaron the priest out of the tribes of Juda, and of Simeon, and of Benjamin, thirteen cities.

21:5. And to the rest of the children of Caath, that is, to thee Levites, who remained, out of the tribes of Ephraim, and of Dan, and the half tribe of Manasses, ten cities.

21:6. And the lot came out to children of Gerson, that they should take of the tribes of Issachar and of Aser and of Nephtali, and of the half tribe of Manasses in Basan, thirteen cities.

21:7. And to the sons of Merari by their kindreds, of the tribes of Ruben and of Gad and of Zabulon, twelve cities.

21:8. And the children of Israel gave to the Levites the cities and their suburbs, as the Lord commanded by the hand of Moses, giving to every one by lot.

21:9. Of the tribes of the children of Juda and of Simeon Josue gave cities: whose names are these,

21:10. To the sons of Aaron, of the families of Caath of the race of Levi (for the first lot came out for them)

21:11. The city of Arbe the father of Enac, which is called Hebron, in the mountain of Juda, and the suburbs thereof round about.

21:12. But the fields and the villages thereof he had given to Caleb the son of Jephone for his possession.

21:13. He gave therefore to the children of Aaron the priest, Hebron a city of refuge, and the suburbs thereof, and Lebna with the suburbs thereof,

21:14. And Jether and Estemo,

21:15. And Holon, and Dabir,

21:16. And Ain, and Jeta, and Bethsames, with their suburbs: nine cities out of the two tribes, as hath been said.

21:17. And out of the tribe of the children of Benjamin, Gabaon, and Gabae,

21:18. And Anathoth and Almon, with, their suburbs: four cities.

21:19. All the cities together of the children of Aaron the priest, were thirteen, with their suburbs,

21:20. And to the rest of the families of the children of Caath of the race of Levi was given this possession.

21:21. Of the tribe of Ephraim, Sichern one of the cities of refuge, with the suburbs thereof in mount Ephraim, and Gazer,

21:22. And Cibsaim, and Beth-horon, with their suburbs, four cities.

21:23. And of he tribe of Dan, Eltheco and Gabathon,

21:24. And Aialon and Gethremmon, with their suburbs, four cities.

21:25. And of the half tribe of Manasses, Thanac and Gethremmon, with their suburbs, two cities.

21:26. All the cities were ten, with their suburbs, which were given to the children of Caath, of the inferior degree.

21:27. To the children of Gerson also of the race of Levi out of the half tribe of Manasses, Gaulon in Basan, one of the cities of refuge, and Bosra, with their suburbs, two cities.

21:28. And of the tribe of Issachar, Cesion, and Dabereth,

21:29. And Jaramoth, and Engannim, with their suburbs, four cities.

21:30. And of the tribe of Aser, Masal and Abdon,

21:31. And Helcath, and Rohob, with their suburbs, four cities.

21:32. Of the tribe also of Nephtali, Cedes in Galilee, one of the cities of refuge: and Hammoth Dor, and Carthan, with their suburbs, three cities.

21:33. All the cities of the families of Gerson, were thirteen, with their suburbs.

21:34. And to the children of Merari, Levites of the inferior degree, by their families were given of the tribe of Zabulon, Jecnam and Cartha,

21:35. And Damna and Naalol, four cities with their suburbs.

21:36. Of the tribe of Ruben beyond the Jordan over against Jericho,

Bosor in the wilderness, one of the cities of refuge, Misor and Jaser and Jethson and Mephaath, four cities with their suburbs.

Four cities. . . There are no more, though there be five names: for Misor is the same city as Bosor, which is to be observed in some other places, where the number of names exceeds the number of cities.

21:37. Of the tribe of Gad, Ramoth in Galaad, one of the cities of refuge, and Manaim and Hesebon and Jaser, four cities with their suburbs,

21:38. All the cities of the children of Merari by their families and kindreds, were twelve.

21:39. So all the cities of the Levites within the possession of the children of Israel were forty-eight,

21:40. With their suburbs, each distributed by the families.

21:41. And the Lord God gave to Israel all the land that he had sworn to give to their fathers: and they possessed it, and dwelt in it.

21:42. And he gave them peace from all nations round about: and none of their enemies durst stand against them, but were brought under their dominion.

21:43. Not so much as one word, which he had promised to perform unto them, was made void, but all came to pass.

Josue Chapter 22

The tribes of Ruben and Gad, and half the tribe of Manasses return to their possessions. They build an altar by the side of the Jordan, which alarms the other tribes. An embassage is sent to them, to which they give a satisfactory answer.

22:1. At the same time Josue called the Rubenites, and the Gadites, and the half tribe of Manasses,

22:2. And said to them: You have done all that Moses the servant of the Lord commanded you: you have also obeyed me in all things,

22:3. Neither have you left your brethren this long time, until this present day, keeping the commandment of the Lord your God.

22:4. Therefore as the Lord your God hath given your brethren rest and peace, as he promised: return, and go to your dwellings, and to the land of your possession, which Moses the servant of the Lord gave you beyond the Jordan:

22:5. Yet so that you observe attentively, and in work fulfil the commandment and the law which Moses the servant of the Lord commanded you: that you love the Lord your God, and walk in all his ways, and keep all his commandments, and cleave to him, and serve him with all

your heart, and with all your soul.

22:6. And Josue blessed them, and sent them away, and they returned to their dwellings.

22:7. Now to half the tribe of Manasses, Moses had given a possession in Basan: and therefore to the half that remained, Josue gave a lot among the rest of their brethren beyond the Jordan to the west. And when he sent them away to their dwellings and had blessed them,

22:8. He said to them: With much substance and riches, you return to your settlements, with silver and gold, brass and iron, and variety of raiment: divide the prey of your enemies with your brethren.

22:9. So the children of Ruben, and the children of Gad, and the half tribe of Manasses returned, and parted from the children of Israel in Silo, which is in Chanaan, to go into Galaad the land of their possession, which they had obtained according to the commandment of the Lord by the hand of Moses.

22:10. And when they were come to banks of the Jordan, in the land of Chanaan, they built an altar immensely great near the Jordan.

22:11. And when the children of Israel had heard of it, and certain messengers brought them an account that the children of Ruben, and of Gad, and the half tribe of Manasses had built an altar in the land of Chanaan, upon the banks of the Jordan, over against the children of Israel:

22:12. They all assembled in Silo, to go up and fight against them.

22:13. And in the mean time they sent to them into the land of Galaad, Phinees the son of Eleazar the priest,

22:14. And ten princes with him, one of every tribe.

22:15. Who came to the children of Ruben, and of Gad, and the half tribe of Manasses, into the land of Galaad, and said to them:

22:16. Thus saith all the people of the Lord: What meaneth this transgression? Why have you forsaken the Lord the God of Israel, building a sacrilegious altar, and revolting from the worship of him?

22:17. Is it a small thing to you that you sinned with Beelphegor, and the stain of that crime remaineth in us to this day? and many of the people perished.

22:18. And you have forsaken the Lord to day, and to morrow his wrath will rage against all Israel.

22:19. But if you think the land of your possession to be unclean, pass over to the land wherein is the tabernacle of the Lord, and dwell among us: only depart not from the Lord, and from our society, by building an altar beside the altar of the Lord our God.

22:20. Did not Achan the son of Zare transgress the commandment of the Lord, and his wrath lay upon all the people of Israel? And he was but

one man, and would to God he alone had perished in his wickedness.

22:21. And the children of Ruben, and of Gad, and of the half tribe of Manasses answered the princes of the embassy of Israel:

22:22. The Lord the most mighty God, the Lord the most mighty God, he knoweth, and Israel also shall understand: If with the design of transgression we have set up this altar, let him not save us, but punish us immediately:

22:23. And if we did it with that mind, that we might lay upon it holocausts, and sacrifice, and victims of peace offerings, let him require and judge:

22:24. And not rather with this thought and design, that we should say: To morrow your children will say to our children: What have you to do with the Lord the God of Israel?

22:25. The Lord hath put the river Jordan for a border between us and you, O ye children of Ruben, and ye children of Gad: and therefore you have no part in the Lord. And by this occasion your children shall turn away our children from the fear of the Lord. We therefore thought it best,

22:26. And said: Let us build us an altar, not for holocausts, nor to offer victims,

22:27. But for a testimony between us and you, and our posterity and yours, that we may serve the Lord, and that we may have a right to offer both holocausts, and victims and sacrifices of peace offerings: and that your children to morrow may not say to our children: You have no part in the Lord.

22:28. And if they will say so, they shall answer them: Behold the altar of the Lord, which our fathers made, not for holocausts, nor for sacrifice, but for a testimony between us and you.

22:29. God keep us from any such wickedness that we should revolt from the Lord, and leave off following his steps, by building an altar to offer holocausts, and sacrifices, and victims, beside the altar of the Lord our God, which is erected before his tabernacle.

22:30. And when Phinees the priest, and the princes of the embassy, who were with him, had heard this, they were satisfied: and they admitted most willingly the words of the children of Ruben, and Gad, and of the half tribe of Manasses,

22:31. And Phinees the priest the son of Eleazar said to them: Now we know that the Lord is with us, because you are not guilty of this revolt, and you have delivered the children of Israel from the hand of the Lord.

22:32. And he returned with the princes from the children of Ruben and Gad, out of the land of Galaad, into the land of Chanaan, to the children of Israel, and brought them word again.

22:33. And the saying pleased all that heard it. And the children of

Israel praised God, and they no longer said that they would go up against them, and fight, and destroy the land of their possession.

22:34. And the children of Ruben, and the children of Gad called the altar which they had built, Our testimony, that the Lord is God,

Josue Chapter 23

Josue being old admonisheth the people to keep God's commandments: and to avoid marriages and all society with the Gentiles for fear of being brought to idolatry.

23:1. And when a long time was passed, after that the Lord had given peace to Israel, all the nations round about being subdued. and Josue being now old, and far advanced in years:

23:2. Josue called for all Israel, and for the elders, and for the princes, and for the judges, and for the masters, and said to them: I am old, and far advanced in years,

23:3. And you see all that the Lord your God hath done to all the nations round about, how he himself hath fought for you:

23:4. And now since he hath divided to you by lot all the land, from the east of the Jordan unto the great sea, and many nations yet remain:

23:5. The Lord your God will destroy them, and take them away from before your face, and you shall possess the land as he hath promised you.

23:6. Only take courage, and be careful to observe all things that are written in the book of the law of Moses: and turn not aside from them neither to the right hand nor to the left:

23:7. Lest after that you are come in among the Gentiles, who will remain among you, you should swear by the name of their gods, and serve them, and adore them:

23:8. But cleave ye unto the Lord your God, as you have done until this day.

23:9. And then the Lord God will take away before your eyes nations that are great and very strong, and no man shall be able to resist you.

23:10. One of you shall chase a thousand men of the enemies: because the Lord your God himself will fight for you, as he hath promised.

23:11. This only take care of with all diligence, that you love the Lord your God.

23:12. But if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships:

23:13. Know ye for a certainty that the Lord your God will not destroy

them before your face, but they shall be a pit and a snare in your way, and a stumbling-block at your side, and stakes in your eyes, till he take you away and destroy you from off this excellent land, which he hath given you.

23:14. Behold this day I am going into the way of all the earth, and you shall know with all your mind that of all the words which the Lord promised to perform for you, not one hath failed,

23:15. Therefore as he hath fulfilled in deed, what he promised, and all things prosperous have come: so will he bring upon you all the evils he hath threatened, till he take you away and destroy you from off this excellent land, which he hath given you,

23:16. When you shall have transgressed the covenant of the Lord your God, which he hath made with you, and shall have served strange gods, and adored them: then shall the indignation of the Lord rise up quickly and speedily against you, and you shall be taken away from this excellent land, which he hath delivered to you.

Josue Chapter 24

Josue assembleth the people, and reneweth the covenant between them and God. His death and burial.

24:1. And Josue gathered together all the tribes of Israel in Sichem, and called for the ancients, and the princes and the judges, and the masters: and they stood in the sight of the Lord:

24:2. And he spoke thus to the people: Thus saith the Lord the God of Israel: Your fathers dwelt of old on the other side of the river, Thare the father of Abraham, and Nachor: and they served strange gods.

Of the river. . .The Euphrates.

24:3. And I took your father Abraham from the borders of Mesopotamia: and brought him into the land of Chanaan: and I multiplied his seed,

24:4. And gave him Isaac: and to him again I gave Jacob and Esau. And I gave to Esau mount Seir for his possession: but Jacob and his children went down into Egypt.

24:5. And I sent Moses and Aaron, and I struck Egypt with many signs and wonders.

24:6. And I brought you and your fathers out of Egypt, and you came to the sea: and the Egyptians pursued your fathers with chariots and horsemen, as far as the Red Sea.

24:7. And the children of Israel cried to the Lord: and he put darkness between you and the Egyptians, and brought the sea upon them, and covered them. Your eyes saw all that I did in Egypt, and you dwelt in the wilderness a long time.

24:8. And I brought you into the land of the Amorrhite, who dwelt beyond the Jordan. And when they fought against you, I delivered them into your hands, and you possessed their land, and slew them.

24:9. And Balac son of Sephor king of Moab arose and fought against Israel. And he sent and called for Balaam son of Beor, to curse you:

24:10. And I would not hear him, but on the contrary I blessed you by him, and I delivered you out of his hand.

24:11. And you passed over the Jordan, and you came to Jericho. And the men of that city fought against you, the Amorrhite, and the Pherezite, and the Chanaanite, and the Hethite, and the Gergesite, and the Hevite, and the Jebusite: and I delivered them into your hands.

24:12. And I sent before you and I drove them out from their places, the two kings of the Amorrhites, not with thy sword nor with thy bow,

24:13. And I gave you a land, in which you had not laboured, and cities to dwell in which you built not, vineyards and oliveyards, which you planted not.

24:14. Now therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord.

24:15. But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrhites, in whose land you dwell: but as for me and my house we will serve thee Lord,

24:16. And the people answered, and said, God forbid we should leave the Lord, and serve strange gods.

24:17. The Lord our God he brought us and our fathers out of the land of Egypt, out of the house of bondage: and did very great signs in our sight, and preserved us in all the way by which we journeyed, and among all the people through whom we passed.

24:18. And he hath cast out all the nations, the Amorrhite the inhabitant of the land into which we are come. Therefore we will serve the Lord, for he is our God.

24:19. And Josue said to the people: You will not be able to serve the Lord: for he is a holy God, and mighty and jealous, and will not forgive your wickedness and sins.

You will not be able to serve the Lord, etc. . . This was not said by way of discouraging them; but rather to make them more earnest and resolute, by setting before them the greatness of the undertaking, and the courage and constancy necessary to go through with it.

24:20. If you leave the Lord, and serve strange gods, he will turn, and will afflict you, and will destroy you after all the good he hath done you.

24:21. And the people said to Josue: No, it shall not be so as thou sayest, but we will serve the Lord.

24:22. And Josue said to the people, You are witnesses, that you yourselves have chosen you the Lord to serve him. And they answered: We are witnesses.

24:23. Now therefore, said he, put away strange gods from among you, and incline your hearts to the Lord the God of Israel.

24:24. And the people said to Josue: We will serve the Lord our God, and we will be obedient to his commandments.

24:25. Josue therefore on that day made a covenant, and set before the people commandments and judgments in Sichem.

24:26. And he wrote all these things in the volume of the law of the Lord: and he took a great stone, and set it under the oak that was in the sanctuary of the Lord.

24:27. And he said to all the people: Behold this stone shall be a testimony unto you, that it hath heard all the words of the Lord, which he hath spoken to you: lest perhaps hereafter you will deny it, and lie to the Lord your God.

It hath heard. . . This is a figure of speech, by which sensation is attributed to inanimate things; and they are called upon, as it were, to bear witness in favour of the great Creator, whom they on their part constantly obey.

24:28. And he sent the people away every one to their own possession,

24:29. And after these things Josue the son of Nun the servant of the Lord died, being a hundred and ten years old:

And after, etc. . . If Josue wrote this book, as is commonly believed, these last verses were added by Samuel, or some other prophet.

24:30. And they buried him in the border of his possession in Thamathsare, which is situate in mount Ephraim, on the north side of mount Gaas.

24:31. And Israel served the Lord all the days of Josue, and of the ancients that lived a long time after Josue, and that had known all the works of the Lord which he had done in Israel.

24:32. And the bones of Joseph which the children of Israel had taken out of Egypt, they buried in Sichem, in that part of the field which Jacob had bought of the sons of Hemor the father of Sichem, for a hundred young ewes, and it was in the possession of the sons of Joseph.

24:33. Eleazar also the son of Aaron died: and they buried him in Gabaath that belongeth to Phinees his son, which was given him in mount Ephraim.

THE BOOK OF JUDGES

This Book is called JUDGES, because it contains the history of what passed under the government of the judges, who ruled Israel before they had kings. The writer of it, according to the more general opinion, was the prophet Samuel.

Judges Chapter 1

The expedition and victory of Juda against the Chanaanites: who are tolerated in many places.

1:1. After the death of Josue, the children of Israel consulted the Lord, saying: Who shall go up before us against the Chanaanite, and shall be the leader of the war?

1:2. And the Lord said: Juda shall go up: behold I have delivered the land into his hands.

1:3. And Juda said to Simeon, his brother: Come up with me into my lot, and fight against the Chanaanite, that I also may go along with thee into thy lot. And Simeon went with him.

1:4. And Juda went up, and the Lord delivered the Chanaanite, and the Pherezite into their hands: and they slew of them in Bezec ten thousand men.

1:5. And they found Adonibezec in Bezec, and fought against him, and they defeated the Chanaanite, and the Pherezite.

1:6. And Adonibezec fled: and they pursued after him and took him, and cut off his fingers and toes.

1:7. And Adonibezec said: Seventy kings, having their fingers and toes cut off, gathered up the leavings of the meat under my table: as I have done, so hath God requited me. And they brought him to Jerusalem, and he died there.

1:8. And the children of Juda besieging Jerusalem, took it, and put it to the sword, and set the whole city on fire.

Jerusalem. . . This city was divided into two; one part was called Jebus, the other Salem: the one was in the tribe of Juda, the other in the tribe of Benjamin. After it was taken and burnt by the men of Juda, it was quickly rebuilt again by the Jebusites, as we may gather from ver. 21; and continued in their possession till it was taken by king David.

1:9. And afterwards they went down and fought against the Chanaanite, who dwelt in the mountains, and in the south, and in the plains.

1:10. And Juda going forward against the Chanaanite, that dwelt in

Hebron, (the name whereof was in former times Cariath-Arbe) slew Sesai, and Ahimai, and Tholmai:

Hebron. . . This expedition against Hebron, etc. is the same as is related, Jos. 15.24. It is here repeated, to give the reader at once a short sketch of all the achievements of the tribe of Juda against the Chanaanites.

1:11. And departing from thence, he went to the inhabitants of Dabir, the ancient name of which was Cariath-Sepher, that is, the city of letters.

The city of letters. . . Perhaps so called from some famous school, or library, kept there.

1:12. And Caleb said: He that shall take Cariath-Sepher, and lay it waste, to him will I give my daughter Axa to wife.

1:13. And Othoniel, the son of Cenez, the younger brother of Caleb, having taken it, he gave him Axa his daughter to wife.

1:14. And as she was going on her way, her husband admonished her to ask a field of her father. And as she sighed sitting on her ass, Caleb said to her: What aileth thee?

1:15. But she answered: Give me a blessing, for thou hast given me a dry land: give me also a watery land So Caleb gave her the upper and the nether watery ground.

1:16. And the children of the Cinite, the kinsman of Moses, went up from the city of palms, with the children of Juda, into the wilderness of his lot, which is at the south side of Arad, and they dwelt with him.

The Cinite. . . Jethro the father in law of Moses was called Cinoeus, or the Cinite; and his children who came along with the children of Israel settled themselves among them in the land of Chanaan, embracing their worship and religion. From these the Rechabites sprung, of whom see Jer. 35.--Ibid. The city of palms. . . Jericho, so called from the abundance of palm trees.

1:17. And Juda went with Simeon, his brother, and they together defeated the Chanaanites that dwelt in Sephaath, and slew them. And the name of the city was called Horma, that is, Anathema.

1:18. And Juda took Gaza, with its confines, and Ascalon, and Accaron, with their confines.

Gaza, etc. . . These were three of the principal cities of the Philistines, famous both in sacred and profane history. They were taken at this time by the Israelites: but as they took no care to put garrisons in them, the Philistines soon recovered them.

1:19. And the Lord was with Juda, and he possessed the hill country: but was not able to destroy the inhabitants of the valley, because they had many chariots armed with scythes.

Was not able, etc. . .Through a cowardly fear of their chariots armed with hooks and scythes, and for want of confidence in God.

1:20. And they gave Hebron to Caleb, as Moses had said, who destroyed out of it the three sons of Enac.

1:21. But the sons of Benjamin did not destroy the Jebusites that inhabited Jerusalem: and the Jebusite hath dwelt with the sons of Benjamin in Jerusalem until this present day.

1:22. The house of Joseph also went up against Bethel, and the Lord was with them.

1:23. For when they were besieging the city, which before was called Luza,

1:24. They saw a man coming out of the city, and they said to him: Shew us the entrance into the city, and we will shew thee mercy.

1:25. And when he had shewed them, they smote the city with the edge of the sword: but that man, and all his kindred, they let go:

1:26. Who being sent away, went into the land of Hetthim, and built there a city, and called it Luza: which is so called until this day.

1:27. Manasses also did not destroy Bethsan, and Thanac, with their villages; nor the inhabitants of Dor, and Jeblaam, and Mageddo, with their villages. And the Chanaanite began to dwell with them.

1:28. But after Israel was grown strong, he made them tributaries, and would not destroy them.

1:29. Ephraim also did not slay the Chanaanite that dwelt in Gazer, but dwelt with him.

1:30. Zabulon destroyed not the inhabitants of Cetron, and Naalol: but the Chanaanite dwelt among them, and became their tributary.

1:31. Aser also destroyed not the inhabitants of Accho, and of Sidon, of Ahalab, and of Achazib, and of Helba, and of Aphec, and of Rohob:

1:32. And he dwelt in the midst of the Chanaanites, the inhabitants of that land, and did not slay them.

1:33. Nephthali also destroyed not the inhabitants of Bethsames, and of Bethanath: and he dwelt in the midst of the Chanaanites, the inhabitants of the land, and the Bethsamites and Bethanites were tributaries to him.

1:34. And the Amorrhite straitened the children of Dan in the mountain, and gave them not a place to go down to the plain:

1:35. And he dwelt in the mountain Hares, that is, of potsherds, in Aialon and Salebim. And the hand of the house of Joseph was heavy upon him, and he became tributary to him.

He dwelt. . .That is, the Amorrhite.

1:36. And the border of the Amorrhite was from the ascent of the scorpion, the rock, and the higher places.

Judges Chapter 2

An angel reproveth Israel. They weep for their sins. After the death of Josue, they often fall, and repenting are delivered from their afflictions, but still fall worse and worse.

2:1. And an angel of the Lord went up from Galgal to the place of weepers, and said: I made you go out of Egypt, and have brought you into the land for which I swore to your fathers: and I promised that I would not make void my covenant with you for ever:

An angel. . . Taking the shape of a man.

2:2. On condition that you should not make a league with the inhabitants of this land, but should throw down their altars: and you would not hear my voice: why have you done this?

2:3. Wherefore I would not destroy them from before your face; that you may have enemies, and their gods may be your ruin.

2:4. And when the angel of the Lord spoke these words to all the children of Israel: they lifted up their voice, and wept.

2:5. And the name of that place was called, The place of weepers, or of tears: and there they offered sacrifices to the Lord.

2:6. And Josue sent away the people, and the children of Israel went every one to his own possession to hold it:

And Josue, etc. . . This is here inserted out of Jos. 24, by way of recapitulation of what had happened before, and by way of an introduction to that which follows.

2:7. And they served the Lord all his days, and the days of the ancients, that lived a long time after him, and who knew all the works of the Lord, which he had done for Israel.

2:8. And Josue, the son of Nun, the servant of the Lord, died, being a hundred and ten years old;

2:9. And they buried him in the borders of his possession in Thamnathzare, in Mount Ephraim, on the north side of Mount Gaas.

2:10. And all that generation was gathered to their fathers: and there arose others that knew not the Lord and the works which he had done for Israel.

2:11. And the children of Israel did evil in the sight of the Lord, and they served Baalim

2:12. And they left the Lord, the God of their fathers, who had brought them out of the land of Egypt: and they followed strange gods, and the gods of the people that dwelt round about them, and they adored them: and they provoked the Lord to anger,

They followed strange gods. . .What is here said of the children of Israel, as to their falling so often into idolatry, is to be understood of a great part of them; but not so universally, as if the true worship of God was ever quite abolished among them: for the succession of the true church and religion was kept up all this time by the priests and Levites, at least in the house of God in Silo.

2:13. Forsaking him, and serving Baal and Astaroth

2:14. And the Lord being angry against Israel, delivered them into the hands of plunderers: who took them and sold them to their enemies, that dwelt round about: neither could they stand against their enemies:

2:15. But whithersoever they meant to go, the hand of the Lord was upon them, as he had said, and as he had sworn to them: and they were greatly distressed.

2:16. And the Lord raised up judges, to deliver them from the hands of those that oppressed them: but they would not hearken to them,

2:17. Committing fornication with strange gods, and adoring them. They quickly forsook the way, in which their fathers had walked: and hearing the commandments of the Lord, they did all things contrary.

2:18. And when the Lord raised them up judges, in their days, he was moved to mercy, and heard the groanings of the afflicted, and delivered them from the slaughter of the oppressors.

2:19. But after the judge was dead, they returned, and did much worse things than their fathers had done, following strange gods, serving them, and adoring them. They left not their own inventions, and the stubborn way, by which they were accustomed to walk.

2:20. And the wrath of the Lord was kindled against Israel, and he said: Behold this nation hath made void my covenant, which I had made with their fathers, and hath despised to hearken to my voice:

2:21. I also will not destroy the nations which Josue left when he died:

2:22. That through them I may try Israel, whether they will keep the way of the Lord, and walk in it, as their fathers kept it, or not.

2:23. The Lord therefore left all these nations, and would not quickly destroy them, neither did he deliver them into the hands of Josue.

Judges Chapter 3

The people falling into idolatry are oppressed by their enemies; but

repenting are delivered by Othniel, Aod, and Samgar.

3:1. These are the nations which the Lord left, that by them he might instruct Israel, and all that had not known the wars of the Chanaanites:

3:2. That afterwards their children might learn to fight with their enemies, and to be trained up to war:

3:3. The five princes of the Philistines, and all the Chanaanites, and the Sidonians, and the Hevites that dwelt in Mount Libanus, from Mount Baal Hermon to the entering into Emath.

3:4. And he left them, that he might try Israel by them, whether they would hear the commandments of the Lord, which he had commanded their fathers, by the hand of Moses, or not.

3:5. So the children of Israel dwelt in the midst of the Chanaanite, and the Hethite, and the Amorrhite, and the Pherezite, and the Hevite, and the Jebusite:

3:6. And they took their daughters to wives, and they gave their own daughters to their sons, and they served their gods.

3:7. And they did evil in the sight of the Lord, and they forgot their God, and served Baalim and Astaroth.

3:8. And the Lord being angry with Israel, delivered them into the hands of Chusan Rasathaim, king of Mesopotamia, and they served him eight years.

Mesopotamia. . .In Hebrew Aramnaharim. Syria of the two rivers: so called because it lies between the Euphrates and the Tigris. It is absolutely called Syria, ver. 10.

3:9. And they cried to the Lord, who raised them up a saviour, and delivered them; to wit, Othniel, the son of Genez, the younger brother of Caleb:

3:10. And the spirit of the Lord was in him, and he judged Israel. And he went out to fight, and the Lord delivered Chusan Rasathaim, king of Syria, and he overthrew him:

3:11. And the land rested forty years, and Othniel, the son of Genez, died.

3:12. And the children of Israel did evil again in the sight of the Lord: who strengthened against them Eglon, king of Moab: because they did evil in his sight.

3:13. And he joined to him the children of Ammon, and Amalec: and he went and overthrew Israel, and possessed the city of palm trees.

3:14. And the children of Israel served Eglon, king of Moab, eighteen years.

3:15. And afterwards they cried to the Lord, who raised them up a

saviour, called Aod, the son of Cera, the son of Jemini, who used the left hand as well as the right. And the children of Israel sent presents to Eglon, king of Moab, by him.

3:16. And he made himself a two-edged sword, with a haft in the midst of the length of the palm of the hand, and was girded therewith, under his garment, on the right thigh.

3:17. And he presented the gifts to Eglon, king of Moab Now Eglon was exceeding fat.

3:18. And when he had presented the gifts unto him he followed his companions that came along with him.

3:19. Then returning from Galgal, where the idols were, he said to the king: I have a secret message to thee, O king. And he commanded silence: and all being gone out that were about him,

3:20. Aod went in to him: now he was sitting in a summer parlour alone, and he said: I have a word from God to thee. And he forthwith rose up from his throne.

A word from God, etc. . .What Aod, who was judge and chief magistrate of Israel, did on this occasion, was by a special inspiration of God: but such things are not to be imitated by private men.

3:21. And Aod put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly,

3:22. With such force that the haft went in after the blade into the wound, and was closed up with the abundance of fat. So that he did not draw out the dagger, but left it in the body as he had struck it in: and forthwith, by the secret parts of nature, the excrements of the belly came out.

3:23. And Aod carefully shutting the doors of the parlour, and locking them,

3:24. Went out by a postern door. And the king's servants going in, saw the doors of the parlour shut, and they said: Perhaps he is easing nature in his summer parlour.

3:25. And waiting a long time, till they were ashamed, and seeing that no man opened the door, they took a key: and opening, they found their lord lying dead on the ground.

3:26. But Aod, while they were in confusion, escaped, and passed by the place of the idols from whence he had returned. And he came to Seirath:

3:27. And forthwith he sounded the trumpet in Mount Ephraim: and the children of Israel went down with him, he himself going in the front.

3:28. And he said to them: Follow me: for the Lord hath delivered our enemies, the Moabites, into our hands. And they went down after him, and seized upon the fords of the Jordan, which are in the way to Moab: and they suffered no man to pass over:

3:29. But they slew of the Moabites at that time, about ten thousand, all strong and valiant men: none of them could escape.

3:30. And Moab was humbled that day under the hand of Israel: and the land rested eighty years.

3:31. After him was Samgar, the son of Anath, who slew of the Philistines six hundred men with a ploughshare: and he also defended Israel.

Judges Chapter 4

Debbora and Barac deliver Israel from Jabin and Sisara, Jahal killeth Sisara.

4:1. And the children of Israel again did evil in the sight of the Lord after the death of Aod:

4:2. And the Lord delivered them up into the hands of Jabin, king of Chanaan, who reigned in Asor: and he had a general of his army named Sisara, and he dwelt in Haroseth of the Gentiles.

4:3. And the children of Israel cried to the Lord: for he had nine hundred chariots set with scythes and for twenty years had grievously oppressed them.

4:4. And there was at that time Debbora, a prophetess, the wife of Lapidoth, who judged the people.

4:5. And she sat under a palm tree, which was called by her name, between Rama and Bethel, in Mount Ephraim: and the children of Israel came up to her for all judgment.

4:6. And she sent and called Barac, the Son of Abinoem, out of Cedes, in Nephthali: and she said to him: The Lord God of Israel hath commanded thee: Go, and lead an army to Mount Thabor, and thou shalt take with thee ten thousand fighting men of the children of Nephthali, and of the children of Zabulon:

4:7. And I will bring unto thee in the place of the torrent Cison, Sisara, the general of Jabin's army, and his chariots, and all his multitude, and will deliver them into thy hand.

4:8. And Barac said to her: If thou wilt come with me, I will go: if thou wilt not come with me, I will not go.

4:9. She said to him: I will go, indeed, with thee, but at this time the victory shall not be attributed to thee, because Sisara shall be delivered into the hand of a woman. Debbora therefore arose, and went with Barac to Cedes.

4:10. And he called unto him Zabulon and Nephthali, and went up with ten thousand fighting men, having Debbora in his company.

4:11. Now Haber, the Cinite, had some time before departed from the rest of the Cinites, his brethren, the sons of Hobab, the kinsman of Moses: and had pitched his tents unto the valley, which is called Sennim, and was near Cedus.

4:12. And it was told Sisara, that Barac, the son of Abinoem, was gone up to Mount Thabor:

4:13. And he gathered together his nine hundred chariots armed with scythes, and all his army, from Haroseth of the Gentiles, to the torrent Cison.

4:14. And Debhora said to Barac: Arise, for this is the day wherein the Lord hath delivered Sisara into thy hands: behold, he is thy leader. And Barac went down from Mount Thabor, and ten thousand fighting men with him.

4:15. And the Lord struck a terror into Sisara, and all his chariots, and all his multitude, with the edge of the sword, at the sight of Barac; insomuch, that Sisara leaping down from off his chariot, fled away on foot,

4:16. And Barac pursued after the fleeing chariots, and the army, unto Haroseth of the Gentiles; and all the multitude of the enemies was utterly destroyed.

4:17. But Sisara fleeing, came to the tent of Jahel, the wife of Haber, the Cinite, for there was peace between Jabin, the king of Asor, and the house of Haber, the Cinite.

4:18. And Jahel went forth to meet Sisara, and said to him: Come in to me, my lord; come in, fear not. He went into her tent, and being covered by her with a cloak,

4:19. Said to her: Give me, I beseech thee, a little water, for I am very thirsty. She opened a bottle of milk, and gave him to drink, and covered him.

4:20. And Sisara said to her: Stand before the door of the tent, and when any shall come and inquire of thee, saying: Is there any man here? thou shalt say: There is none.

4:21. So Jahel, Haber's wife, took a nail of the tent, and taking also a hammer: and going in softly, and with silence, she put the nail upon the temples of his head, and striking it with the hammer, drove it through his brain fast into the ground: and so passing from deep sleep to death, he fainted away and died.

4:22. And behold, Barac came pursuing after Sisara: and Jahel went out to meet him, and said to him: Come, and I will shew thee the man whom thou seekest. And when he came into her tent, he saw Sisara lying dead, and the nail fastened in his temples.

4:23. So God that day humbled Jabin, the king of Chanaan, before the children of Israel:

4:24. Who grew daily stronger, and with a mighty hand overpowered

Jabin, king of Chanaan, till they quite destroyed him.

Judges Chapter 5

The canticle of Debbora and Barac after their victory.

5:1. In that day Debbora and Barac, son of Abinoem, sung, and said:

5:2. O you of Israel, that have willingly offered your lives to danger, bless the Lord.

5:3. Hear, O ye kings, give ear, O ye princes: It is I, it is I, that will sing to the Lord, I will sing to the Lord, the God of Israel.

5:4. O Lord, when thou wentest out of Seir, and passedst by the regions of Edom, the earth trembled, and the heavens and clouds dropped water.

5:5. The mountains melted before the face of the Lord, and Sinai before the face of the Lord the God of Israel.

5:6. In the days of Samgar, the son of Anath, in the days of Jahel, the paths rested: and they that went by them, walked through bye-ways.

The paths rested. . . The ways to the sanctuary of God were unfrequented: and men walked in the by-ways of error and sin.

5:7. The valiant men ceased, and rested in Israel: until Debbora arose, a mother arose in Israel.

5:8. The Lord chose new wars, and he himself overthrew the gates of the enemies: a shield and spear was not seen among forty thousand of Israel.

5:9. My heart loveth the princes of Israel: O you, that of your own good will offered yourselves to danger, bless the Lord.

5:10. Speak, you that ride upon fair asses, and you that sit in judgment, and walk in the way.

5:11. Where the chariots were dashed together, and the army of the enemies was choked, there let the justices of the Lord be rehearsed, and his clemency towards the brave men of Israel: then the people of the Lord went down to the gates, and obtained the sovereignty.

5:12. Arise, arise, O Debbora, arise, arise, and utter a canticle. Arise, Barac, and take hold of thy captives, O son of Abinoem.

5:13. The remnants of the people are saved, the Lord hath fought among the valiant ones.

5:14. Out of Ephraim he destroyed them into Amalec, and after him out of Benjamin into thy people, O Amalec: Out of Machir there came down princes, and out of Zabulon they that led the army to fight.

Out of Ephraim, etc. . .The enemies straggling in their flight were destroyed, as they were running through the land of Ephraim, and of Benjamin, which lies after, that is beyond Ephraim: and so on to the very confines of Amalec. Or, it alludes to former victories of the people of God, particularly that which was freshest in memory, when the men of Ephraim and Benjamin, with Aod at their head, overthrew their enemies the Moabites with the Amalecites their allies. See chap.

3.--Ibid. Machir. . .The tribe of Manasses, whose eldest son was Machir.

5:15. The captains of Issachar were with Debbora, and followed the steps of Barac, who exposed himself to danger, as one going headlong, and into a pit. Ruben being divided against himself, there was found a strife of courageous men.

Divided against himself, etc. . .By this it seems that the valient men of the tribe of Ruben were divided in their sentiments, with relation to this war; which division kept them at home within their own borders, to hear the bleating of their flocks.

5:16. Why dwellest thou between two borders, that thou mayst hear the bleatings of the flocks? Ruben being divided against himself, there was found a strife of courageous men.

5:17. Galaad rested beyond the Jordan, and Dan applied himself to ships: Aser dwelt on the sea shore, and abode in the havens.

5:18. But Zabulon and Nephthali offered their lives to death in the region of Merome.

5:19. The kings came and fought, the kings of Chanaan fought in Thanac, by the waters of Mageddo and yet they took no spoils.

5:20. There was war made against them from heaven: the stars, remaining in their order and courses, fought against Sisara.

5:21. The torrent of Cison dragged their carcasses, the torrent of Cadumim, the torrent of Cison: tread thou, my soul, upon the strong ones.

5:22. The hoofs of the horses were broken whilst the stoutest of the enemies fled amain, and fell headlong down.

5:23. Curse ye the land of Meroz, said the angel of the Lord: curse the inhabitants thereof, because they came not to the help of the Lord, to help his most valiant men.

Meroz. . .Where this land of Meroz was, which is here laid under a curse, we cannot find: nor is there mention of it anywhere else in holy writ. In the spiritual sense, they are cursed who refuse to assist the people of God in their warfare against their spiritual enemies.

5:24. Blessed among women be Jahel, the wife of Haber the Cinite, and blessed be she in her tent.

5:25. He asked her water, and she gave him milk, and offered him butter in a dish fit for princes.

5:26. She put her left hand to the nail, and her right hand to the workman's hammer, and she struck Sisara, seeking in his head a place for the wound, and strongly piercing through his temples.

5:27. Between her feet he fell: he fainted, and he died: he rolled before her feet, and there he lay lifeless and wretched.

5:28. His mother looked out at a window, and howled: and she spoke from the dining room: Why is his chariot so long in coming back? Why are the feet of his horses so slow?

5:29. One that was wiser than the rest of his wives, returned this answer to her mother in law:

5:30. Perhaps he is now dividing the spoils, and the fairest of the women is chosen out for him: garments of divers colours are given to Sisara for his prey, and furniture of different kinds is heaped together to adorn necks.

5:31. So let all thy enemies perish, O Lord: but let them that love thee shine, as the sun shineth in his rising.

5:32. And the land rested for forty years.

Judges Chapter 6

The people for their sins, are oppressed by the Madianites. Gedeon is called to deliver them.

6:1. And the children of Israel again did evil in the sight of the Lord: and he delivered them into the hand of Madian seven years,

6:2. And they were grievously oppressed by them. And they made themselves dens and caves in the mountains, and strong holds to resist.

6:3. And when Israel had sown, Madian and Amalec, and the rest of the eastern nations, came up:

6:4. And pitching their tents among them, wasted all things as they were in the blade, even to the entrance of Gaza: and they left nothing at all in Israel for sustenance of life, nor sheep, nor oxen, nor asses.

6:5. For they and all their flocks came with their tents, and like locusts filled all places, an innumerable multitude of men, and of camels, wasting whatsoever they touched.

6:6. And Israel was humbled exceedingly in the sight of Madian.

6:7. And he cried to the Lord, desiring help against the Madianites.

6:8. And he sent unto them a prophet, and he spoke: Thus saith the Lord, the God of Israel: I made you to come up out of Egypt, and brought you out of the house of bondage,

6:9. And delivered you out of the hands of the Egyptians, and of all the enemies that afflicted you: and I cast them out at your coming in, and gave you their land.

6:10. And I said: I am the Lord your God, fear not the gods of the Amorrhites, in whose land you dwell. And you would not hear my voice.

6:11. And an angel of the Lord came, and sat under an oak that was in Ephra, and belonged to Joas, the father of the family of Ezri. And when Gedeon, his son, was threshing and cleansing wheat by the winepress, to flee from Madian,

6:12. The angel of the Lord appeared to him, and said: The Lord is with thee, O most valiant of men.

6:13. And Gedeon said to him: I beseech thee, my lord, if the Lord be with us, why have these evils fallen upon us? Where are his miracles, which our fathers have told us of, saying: The Lord brought us out of Egypt but now the Lord hath forsaken us, and delivered us into the hand of Madian.

6:14. And the Lord looked upon him, and said: Go, in this thy strength, and thou shalt deliver Israel out of the hand of Madian: know that I have sent thee.

6:15. He answered, and said: I beseech thee, my lord wherewith shall I deliver Israel? Behold, my family is the meanest in Manasses, and I am the least in my father's house.

The meanest in Manasses, etc. . . Mark how the Lord chooseth the humble (who are mean and little in their own eyes) for the greatest enterprises.

6:16. And the Lord said to him: I will be with thee: and thou shalt cut off Madian as one man.

6:17. And he said: If I have found grace before thee, give me a sign that it is thou that speakest to me:

6:18. And depart not hence, till I return to thee, and bring a sacrifice, and offer it to thee. And he answered: I will wait thy coming.

6:19. So Gedeon went in, and boiled a kid, and made unleavened loaves of a measure of flour: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and presented to him.

6:20. And the angel of the Lord said to him: Take the flesh and the unleavened loaves, and lay them upon that rock, and pour out the broth thereon. And when he had done so,

6:21. The angel of the Lord put forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves: and there arose a fire from the rock, and consumed the flesh and the unleavened loaves: and the angel of the Lord vanished out of his sight.

6:22. And Gedeon seeing that it was the angel of the Lord, said: Alas, my Lord God: for I have seen the angel of the Lord face to face.

6:23. And the Lord said to him: Peace be with thee: fear not, thou shalt not die.

6:24. And Gedeon built there an altar to the Lord, and called it the Lord's peace, until this present day. And when he was yet in Ephra, which is of the family of Ezri,

6:25. That night the Lord said to him: Take a bullock of thy father's, and another bullock of seven years, and thou shalt destroy the altar of Baal, which is thy father's: and cut down the grove that is about the altar:

6:26. And thou shalt build un altar to the Lord thy God, in the top of this rock, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullock, and shalt offer a holocaust upon a pile of the wood, which thou shalt cut down out of the grove.

6:27. Then Gedeon, taking ten men of his servants, did as the Lord had commanded him. But fearing his father's house, and the men of that city, he would not do it by day, but did all by night.

6:28. And when the men of that town were risen in the morning, they saw the altar of Baal destroyed, and the grove cut down, and the second bullock laid upon the altar, which then was built.

6:29. And they said one to another: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon, the son of Joas, did all this.

6:30. And they said to Joas: Bring out thy son hither, that he may die: because he hath destroyed the altar of Baal, and hath cut down his grove.

6:31. He answered them: Are you the avengers of Baal, that you fight for him? he that is his adversary, let him die before to morrow light appear: if he be a god, let him revenge himself on him that hath cast down his altar.

6:32. From that day Gedeon was called Jerobaal, because Joas had said: Let Baal revenge himself on him that hath cast down his altar.

6:33. Now all Madian, and Amalec, and the eastern people, were gathered together, and passing over the Jordan, camped in the valley of Jezrael.

6:34. But the spirit of the Lord came upon Gedeon, and he sounded the trumpet, and called together the house of Abiezer, to follow him.

6:35. And he sent messengers into all Manasses, and they also followed him : and other messengers into Aser and Zabulon, and Nephthali, and they came to meet him.

6:36. And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said,

6:37. I will put this fleece of wool on the floor: if there be dew in the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as thou hast said, thou wilt deliver Israel.

6:38. And it was so. And rising before day, wringing the fleece, he filled a vessel with the dew.

6:39. And he said again to God: Let not thy wrath be kindled against me, if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew.

6:40. And God did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground.

Judges Chapter 7

Gedeon, with three hundred men, by stratagem defeateth the Madianites.

7:1. Then Jerobaal, who is the same as Gedeon, rising up early, and all the people with him, came to the fountain that is called Harad. Now the camp of Madian was in the valley, on the north side of the high hill.

7:2. And the Lord said to Gedeon: The people that are with thee are many, and Madian shall not be delivered into their hands: lest Israel should glory against me, and say: I was delivered by my own strength.

Lest Israel, etc. . .By this we see that God will not choose for his instruments in great achievements, which depend purely on his grace, such as, through pride and self conceit, will take the glory to themselves.

7:3. Speak to the people, and proclaim in the hearing of all: Whosoever is fearful and timorous, let him return. So two and twenty thousand men went away from Mount Galaad and returned home, and only ten thousand remained.

7:4. And the Lord said to Gedeon: The people are still too many, bring them to the waters, and there I will try them: and of whom I shall say to thee, This shall go with thee, let him go: whom I shall forbid to go, let him return.

7:5. And when the people were come down to the waters, the Lord said to Gedeon: They that shall lap the water with their tongues, as dogs are wont to lap, thou shalt set apart by themselves: but they that shall drink bowing down their knees, shall be on the other side.

7:6. And the number of them that had lapped water; casting it with the hand to their mouth, was three hundred men: and all the rest of the multitude had drunk kneeling.

7:7. And the Lord said to Gedeon: By the three hundred men, that lapped water, I will save you, and deliver Madian into thy hand: but let all the rest of the people return to their place.

That lapped water. . . These were preferred that took the water up in their hands, and so lapped it, before them who laid themselves quite down to the waters to drink: which argued a more eager and sensual disposition.

7:8. So taking victuals and trumpets according to their number, he ordered all the rest of the multitude to depart to their tents: and he with the three hundred gave himself to the battle. Now the camp of Madia was beneath him in the valley.

7:9. The same night the Lord said to him: Arise, and go down into the camp: because I have delivered them into thy hand.

7:10. But if thou be afraid to go alone, let Phara, thy servant, go down with thee.

7:11. And when thou shalt hear what they are saying, then shall thy hands be strengthened, and thou shalt go down more secure to the enemies' camp. And he went down with Phara his servant, into part of the camp, where was the watch of men in arms.

7:12. But Madian and Amalec, and all the eastern people, lay scattered in the valley, as a multitude of locusts: their camels also were innumerable, as the sand that lieth on the sea shore.

7:13. And when Gedeon was come, one told his neighbour a dream: and in this manner related what he had seen: I dreamt a dream, and it seemed to me as if a hearth cake of barley bread rolled and came down into the camp of Madian: and when it was come to a tent, it struck it, and beat it down flat to the ground.

A dream. . . Observation of dreams is commonly superstitious, and as such is condemned in the word of God: but in some extraordinary cases, as we here see, God is pleased by dreams to foretell what he is about to do.

7:14. He to whom he spoke, answered: This is nothing else but the sword of Gedeon, the son of Joas, a man of Israel. For the Lord hath delivered Madian, and all their camp into his hand.

7:15. And when Gedeon had heard the dream, and the interpretation thereof, he adored: and returned to the camp of Israel, and said: Arise, for the Lord hath delivered the camp of Madian into our hands.

7:16. And he divided the three hundred men into three parts, and gave them trumpets in their hands, and empty pitchers, and lamps within the pitchers.

7:17. And he said to them: What you shall see me do, do you the same: I will go into one part of the camp, and do you as I shall do.

7:18. When the trumpet shall sound in my hand, do you also blow the trumpets on every side of the camp, and shout together to the Lord and to Gedeon.

7:19. And Gedeon, and the three hundred men that were with him, went into part of the camp, at the beginning of the midnight watch, and the

watchmen being alarmed, they began to sound their trumpets, and to clap the pitchers one against another.

Their trumpets, etc. . . In a mystical sense, the preachers of the gospel, in order to spiritual conquests, must not only sound with the trumpet of the word of God, but must also break their earthen pitchers, by the mortification of the flesh and its passions, and carry lamps in their hands by the light of their virtues.

7:20. And when they sounded their trumpets in three places round about the camp, and had broken their pitchers, they held their lamps in their left hands, and with their right hands the trumpets which they blew, and they cried out: The sword of the Lord and of Gedeon:

7:21. Standing every man in his place round about the enemies' camp. So all the camp was troubled, and crying out and howling, they fled away:

7:22. And the three hundred men nevertheless persisted sounding the trumpets. And the Lord sent the sword into all the camp, and they killed one another,

7:23. Fleeing as far as Bethsetta, and the border of Abelmahula, in Tebbath. But the men of Israel, shouting from Nephthali, and Aser, and from all Manasses, pursued after Madian.

7:24. And Gedeon sent messengers into all Mount Ephraim, saying: Come down to meet Madian, and take the waters before them to Bethbera and the Jordan. And all Ephraim shouted, and took the waters before them and the Jordan as far as Bethbera.

7:25. And having taken two men of Madian, Oreb and Zeb: Oreb they slew in the rock of Oreb, and Zeb in the winepress of Zeb. And they pursued Madian, carrying the heads of Oreb and Zeb to Gedeon, beyond the waters of the Jordan.

Two men. . . That is, two of their chiefs.

Judges Chapter 8

Gedeon appeaseth the Ephraimites. Taketh Zebee and Salmana. Destroyeth Soccoth and Phanel. Refuseth to be king. Maketh an ephod of the gold of the prey, and dieth in a good old age. The people return to idolatry.

8:1. And the men of Ephraim said to him: What is this that thou meanest to do, that thou wouldst not call us, when thou wentest to fight against Madian? And they chid him sharply, and almost offered violence.

8:2. And he answered them: What could I have done like to that which you have done? Is not one bunch of grapes of Ephraim better than the vintages of Abiezer?

What could I, etc. . . A meek and humble answer appeased them; who otherwise might have come to extremities. So great is the power of

humility both with God and man.

8:3. The Lord hath delivered into your hands the princes of Madian, Oreb and Zeb: what could I have done like to what you have done? And when he had said this, their spirit was appeased, with which they swelled against him.

8:4. And when Gedeon was come to the Jordan, he passed over it with the three hundred men that were with him: who were so weary that they could not pursue after them that fled.

8:5. And he said to the men of Soccoth: Give, I beseech you, bread to the people that is with me, for they are faint: that we may pursue Zebbee, and Salmana, the kings of Madian.

8:6. The princes of Soccoth answered: Peradventure the palms of the hands of Zebbee and Salmana are in thy hand, and therefore thou demandest that we should give bread to thy army.

8:7. And he said to them: When the Lord therefore shall have delivered Zebbee and Salmana into my hands, I will thresh your flesh with the thorns and briers of the desert.

8:8. And going up from thence, he came to Phanuel: and he spoke the like things to the men of that place. And they also answered him, as the men of Soccoth had answered.

8:9. He said, therefore, to them also: When I shall return a conqueror in peace, I will destroy this tower.

8:10. But Zebbee and Salmana were resting with all their army. For fifteen thousand men were left of all the troops of the eastern people, and one hundred and twenty thousand warriors that drew the sword were slain.

8:11. And Gedeon went up by the way of them that dwelt in tents, on the east of Nobe and Jegbaa, and smote the camp of the enemies, who were secure, and suspected no hurt.

8:12. And Zebbee and Salmana fled, and Gedeon pursued and took them, all their host being put in confusion.

8:13. And returning from the battle before the sun rising,

8:14. He took a boy of the men of Soccoth: and he asked him the names of the princes and ancients of Soccoth, and he described unto him seventy-seven men.

8:15. And he came to Soccoth, and said to them: Behold Zebbee, and Salmana, concerning whom you upbraided me, saying: Peradventure the hands of Zebbee and Salmana are in thy hands, and therefore thou demandest that we should give bread to the men that are weary and faint.

8:16. So he took the ancients of the city, and thorns and briers of the desert, and tore them with the same, and cut in pieces the men of Soccoth.

8:17. And he demolished the tower of Phanel, and slew the men of the city.

8:18. And he said to Zebec and Salmana: What manner of men were they, whom you slew in Thabor? They answered: They were like thee, and one of them as the son of a king.

8:19. He answered them: They were my brethren, the sons of my mother. As the Lord liveth, if you had saved them, I would not kill you.

8:20. And he said to Jether, his eldest son: Arise, and slay them. But he drew not his sword: for he was afraid, being but yet a boy.

8:21. And Zebec and Salmana said: Do thou rise and run upon us: because the strength of a man is according to his age: Gedeon rose up, and slew Zebec and Salmana: and he took the ornaments and bosses, with which the necks of the camels of kings are wont to be adorned.

8:22. And all the men of Israel said to Gedeon: Rule thou over us, and thy son, and thy son's son: because thou hast delivered us from the hand of Madian.

8:23. And he said to them: I will not rule over you, neither shall my son rule over you, but the Lord shall rule over you.

8:24. And he said to them: I desire one request of you: Give me the earlets of your spoils. For the Ismaelites were accustomed to wear golden earlets.

8:25. They answered: We will give them most willingly. And spreading a mantle on the ground, they cast upon it the earlets of the spoils.

8:26. And the weight of the earlets that he requested, was a thousand seven hundred sicles of gold, besides the ornaments, and jewels, and purple raiment, which the kings of Madian were wont to use, and besides the golden chains that were about the camels necks.

8:27. And Gedeon made an ephod thereof, and put it in his city Ephra. And all Israel committed fornication with it, and it became a ruin to Gedeon, and to all his house.

An ephod. . .A priestly garment which Gedeon made with a good design; but the Israelites, after his death, abused it by making it an instrument of their idolatrous worship.

8:28. But Madian was humbled before the children of Israel, neither could they any more lift up their heads: but the land rested for forty years, while Gedeon presided.

8:29. So Jerobaal, the son of Joas, went and dwelt in his own house:

8:30. And he had seventy sons, who came out of his thigh, for he had many wives.

8:31. And his concubine, that he had in Sichem, bore him a son, whose name was Abimelech.

His concubine. . . She was his servant, but not his harlot: and is called his concubine, as wives of an inferior degree are commonly called in the Old Testament, though otherwise lawfully married.

8:32. And Gedeon, the son of Joas died in a good old age, and was buried in the sepulchre of his father, in Ephra, of the family of Ezri.

8:33. But after Gedeon was dead, the children of Israel turned again, and committed fornication with Baalim. And they made a covenant with Baal, that he should be their god:

8:34. And they remembered not the Lord their God, who delivered them out of the hands of all their enemies round about:

8:35. Neither did they shew mercy to the house of Jerobaal Gedeon, according to all the good things he had done to Israel.

Judges Chapter 9

Abimelech killeth his brethren. Joatham's parable. Gaal conspireth with the Sichemites against Abimelech, but is overcome. Abimelech destroyeth Sichem: but is killed at Thebes.

9:1. And Abimelech, the son of Jerobaal, went to Sichem, to his mother's brethren, and spoke to them, and to all the kindred of his mother's father, saying:

9:2. Speak to all the men of Sichem: whether is better for you that seventy men, all the sons of Jerobaal, should rule over you, or that one man should rule over you? And withal, consider that I am your bone, and your flesh.

9:3. And his mother's brethren spoke of him to all the men of Sichem, all these words, and they inclined their hearts after Abimelech, saying: He is our brother:

9:4. And they gave him seventy weight of silver out of the temple of Baalberith: wherewith he hired to himself men that were needy, and vagabonds, and they followed him.

Baalberith. . . That is, Baal of the covenant, so called from the covenant they had made with Baal, chap. 8.33.

9:5. And he came to his father's house in Ephra, and slew his brethren, the sons of Jerobaal, seventy men, upon one stone: and there remained only Joatham, the youngest son of Jerobaal, who was hidden.

9:6. And all the men of Sichem were gathered together, and all the families of the city of Mello: and they went and made Abimelech king, by the oak that stood in Sichem.

9:7. This being told to Joatham, he went, and stood on the top of Mount Garizim: and lifting up his voice, he cried, and said: Hear me, ye men

of Sichem, so may God hear you.

9:8. The trees went to anoint a king over them: and they said to the olive tree: Reign thou over us.

9:9. And it answered: Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees?

Both gods and men make use of. . .The olive tree is introduced, speaking in this manner, because oil was used both in the worship of the true God, and in that of the false gods, whom the Sichemites served.

9:10. And the trees said to the fig tree: Come thou and reign over us.

9:11. And it answered them: Can I leave my sweetness, and my delicious fruits, and go to be promoted among the other trees?

9:12. And the trees said to the vine: Come thou and reign over us.

9:13. And it answered them: Can I forsake my wine, that cheereth God and men, and be promoted among the other trees?

Cheereth God and men. . .Wine is here represented as agreeable to God, because he had appointed it to be offered up with his sacrifices. But we are not obliged to take these words, spoken by the trees, in Joatham's parable, according to the strict literal sense: but only in a sense accomodated to the design of the parable expressed in the conclusion of it.

9:14. And all the trees said to the bramble: Come thou and reign over us.

9:15. And it answered them: If, indeed, you mean to make me king, come ye, and rest under my shadow: but if you mean it not, let fire come out from the bramble, and devour the cedars of Libanus.

9:16. Now, therefore, if you have done well, and without sin, in appointing Abimelech king over you, and have dealt well with Jerobaal, and with his house, and have made a suitable return for the benefits of him who fought for you,

9:17. And exposed his life to dangers, to deliver you from the hand of Madian,

9:18. And you are now risen up against my father's house, and have killed his sons, seventy men, upon one stone, and have made Abimelech, the son of his handmaid, king over the inhabitants of Sichem, because he is your brother:

9:19. If therefore you have dealt well, and without fault, with Jerobaal and his house, rejoice ye, this day, in Abimelech, and may he rejoice in you.

9:20. But if unjustly: let fire come out from him, and consume the inhabitants of Sichem, and the town of Mello: and let fire come out from the men of Sichem and from the town of Mello, and devour Abimelech.

9:21. And when he had said thus, he fled, and went into Bera: and dwelt there for fear of Abimelech, his brother.

9:22. So Abimelech reigned over Israel three years.

9:23. And the Lord sent a very evil spirit between Abimelech and the inhabitants of Sichem; who began to detest him,

9:24. And to lay the crime of the murder of the seventy sons of Jerobaal, and the shedding of their blood, upon Abimelech, their brother, and upon the rest of the princes of the Schemites, who aided him.

9:25. And they set an ambush against him on the top of the mountains: and while they waited for his coming, they committed robberies, taking spoils of all that passed by: and it was told Abimelech.

9:26. And Gaal, the son of Obed, came with his brethren, and went over to Sichem. And the inhabitants of Sichem, taking courage at his coming,

9:27. Went out into the fields, wasting the vineyards, and treading down the grapes: and singing and dancing, they went into the temple of their god, and in their banquets and cups they cursed Abimelech.

9:28. And Gaal, the son of Obed, cried: Who is Abimelech, and what is Sichem, that we should serve him? Is he not the son of Jerobaal, and hath made Zebul, his servant, ruler over the men of Emor, the father of Sichem? Why then shall we serve him?

9:29. Would to God that some man would put this people under my hand, that I might remove Abimelech out of the way. And it was said to Abimelech: Gather together the multitude of an army, and come.

9:30. For Zebul, the ruler of the city, hearing the words of Gaal, the son of Obed, was very angry,

9:31. And sent messengers privately to Abimelech, saying: Behold, Gaal, the son of Obed, is come into Sichem with his brethren, and endeavoureth to set the city against thee.

9:32. Arise, therefore, in the night, with the people that is with thee, and lie hid in the field:

9:33. And betimes in the morning, at sun rising, set upon the city, and when he shall come out against thee, with his people, do to him what thou shalt be able.

9:34. Abimelech, therefore, arose with all his army, by night, and laid ambushes near Sichem in four places.

9:35. And Gaal, the son of Obed, went out, and stood in the entrance of the gate of the city. And Abimelech rose up, and all his army with him, from the places of the ambushes.

9:36. And when Gaal saw the people, he said to Zebul: Behold, a multitude cometh down from the mountains. And he answered him: Thou

seest the shadows of the mountains as if they were the heads of men, and this is thy mistake.

9:37. Again Gaal said: Behold, there cometh people down from the midst of the land, and one troop cometh by the way that looketh towards the oak.

9:38. And Zebul said to him: Where is now thy mouth, wherewith thou saidst: Who is Abimelech, that we should serve him? Is not this the people which thou didst despise? Go out, and fight against him.

9:39. So Gaal went out, in the sight of the people of Sichem, and fought against Abimelech,

9:40. Who chased and put him to flight, and drove him to the city: and many were slain of his people, even to the gate of the city:

9:41. And Abimelech sat down in Ruma: but Zebul drove Gaal, and his companions, out of the city, and would not suffer them to abide in it.

9:42. So the day following the people went out into the field. And it was told to Abimelech,

9:43. And he took his army, and divided it into three companies, and laid ambushes in the fields. And seeing that the people came out of the city, he arose, and set upon them,

9:44. With his own company, assaulting and besieging the city: whilst the two other companies chased the enemies that were scattered about the field.

9:45. And Abimelech assaulted the city all that day: and took it, and killed the inhabitants thereof, and demolished it, so that he sowed salt in it.

Sowed salt. . . To make the ground barren, and fit for nothing.

9:46. And when they who dwelt in the tower of Sichem, had heard this, they went into the temple of their god Berith, where they had made a covenant with him, and from thence the place had taken its name, and it was exceeding strong.

9:47. Abimelech also hearing that the men of the tower of Sichem were gathered together,

9:48. Went up into mount Selmon, he and all his people with him: and taking an axe, he cut down the bough of a tree, and laying it on his shoulder, and carrying it, he said to his companions: What you see me do, do ye out of hand.

9:49. So they cut down boughs from the trees, every man as fast as he could, and followed their leader. And surrounding the fort, they set it on fire: and so it came to pass, that with the smoke and with the fire a thousand persons were killed, men and women together, of the inhabitants of the town of Sichem.

9:50. Then Abimelech, departing from thence, came to the town of

Thebes, which he surrounded and besieged with his army.

9:51. And there was in the midst of the city a high tower, to which both the men and the women were fled together, and all the princes of the city, and having shut and strongly barred the gate, they stood upon the battlements of the tower to defend themselves.

9:52. And Abimelech, coming near the tower, fought stoutly: and, approaching to the gate, endeavoured to set fire to it:

9:53. And behold, a certain woman casting a piece of a millstone from above, dashed it against the head of Abimelech, and broke his skull.

9:54. And he called hastily to his armourbearer, and said to him: Draw thy sword, and kill me: lest it should be said that I was slain by a woman. He did as he was commanded, and slew him.

9:55. And when he was dead all the men of Israel that were with him, returned to their homes.

9:56. And God repaid the evil that Abimelech had done against his father, killing his seventy brethren.

9:57. The Schemites also were rewarded for what they had done, and the curse of Joatham, the son of Jerobaal, came upon them.

Judges Chapter 10

Thola ruleth Israel twenty-three years; and Jair twenty-two. The people fall again into idolatry, and are afflicted again by the Philistines and Ammonites. They cry to God for help, who upon their repentance hath compassion on them.

10:1. After Abimelech, there arose a ruler in Israel, Thola, son of Phua, the uncle of Abimelech, a man of Issachar, who dwelt in Samir of mount Ephraim:

Uncle of Abimelech. . .i. e., half brother to Gedeon, as being born of the same mother, but by a different father, and of a different tribe.

10:2. And he judged Israel three and twenty years, and he died, and was buried in Samir.

10:3. To him succeeded Jair, the Galaadite, who judged Israel for two and twenty years,

10:4. Having thirty sons, that rode on thirty ass colts, and were princes of thirty cities, which from his name were called Havoth Jair, that is, the towns of Jair, until this present day, in the land of Galaad.

Havoth Jair. . .This name was now confirmed to these towns, which they had formerly received from another Jair. Num. 32.41.

10:5. And Jair died, and was buried in the place which is called Camon.

10:6. But the children of Israel, adding new sins to their old ones, did evil in the sight of the Lord, and served idols, Baalim and Astaroth, and the gods of Syria, and of Sidon, and of Moab, and of the children of Ammon, and of the Philistines: and they left the Lord, and did not serve him.

10:7. And the Lord being angry with them, delivered them into the hands of the Philistines, and of the children of Ammon.

10:8. And they were afflicted, and grievously oppressed for eighteen years, all they that dwelt beyond the Jordan in the land of the Amorrhite, who is in Galaad:

10:9. Insomuch that the children of Ammon, passing over the Jordan, wasted Juda, and Benjamin, and Ephraim: and Israel was distressed exceedingly.

10:10. And they cried to the Lord, and said, We have sinned against thee, because we have forsaken the Lord our God, and have served Baalim.

10:11. And the Lord said to them: Did not the Egyptians, and the Amorrhites, and the children of Ammon, and the Philistines,

10:12. The Sidonians also, and Amalec, and Chanaan, oppress you, and you cried to me, and I delivered you out of their hand?

10:13. And yet you have forsaken me, and have worshipped strange gods: therefore I will deliver you no more:

10:14. Go, and call upon the gods which you have chosen: let them deliver you in the time of distress.

10:15. And the children of Israel said to the Lord: We have sinned, do thou unto us whatsoever pleaseth thee: only deliver us this time.

10:16. And saying these things, they cast away out of their coasts all the idols of strange gods, and served the Lord their God: and he was touched with their miseries.

10:17. And the children of Ammon shouting together, pitched their tents in Galaad: against whom the children of Israel assembled themselves together, and camped in Maspha.

10:18. And the princes of Galaad said one to another: Whosoever of us shall first begin to fight against the children of Ammon, he shall be the leader of the people of Galaad.

Judges Chapter 11

Jephte is made ruler of the people of Galaad: he first pleads their cause against the Ammonites; then making a vow obtains a signal

victory; he performs his vow.

11:1. There was at that time Jephthe, the Galaadite, a most valiant man, and a warrior, the son of a woman that was a harlot, and his father was Galaad.

11:2. Now Galaad had a wife of whom he had sons: who, after they were grown up, thrust out Jephthe, saying: Thou canst not inherit in the house of our father, because thou art born of another mother.

11:3. Then he fled and avoided them, and dwelt in the land of Tob: and there were gathered to him needy men and robbers, and they followed him as their prince.

11:4. In those days the children of Ammon made war against Israel.

11:5. And as they pressed hard upon them, the ancients of Galaad went to fetch Jephthe out of the land of Tob to help them:

11:6. And they said to him: Come thou, and be our prince, and fight against the children of Ammon.

11:7. And he answered them: Are not you the men that hated me, and cast me out of my father's house, and now you are come to me, constrained by necessity?

11:8. And the princes of Galaad said to Jephthe: For this cause we are now come to thee, that thou mayst go with us, and fight against the children of Ammon, and be head over all the inhabitants of Galaad.

11:9. Jephthe also said to them: If you be come to me sincerely, that I should fight for you against the children of Ammon, and the Lord shall deliver them into my hand, shall I be your prince?

11:10. They answered him: The Lord, who heareth these things, he himself is mediator and witness that we will do as we have promised.

11:11. Jephthe therefore went with the princes of Galaad, and all the people made him their prince. And Jephthe spoke all his words before the Lord in Maspha.

11:12. And he sent messengers to the king of the children of Ammon, to say in his name: What hast thou to do with me, that thou art come against me, to waste my land?

11:13. And he answered them: Because Israel took away my land, when he came up out of Egypt, from the confines of the Arnon unto the Jaboc and the Jordan: now, therefore, restore the same peaceably to me.

11:14. And Jephthe again sent word by them, and commanded them to say to the king of Ammon:

11:15. Thus saith Jephthe: Israel did not take away the land of Moab, nor the land of the children of Ammon:

11:16. But when they came up out of Egypt, he walked through the desert to the Red Sea, and came into Cades.

11:17. And he sent messengers to the king of Edom, saying: Suffer me to pass through thy land. But he would not condescend to his request. He sent also to the king of Moab, who, likewise, refused to give him passage. He abode, therefore, in Cades,

11:18. And went round the land of Edom at the side, and the land of Moab: and came over against the east coast of the land of Moab, and camped on the other side of the Arnon: and he would not enter the bounds of Moab.

11:19. So Israel sent messengers to Sehon, king of the Amorrhites, who dwelt in Hesebon, and they said to him: Suffer me to pass through thy land to the river.

11:20. But he, also despising the words of Israel, suffered him not to pass through his borders: but gathering an infinite multitude, went out against him to Jasa, and made strong opposition.

11:21. And the Lord delivered him, with all his army, into the hands of Israel, and he slew him, and possessed all the land of the Amorrhite, the inhabitant of that country,

11:22. And all the coasts thereof from the Arnon to the Jaboc, and from the wilderness to the Jordan.

11:23. So the Lord, the God of Israel, destroyed the Amorrhite, his people of Israel fighting against him, and wilt thou now possess his land?

11:24. Are not those things which thy god Chamos possesseth, due to thee by right? But what the Lord our God hath obtained by conquest, shall be our possession:

Chamos. . .The idol of the Moabites and Ammonites. He argues from their opinion, who thought they had a just title to the countries which they imagined they had conquered by the help of their gods: how much more then had Israel in indisputable title to the countries which God, by visible miracles, had conquered for them.

11:25. Unless, perhaps, thou art better than Balac, the son of Sephor, king of Moab: or canst shew that he strove against Israel, and fought against him,

11:26. Whereas he hath dwelt in Hesebon, and the villages thereof, and in Aroer, and its villages, and in all the cities near the Jordan, for three hundred years. Why have you for so long a time attempted nothing about this claim?

11:27. Therefore I do not trespass against thee, but thou wrongest me by declaring an unjust war against me. The Lord be judge, and decide this day, between Israel and the children of Ammon.

11:28. And the king of the children of Ammon would not hearken to the words of Jephthe, which he sent him by the messengers.

11:29. Therefore the spirit of the Lord came upon Jephthe, and going

round Galaad, and Manasses, and Maspha of Galaad, and passing over from thence to the children of Ammon,

11:30. He made a vow to the Lord, saying: If thou wilt deliver the children of Ammon into my hands,

11:31. Whosoever shall first come forth out of the doors of my house, and shall meet me, when I return in peace from the children of Ammon, the same will I offer a holocaust to the Lord.

Whosoever, etc. . . Some are of opinion, that the meaning of this vow of Jephthe, was to consecrate to God whatsoever should first meet him, according to the condition of the thing; so as to offer it up as a holocaust, if it were such a thing as might be offered by the law; or to devote it otherwise to God, if it were not such as the law allowed to be offered in sacrifice. And therefore they think the daughter of Jephthe was not slain by her father, but only consecrated to perpetual virginity. But the common opinion followed by the generality of the holy fathers and divines is, that she was offered as a holocaust, in consequence of her father's vow: and that Jephthe did not sin, at least not mortally, neither in making, nor in keeping, his vow: since he is no ways blamed for it in scripture; and was even inspired by God himself to make the vow (as appears from ver. 29, 30) in consequence of which he obtained the victory; and therefore he reasonably concluded that God, who is the master of life and death, was pleased on this occasion to dispense with his own law; and that it was the divine will he should fulfil his vow.

11:32. And Jephthe passed over to the children of Ammon to fight against them: and the Lord delivered them into his hands.

11:33. And he smote them from Aroer till you come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great slaughter: and the children of Ammon were humbled by the children of Israel.

11:34. And when Jephthe returned into Maspha, to his house, his only daughter met him with timbrels and with dances: for he had no other children.

11:35. And when he saw her, he rent his garments, and said: Alas! my daughter, thou hast deceived me, and thou thyself art deceived: for I have opened my mouth to the Lord, and I can do no other thing.

11:36. And she answered him: My father, if thou hast opened thy mouth to the Lord, do unto me whatsoever thou hast promised, since the victory hath been granted to thee, and revenge of thy enemies.

11:37. And she said to her father: Grant me only this, which I desire: Let me go, that I may go about the mountains for two months, and may bewail my virginity with my companions.

Bewail my virginity. . . The bearing of children was much coveted under the Old Testament, when women might hope that from some child of theirs, the Saviour of the world might one day spring. But under the New Testament virginity is preferred. 1 Cor. 7.35.

11:38. And he answered her: Go. And he sent her away for two months. And when she was gone with her comrades and companions, she mourned her virginity in the mountains.

11:39. And the two months being expired, she returned to her father, and he did to her as he had vowed, and she knew no man. From thence came a fashion in Israel, and a custom has been kept:

11:40. That, from year to year, the daughters of Israel assemble together, and lament the daughter of Jephthe the Galaadite, for four days.

Judges Chapter 12

The Ephraimites quarrel with Jephthe: forty-two thousand of them are slain: Abeson, Ahialon, and Abdon, are judges.

12:1. But behold there arose a sedition in Ephraim. And passing towards the north, they said to Jephthe: When thou wentest to fight against the children of Ammon, why wouldst thou not call us, that we might go with thee? Therefore we will burn thy house.

12:2. And he answered them: I and my people were at great strife with the children of Ammon: and I called you to assist me, and you would not do it.

12:3. And when I saw this, I put my life in my own hands, and passed over against the children of Ammon and the Lord delivered them into my hands. What have I deserved, that you should rise up to fight against me?

12:4. Then calling to him all the men of Galaad, he fought against Ephraim: and the men of Galaad defeated Ephraim, because he had said: Galaad is a fugitive of Ephraim, and dwelleth in the midst of Ephraim and Manasses.

12:5. And the Galaadites secured the fords of the Jordan, by which Ephraim was to return. And when any one of the number of Ephraim came thither in the flight, and said: I beseech you let me pass: the Galaadites said to him: Art thou not an Ephraimite? If he said: I am not:

12:6. They asked him: Say then, Scibboleth, which is interpreted, An ear of corn. But he answered, Sibboleth, not being able to express an ear of corn by the same letter. Then presently they took him and killed him in the very passage of the Jordan. And there fell at that time of Ephraim, two and forty thousand.

12:7. And Jephthe, the Galaadite, judged Israel six years: and he died, and was buried in his city of Galaad.

12:8. After him Abesan of Bethlehem judged Israel:

12:9. He had thirty sons, and as many daughters, whom he sent abroad,

and gave to husbands, and took wives for his sons, of the same number, bringing them into his house. And he judged Israel seven years:

12:10. And he died, and was buried in Bethlehem.

12:11. To him succeeded Ahialon, a Zabulonite: and he judged Israel ten years:

12:12. And he died, and was buried in Zabulon.

12:13. After him, Abdon, the son of Illel, a Pharathonite, judged Israel:

12:14. And he had forty sons, and of them thirty grandsons, mounted upon seventy ass colts, and he judged Israel eight years:

12:15. And he died, and was buried in Pharathon, in the land of Ephraim, in the mount of Amalech.

Judges Chapter 13

The people fall again into idolatry and are afflicted by the Philistines. An angel foretelleth the birth of Samson.

13:1. And the children of Israel did evil again in the sight of the Lord: and he delivered them into the hands of the Philistines forty years.

13:2. Now there was a certain man of Saraa, and of the race of Dan, whose name was Manue, and his wife was barren.

13:3. And an angel of the Lord appeared to her, and said: Thou art barren and without children: but thou shalt conceive and bear a son.

13:4. Now therefore beware, and drink no wine nor strong drink, and eat not any unclean thing.

13:6. Because thou shalt conceive, and bear a son, and no razor shall touch his head: for he shall be a Nazarite of God, from his infancy, and from his mother's womb, and he shall begin to deliver Israel from the hands of the Philistines.

13:6. And when she was come to her husband, she said to him: A man of God came to me, having the countenance of an angel, very awful. And when I asked him whence he came, and by what name he was called, he would not tell me:

13:7. But he answered thus: Behold thou shalt conceive and bear a son: beware thou drink no wine, nor strong drink, nor eat any unclean thing: for the child shall be a Nazarite of God from his infancy, from his mother's womb until the day of his death.

13:8. Then Manue prayed to the Lord, and said: I beseech thee, O Lord, that the man of God, whom thou didst send, may come again, and teach us

what we ought to do concerning the child, that shall be born.

13:9. And the Lord heard the prayer of Manue, and the angel of the Lord appeared again to his wife, as she was sitting in the field. But Manue her husband was not with her. And when she saw the angel,

13:10. She made haste, and ran to her husband: and told him, saying: Behold the man hath appeared to me, whom I saw before.

13:11. He rose up, and followed his wife: and coming to the man, said to him: Art thou he that spoke to the woman? And he answered: I am.

13:12. And Manue said to him: When thy word shall come to pass, what wilt thou that the child should do? or from what shall he keep himself?

13:13. And the angel of the Lord said to Manue: From all the things I have spoken of to thy wife, let her refrain herself:

Let her refrain, etc. . .By the Latin text it is not clear whether this abstinence was prescribed to the mother, or to the child; but the Hebrew (in which the verbs relating thereto are of the feminine gender) determineth it to the mother. But then the child also was to refrain from the like things, because he was to be from his infancy a Nazarite of God, ver. 5, that is, one set aside, in a particular manner, and consecrated to God: now the Nazarites by the law were to abstain from all these things.

13:14. And let her eat nothing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: and whatsoever I have commanded her, let her fulfil and observe.

13:15. And Manue said to the angel of the Lord: I beseech thee to consent to my request, and let us dress a kid for thee.

13:16. And the angel answered him: If thou press me I will not eat of thy bread: but if thou wilt offer a holocaust, offer it to the Lord. And Manue knew not it was the angel of the Lord.

13:17. And he said to him: What is thy name, that, if thy word shall come to pass, we may honour thee?

13:18. And he answered him: Why askest thou my name, which is wonderful?

13:19. Then Manue took a kid of the flocks, and the libations, and put them upon a rock, offering to the Lord, who doth wonderful things: and he and his wife looked on.

13:20. And when the flame from the altar went up towards heaven, the angel of the Lord ascended also in the same. And when Manue and his wife saw this, they fell flat on the ground;

13:21. And the angel of the Lord appeared to them no more. And forthwith Manue understood that it was an angel of the Lord,

13:22. And he said to his wife: We shall certainly die, because we have seen God.

Seen God. . .Not in his own person, but in the person of his messenger. The Israelites, in those days, imagined they should die if they saw an angel, taking occasion perhaps from those words spoken by the Lord to Moses, Ex. 33.20, No man shall see me and live. But the event demonstrated that it was but a groundless imagination.

13:23. And his wife answered him: If the Lord had a mind to kill us, he would not have received a holocaust and libations at our hands; neither would he have shewed us all these things, nor have told us the things that are to come.

13:24. And she bore a son, and called his name Samson. And the child grew, and the Lord blessed him.

13:25. And the Spirit of the Lord began to be with him in the camp of Dan, between Saraa and Esthaol.

Judges Chapter 14

Samson desireth a wife of the Philistines. He killeth a lion: in whose mouth he afterwards findeth honey. His marriage feast, and riddle, which is discovered by his wife. He killeth, and strippeth thirty Philistines. His wife taketh another man.

14:1. Then Samson went down to Thamnatha, and seeing there a woman of the daughters of the Philistines,

14:2. He came up, and told his father and his mother, saying: I saw a woman in Thamnatha of the daughters of the Philistines: I beseech you, take her for me to wife.

14:3. And his father and mother said to him: Is there no woman among the daughters of thy brethren, or among all my people, that thou wilt take a wife of the Philistines, who are uncircumcised? And Samson said to his father: Take this woman for me; for she hath pleased my eyes.

Is there no woman among the daughters of thy brethren. . .This shews his parents were at first against his marriage with a Gentile, it being prohibited, Deut. 7.3; but afterwards they consented, knowing it to be by the dispensation of God; which otherwise would have been sinful in acting contrary to the law.

14:4. Now his parents knew not that the thing was done by the Lord, and that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

14:5. Then Samson went down with his father and mother to Thamnatha. And when they were come to the vineyards of the town, behold a young lion met him, raging and roaring.

14:6. And the Spirit of the Lord came upon Samson, and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand: and he would not tell this to his father and mother.

14:7. And he went down, and spoke to the woman that had pleased his eyes.

14:8. And after some days, returning to take her, he went aside to see the carcass of the lion, and behold there was a swarm of bees in the mouth of the lion, and a honey-comb.

14:9. And when he had taken it in his hands, he went on eating: and coming to his father and mother, he gave them of it, and they ate: but he would not tell them that he had taken the honey from the body of the lion.

14:10. So his father went down to the woman, and made a feast for his son Samson: for so the young men used to do.

14:11. And when the citizens of that place saw him, they brought him thirty companions to be with him.

14:12. And Samson said to them: I will propose to you a riddle, which if you declare unto me within the seven days of the feast, I will give you thirty shirts, and as many coats:

14:13. But if you shall not be able to declare it, you shall give me thirty shirts and the same number of coats. They answered him: Put forth the riddle, that we may hear it.

14:14. And he said to them: Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not for three days expound the riddle.

14:15. And when the seventh day came, they said to the wife of Samson: Sooth thy husband, and persuade him to tell thee what the riddle meaneth. But if thou wilt not do it, we will burn thee, and thy father's house. Have you called us to the wedding on purpose to strip us?

14:16. So she wept before Samson and complained, saying: Thou hatest me, and dost not love me: therefore thou wilt not expound to me the riddle, which thou hast proposed to the sons of my people. But he answered: I would not tell it to my father and mother: and how can I tell it to thee?

14:17. So she wept before him the seven days of the feast: and, at length, on the seventh day, as she was troublesome to him, he expounded it. And she immediately told her countrymen.

14:18. And they, on the seventh day before the sun went down, said to him: What is sweeter than honey? and what is stronger than a lion? And he said to them: If you had not ploughed with my heifer, you had not found out my riddle.

14:19. And the Spirit of the Lord came upon him, and he went down to Ascalon, and slew there thirty men whose garments he took away, and gave to them that had declared the riddle. And being exceeding angry, he went up to his father's house:

14:20. But his wife took one of his friends and bridal companions for her husband.

Judges Chapter 15

Samson is denied his wife. He burns the corn of the Philistines, and kills many of them.

15:1. And a while after, when the days of the wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of the flock. And when he would have gone into her chamber, as usual, her father would not suffer him, saying:

15:2. I thought thou hadst hated her, and therefore I gave her to thy friend: but she hath a sister, who is younger and fairer than she, take her to wife instead of her.

15:3. And Samson answered him: From this day I shall be blameless in what I do against the Philistines: for I will do you evils.

15:4. And he went and caught three hundred foxes, and coupled them tail to tail, and fastened torches between the tails:

Foxes. . . Being judge of the people he might have many to assist him to catch with nets or otherwise a number of these animals; of which there were great numbers in that country.

15:6. And setting them on fire he let the foxes go, that they might run about hither and thither. And they presently went into the standing corn of the Philistines. Which being set on fire, both the corn that was already carried together, and that which was yet standing, was all burnt, insomuch that the flame consumed also the vineyards and the oliveyards.

15:6. Then the Philistines said: Who hath done this thing? And it was answered: Samson, the son in law of the Thamnathite, because he took away his wife, and gave her to another, hath done these things. And the Philistines went up and burnt both the woman and her father.

15:7. But Samson said to them: Although you have done this, yet will I be revenged of you, and then I will be quiet.

15:8. And he made a great slaughter of them, so that in astonishment they laid the calf of the leg upon the thigh. And going down he dwelt in a cavern of the rock Etam.

15:9. Then the Philistines going up into the land of Juda, camped in the place which afterwards was called Lechi, that is, the Jawbone, where their army was spread abroad.

15:10. And the men of the tribe of Juda said to them: Why are you come up against us? They answered: We are come to bind Samson, and to pay him for what he hath done against us.

15:11. Wherefore three thousand men of Juda went down to the cave of the rock Etam, and said to Samson: Knowest thou not that the Philistines rule over us? Why wouldst thou do thus? And he said to them: As they did to me, so have I done to them.

15:12. And they said to him: We are come to bind thee, and to deliver thee into the hands of the Philistines. And Samson said to them: Swear to me, and promise me that you will not kill me.

15:13. They said: We will not kill thee: but we will deliver thee up bound. And they bound him with two new cords, and brought him from the rock Etam.

15:14. Now when he was come to the place of the Jawbone, and the Philistines shouting went to meet him, the Spirit of the Lord came strongly upon him: and as flax is wont to be consumed at the approach of fire, so the bands with which he was bound were broken and loosed.

15:15. And finding a jawbone, even the jawbone of an ass, which lay there, catching it up, he slew therewith a thousand men.

15:16. And he said: With the jawbone of an ass, with the jaw of the colt of asses, I have destroyed them, and have slain a thousand men.

15:17. And when he had ended these words, singing, he threw the jawbone out of his hand, and called the name of that place Ramathlechi, which is interpreted the lifting up of the jawbone.

15:18. And being very thirsty, he cried to the Lord, and said: Thou hast given this very great deliverance and victory into the hand of thy servant: and behold I die for thirst, and shall fall into the hands of the uncircumcised.

15:19. Then the Lord opened a great tooth in the jaw of the ass and waters issued out of it. And when he had drunk them, he refreshed his spirit, and recovered his strength. Therefore the name of that place was called The Spring of him that invoked from the jawbone, until this present day.

15:20. And he judged Israel, in the days of the Philistines, twenty years.

Judges Chapter 16

Samson is deluded by Dalila: and falls into the hands of the Philistines. His death.

16:1. He went also into Gaza, and saw there a woman, a harlot, and went in unto her.

16:2. And when the Philistines had heard this, and it was noised about among them, that Samson was come into the city, they surrounded him, setting guards at the gate of the city, and watching there all the night in silence, that in the morning they might kill him as he went

out.

16:3. But Samson slept till midnight, and then rising, he took both the doors of the gate, with the posts thereof and the bolt, and laying them on his shoulders, carried them up to the top of the hill, which looketh towards Hebron.

16:4. After this he loved a woman, who dwelt in the valley of Sorec, and she was called Dalila.

Dalila. . .Some are of opinion she was married to Samson; others that she was his harlot. If the latter opinion be true, we cannot wonder that, in punishment of his lust, the Lord delivered him up, by her means, into the hands of his enemies. However if he was guilty, it is not to be doubted but that under his afflictions he heartily repented and returned to God, and so obtained forgiveness of his sins.

16:5. And the princes of the Philistines came to her, and said: Deceive him, and learn of him wherein his great strength lieth, and how we may be able to overcome him, to bind and afflict him: which if thou shalt do, we will give thee every one of us eleven hundred pieces of silver.

16:6. And Dalila said to Samson: Tell me, I beseech thee, wherein thy greatest strength lieth, and what it is, wherewith if thou wert bound, thou couldst not break loose.

16:7. And Samson answered her: If I shall be bound with seven cords, made of sinews not yet dry, but still moist, I shall be weak like other men.

16:8. And the princes of the Philistines brought unto her seven cords, such as he spoke of, with which she bound him;

16:9. Men lying privately in wait with her, and in the chamber, expecting the event of the thing, and she cried out to him: The Philistines are upon thee, Samson. And he broke the bands, as a man would break a thread of tow twined with spittle, when it smelleth the fire: so it was not known wherein his strength lay.

16:10. And Dalila said to him: Behold thou hast mocked me, and hast told me a false thing: but now at least tell me wherewith thou mayest be bound.

16:11. And he answered her: If I shall be bound with new ropes, that were never in work, I shall be weak and like other men.

16:12. Dalila bound him again with these, and cried out: The Philistines are upon thee, Samson, there being an ambush prepared for him in the chamber. But he broke the bands like threads of webs.

16:13. And Dalila said to him again: How long dost thou deceive me, and tell me lies? Shew me wherewith thou mayest be bound. And Samson answered her: If thou plattest the seven locks of my head with a lace, and tying them round about a nail, fastenest it in the ground, I shall be weak.

16:14. And when Dalila had done this, she said to him: The Philistines

are upon thee, Samson. And awaking out of his sleep, he drew out the nail with the hairs and the lace.

16:15. And Dalila said to him: How dost thou say thou lovest me, when thy mind is not with me? Thou hast told me lies these three times, and wouldst not tell me wherein thy greatest strength lieth.

16:16. And when she pressed him much, and continually hung upon him for many days, giving him no time to rest, his soul fainted away, and was wearied even unto death.

16:17. Then opening the truth of the thing, he said to her: The razor hath never come upon my head, for I am a Nazarite, that is to say, consecrated to God from my mother's womb: If my head be shaven, my strength shall depart from me, and I shall become weak, and shall be like other men.

16:18. Then seeing that he had discovered to her all his mind, she sent to the princes of the Philistines, saying: Come up this once more, for now he hath opened his heart to me. And they went up, taking with them the money which they had promised.

16:19. But she made him sleep upon her knees, and lay his head in her bosom. And she called a barber and shaved his seven locks, and began to drive him away, and thrust him from her: for immediately his strength departed from him.

16:20. And she said: The Philistines are upon thee, Samson. And awaking from sleep, he said in his mind: I will go out as I did before, and shake myself, not knowing that the Lord was departed from him.

16:21. Then the Philistines seized upon him, and forthwith pulled out his eyes, and led him bound in chains to Gaza, and shutting him up in prison made him grind.

16:22. And now his hair began to grow again,

16:23. And the princes of the Philistines assembled together, to offer great sacrifices to Dagon their god, and to make merry, saying: Our god hath delivered our enemy Samson into our hands.

16:24. And the people also seeing this, praised their god, and said the same: Our god hath delivered our adversary into our hands, him that destroyed our country, and killed very many.

16:25. And rejoicing in their feasts, when they had now taken their good cheer, they commanded that Samson should be called, and should play before them. And being brought out of prison, he played before them; and they made him stand between two pillars.

16:26. And he said to the lad that guided his steps: Suffer me to touch the pillars which support the whole house, and let me lean upon them, and rest a little.

16:27. Now the house was full of men and women, and all the princes of the Philistines were there. Moreover about three thousand persons of both sexes, from the roof and the higher part of the house, were

beholding Samson's play.

16:28. But he called upon the Lord, saying: O Lord God remember me, and restore to me now my former strength, O my God, that I may revenge myself on my enemies, and for the loss of my two eyes I may take one revenge.

Revenge myself. . . This desire of revenge was out of zeal for justice against the enemies of God and his people; and not out of private rancour and malice of heart.

16:29. And laying hold on both the pillars on which the house rested, and holding the one with his right hand, and the other with his left,

16:30. He said: Let me die with the Philistines. And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude, that was there: and he killed many more at his death, than he had killed before in his life.

Let me die. . . Literally, let my soul die. Samson did not sin on this occasion, though he was indirectly the cause of his own death. Because he was moved to what he did, by a particular inspiration of God, who also concurred with him by a miracle, in restoring his strength upon the spot, in consequence of his prayer. Samson, by dying in this manner, was a figure of Christ, who by his death overcame all his enemies.

16:31. And his brethren and all his kindred, going down took his body, and buried it between Saraa and Esthaol, in the buryingplace of his father Manue: and he judged Israel twenty years.

Judges Chapter 17

The history of the idol of Michas, and the young Levite.

17:1. There was at that time a man of mount Ephraim, whose name was Michas.

17:2. Who said to his mother: The eleven hundred pieces of silver, which thou hadst put aside for thyself, and concerning which thou didst swear in my hearing, behold I have, and they are with me. And she said to him. Blessed be my son by the Lord.

17:3. So he restored them to his mother, who said to him: I have consecrated and vowed this silver to the Lord, that my son may receive it at my hand, and make a graven and a molten god; so now I deliver it to thee.

17:4. And he restored them to his mother: and she took two hundred pieces of silver and gave them to the silversmith, to make of them a graven and a molten God, which was in the house of Michas.

17:5. And he separated also therein a little temple for the god, and made an ephod, and theraphim, that is to say, a priestly garment, and

idols: and he filled the hand of one of his sons, and he became his priest.

Filled the hand. . . That is, appointed and consecrated him to the priestly office.

17:6. In those days there was no king in Israel, but every one did that which seemed right to himself.

17:7. There was also another young man of Bethlehem Juda, of the kindred thereof: and he was a Levite, and dwelt there.

17:8. Now he went out from the city of Bethlehem, and desired to sojourn wheresoever he should find it convenient for him. And when he was come to mount Ephraim, as he was on his journey, and had turned aside a little into the house of Michas,

17:9. He was asked by him whence he came. And he answered: I am a Levite of Bethlehem Juda, and I am going to dwell where I can, and where I shall find a place to my advantage.

17:10. And Michas said: Stay with me, and be unto me a father and a priest, and I will give thee every year ten pieces of silver, and a double suit of apparel, and thy victuals.

17:11. He was content, and abode with the man, and was unto him as one of his sons.

17:12. And Michas filled his hand, and had the young man with him for his priest, saying:

17:13. Now I know God will do me good, since I have a priest of the race of the Levites.

Judges Chapter 18

The expedition of the men of Dan against Lais: in their way they rob Michas of his priest and his gods.

18:1. In those days there was no king in Israel, and the tribe of Dan sought them an inheritance to dwell in: for unto that day they had not received their lot among the other tribes.

Not received, etc. . . They had their portions assigned them, Jos. 19.40. But, through their own sloth, possessed as yet but a small part of it. See Judges 1.34.

18:2. So the children of Dan sent five most valiant men, of their stock and family, from Saraa and Esthaol, to spy out the land, and to view it diligently: and they said to them: Go, and view the land. They went on their way, and when they came to mount Ephraim, they went into the house of Michas, and rested there:

18:3. And knowing the voice of the young man the Levite, and lodging

with him, they said to him: Who brought thee hither? what dost thou here? why wouldst thou come hither?

18:4. He answered them: Michas hath done such and such things for me, and hath hired me to be his priest.

18:5. Then they desired him to consult the Lord, that they might know whether their journey should be prosperous, and the thing should have effect.

18:6. He answered them: Go in peace: the Lord looketh on your way, and the journey that you go.

18:7. So the five men going on came to Lais: and they saw how the people dwelt therein without any fear, according to the custom of the Sidonians, secure and easy, having no man at all to oppose them, being very rich, and living separated, at a distance from Sidon and from all men.

18:8. And they returned to their brethren in Saraa and Esthaol, who asked them what they had done: to whom they answered:

18:9. Arise, and let us go up to them: for we have seen the land which is exceeding rich and fruitful: neglect not, lose no time: let us go and possess it, there will be no difficulty.

18:10. We shall come to a people that is secure, into a spacious country, and the Lord will deliver the place to us, in which there is no want of any thing that groweth on the earth.

18:11. There went therefore of the kindred of Dan, to wit, from Saraa and Esthaol, six hundred men, furnished with arms for war.

18:12. And going up they lodged in Cariathiarim of Juda: which place from that time is called the camp of Dan, and is behind Cariathiarim.

18:13. From thence they passed into mount Ephraim. And when they were come to the house of Michas,

18:14. The five men, that before had been sent to view the land of Lais, said to the rest of their brethren: You know that in these houses there is an ephod and theraphim, and a graven and a molten god: see what you are pleased to do.

18:15. And when they had turned a little aside, they went into the house of the young man the Levite, who was in the house of Michas: and they saluted him with words of peace.

18:16. And the six hundred men stood before the door, appointed with their arms.

18:17. But they that were gone into the house of the young man, went about to take away the graven god, and the ephod, and the theraphim, and the molten god, and the priest stood before the door, the six hundred valiant men waiting not far off.

18:18. So they that were gone in took away the graven thing, the ephod,

and the idols, and the molten god, And the priest said to them: What are you doing?

18:19. And they said to him: Hold thy peace, and put thy finger on thy mouth, and come with us, that we may have thee for a father, and a priest. Whether is better for thee, to be a priest in the house of one man, or in a tribe and family in Israel?

18:20. When he heard this, he agreed to their words, and took the ephod, and the idols, and the graven god, and departed with them.

18:21. And when they were going forward, and had put before them the children and the cattle, and all that was valuable,

18:22. And were now at a distance from the house of Michas, the men that dwelt in the houses of Michas gathering together followed them,

18:23. And began to shout out after them. They looked back, and said to Michas: What aileth thee? Why dost thou cry?

18:24. And he answered: You have taken away my gods which I have made me, and the priest, and all that I have, and do you say: What aileth thee?

18:25. And the children of Dan said to him: See thou say no more to us, lest men enraged come upon thee, and thou perish with all thy house.

18:26. And so they went on the journey they had begun. But Michas seeing that they were stronger than he, returned to his house.

18:27. And the six hundred men took the priest, and the things we spoke of before, and came to Lais, to a people that was quiet and secure, and smote them with the edge of the sword: and the city they burnt with fire,

18:28. There being no man at all who brought them any succour, because they dwelt far from Sidon, and had no society or business with any man. And the city was in the land of Rohob: and they rebuilt it, and dwelt therein,

18:29. Calling the name of the city Dan, after the name of their father, who was the son of Israel, which before was called Lais.

18:30. And they set up to themselves the graven idol, and Jonathan the son of Gersam, the son of Moses, he and his sons were priests in the tribe of Dan, until the day of their captivity.

18:31. And the idol of Michas remained with them all the time that the house of God was in Silo. In those days there was no king in Israel.

Judges Chapter 19

A Levite bringing home his wife, is lodged by an old man at Gabaa in the tribe of Benjamin. His wife is there abused by wicked men, and in

the morning found dead. Her husband cutteth her body in pieces, and sendeth to every tribe of Israel, requiring them to revenge the wicked fact.

19:1. There was a certain Levite, who dwelt on the side of mount Ephraim, who took a wife of Bethlehem Juda:

19:2. And she left him, and returned to her father's house in Bethlehem, and abode with him four months.

19:3. And her husband followed her, willing to be reconciled with her, and to speak kindly to her, and to bring her back with him, having with him a servant and two asses: and she received him, and brought him into her father's house. And when his father in law had heard this, and had seen him, he met him with joy,

19:4. And embraced the man. And the son in law tarried in the house of his father in law three days, eating with him and drinking familiarly.

19:5. But on the fourth day, arising early in the morning, he desired to depart. But his father in law kept him, and said to him: Taste first a little bread, and strengthen thy stomach, and so thou shalt depart.

19:6. And they sat down together, and ate and drank. And the father of the young woman said to his son in law: I beseech thee to stay here to day, and let us make merry together.

19:7. But he rising up, began to be for departing. And nevertheless his father in law earnestly pressed him, and made him stay with him.

19:8. But when morning was come, the Levite prepared to go on his journey. And his father in law said to him again: I beseech thee to take a little meat, and strengthening thyself, till the day be farther advanced, afterwards thou mayest depart. And they ate together.

19:9. And the young man arose to set forward with his wife and servant. And his father in law spoke to him again: Consider that the day is declining, and draweth toward evening: tarry with me to day also, and spend the day in mirth, and to morrow thou shalt depart, that thou mayest go into thy house.

19:10. His son in law would not consent to his words: but forthwith went forward, and came over against Jebus, which by another name is called Jerusalem, leading with him two asses loaden, and his concubine.

Concubine. She was his lawful wife, but even lawful wives are frequently in scripture called concubines. See above, chap. 8. ver. 31.-ver. 16. Jemini. . .That is, Benjamin.

19:11. And now they were come near Jebus, and the day was far spent: and the servant said to his master: Come, I beseech thee, let us turn into the city of the Jebusites, and lodge there.

19:12. His master answered him: I will not go into the town of another nation, who are not of the children of Israel, but I will pass over to Gabaa:

19:13. And when I shall come thither, we will lodge there, or at least in the city of Rama.

19:14. So they passed by Jebus, and went on their journey, and the sun went down upon them when they were by Gabaa, which is in the tribe of Benjamin:

19:15. And they turned into it to lodge there. And when they were come in, they sat in the street of the city, for no man would receive them to lodge.

19:16. And behold they saw an old man, returning out of the field and from his work in the evening, and he also was of mount Ephraim, and dwelt as a stranger in Gabaa; but the men of that country were the children of Jemini.

19:17. And the old man lifting up his eyes, saw the man sitting with his bundles in the street of the city, and said to him: Whence comest thou? and whither goest thou?

19:18. He answered him: We came out from Bethlehem Juda, and we are going to our home, which is on the side of mount Ephraim, from whence we went to Bethlehem: and now we go to the house of God, and none will receive us under his roof:

19:19. We have straw and hay for provender of the asses, and bread and wine for the use of myself and of thy handmaid, and of the servant that is with me: we want nothing but lodging.

19:20. And the old man answered him: Peace be with thee: I will furnish all things that are necessary: only I beseech thee, stay not in the street.

19:21. And he brought him into his house, and gave provender to his asses: and after they had washed their feet, he entertained them with a feast.

19:22. While they were making merry, and refreshing their bodies with meat and drink, after the labour of the journey, the men of that city, sons of Belial (that is, without yoke), came and beset the old man's house, and began to knock at the door, calling to the master of the house, and saying: Bring forth the man that came into thy house, that we may abuse him:

19:23. And the old man went out to them, and said: Do not so, my brethren, do not so wickedly: because this man is come into my lodging, and cease I pray you from this folly.

19:24. I have a maiden daughter, and this man hath a concubine, I will bring them out to you, and you may humble them, and satisfy your lust: only, I beseech you, commit not this crime against nature on the man.

19:25. They would not be satisfied with his words; which the man seeing, brought out his concubine to them, and abandoned her to their wickedness: and when they had abused her all the night, they let her go in the morning.

19:26. But the woman, at the dawning of the day, came to the door of the house, where her lord lodged, and there fell down.

19:27. And in the morning the man arose, and opened the door, that he might end the journey he had begun: and behold his concubine lay before the door with her hands spread on the threshold.

19:28. He thinking she was taking her rest, said to her: Arise, and let us be going. But as she made no answer, perceiving she was dead, he took her up, and laid her upon his ass, and returned to his house.

19:29. And when he was come home, he took a sword, and divided the dead body of his wife with her bones into twelve parts, and sent the pieces into all the borders of Israel.

19:30. And when every one had seen this, they all cried out: There was never such a thing done in Israel, from the day that our fathers came up out of Egypt, until this day: give sentence, and decree in common what ought to be done.

Judges Chapter 20

The Israelites warring against Benjamin are twice defeated; but in the third battle the Benjamites are all slain, saving six hundred men.

20:1. Then all the children of Israel went out, and gathered together as one man, from Dan to Bersabee, with the land of Galaad, to the Lord in Maspha:

20:2. And all the chiefs of the people, and all the tribes of Israel, met together in the assembly of the people of God, four hundred thousand footmen fit for war.

20:3. (Nor were the children of Benjamin ignorant that the children of Israel were come up to Maspha.) And the Levite, the husband of the woman that was killed being asked, how so great a wickedness had been committed,

20:4. Answered: I came into Gabaa, of Benjamin, with my wife, and there I lodged:

20:5. And behold the men of that city, in the night beset the house wherein I was, intending to kill me, and abused my wife with an incredible fury of lust, so that at last she died.

20:6. And I took her and cut her in pieces, and sent the parts into all the borders of your possession: because there never was so heinous a crime, and so great an abomination committed in Israel.

20:7. You are all here, O children of Israel, determine what you ought to do.

20:8. And all the people standing, answered as by the voice of one man: We will not return to our tents, neither shall any one of us go into

his own house:

20:9. But this we will do in common against Gabaa:

20:10. We will take ten men of a hundred out of all the tribes of Israel, and a hundred out of a thousand, and a thousand out of ten thousand, to bring victuals for the army, that we may fight against Gabaa of Benjamin, and render to it for its wickedness, what it deserveth.

20:11. And all Israel were gathered together against the city, as one man, with one mind, and one counsel:

20:12. And they sent messengers to all the tribe of Benjamin, to say to them: Why hath so great an abomination been found among you?

20:13. Deliver up the men of Gabaa, that have committed this heinous crime, that they may die, and the evil may be taken away out of Israel. But they would not hearken to the proposition of their brethren the children of Israel:

20:14. But out of all the cities which were of their lot, they gathered themselves together into Gabaa, to aid them, and to fight against the whole people of Israel.

20:15. And there were found of Benjamin five and twenty thousand men that drew the sword, besides the inhabitants of Gabaa,

20:16. Who were seven hundred most valiant men, fighting with the left hand as well as with the right: and slinging stones so sure that they could hit even a hair, and not miss by the stone's going on either side.

20:17. Of the men of Israel also, beside the children of Benjamin, were found four hundred thousand that drew swords and were prepared to fight.

20:18. And they arose and came to the house of God, that is, to Silo: and they consulted God, and said: Who shall be in our army the first to go to the battle against the children of Benjamin? And the Lord answered them: Let Juda be your leader.

20:19. And forthwith the children of Israel rising in the morning, camped by Gabaa:

20:20. And going out from thence to fight against Benjamin, began to assault the city.

20:21. And the children of Benjamin coming out of Gabaa slew of the children of Israel that day two and twenty thousand men.

20:22. Again Israel, trusting in their strength and their number, set their army in array in the same place, where they had fought before:

Trusting in their strength. . . The Lord suffered them to be overthrown and many of them to be slain, though their cause was just; partly in punishment of the idolatry which they exercised or tolerated in the

tribe of Dan, and elsewhere; and partly because they trusted in their own strength; and therefore, though he bid them fight, he would not give them the victory, till they were thoroughly humbled and had learned to trust in him alone.

20:23. Yet so that they first went up and wept before the Lord until night: and consulted him and said: Shall I go out any more to fight against the children of Benjamin my brethren or not? And he answered them: Go up against them, and join battle.

20:24. And when the children of Israel went out the next day to fight against the children of Benjamin,

20:25. The children of Benjamin sallied forth out of the gates of Gabaa: and meeting them, made so great a slaughter of them, as to kill eighteen thousand men that drew the sword.

20:26. Wherefore all the children of Israel came to the house of God, and sat and wept before the Lord: and they fasted that day till the evening, and offered to him holocausts, and victims of peace offerings,

20:27. And inquired of him concerning their state. At that time the ark of the covenant of the Lord was there,

20:28. And Phinees, the son of Eleazar, the son of Aaron, was over the house. So they consulted the Lord, and said: Shall we go out any more to fight against the children of Benjamin, our brethren, or shall we cease? And the Lord said to them: Go up, for to morrow I will deliver them into your hands.

20:29. And the children of Israel set ambushes round about the city of Gabaa:

20:30. And they drew up their army against Benjamin the third time, as they had done the first and second.

20:31. And the children of Benjamin boldly issued out of the city, and seeing their enemies flee, pursued them a long way, so as to wound and kill some of them, as they had done the first and second day, whilst they fled by two highways, whereof one goeth up to Bethel and the other to Gabaa, and they slew about thirty men:

20:32. For they thought to cut them off as they did before. But they artfully feigning a flight, designed to draw them away from the city, and by their seeming to flee, to bring them to the highways aforesaid.

20:33. Then all the children of Israel rising up out of the places where they were, set their army in battle array, in the place which is called Baalthamar. The ambushes also, which were about the city, began by little and little to come forth,

20:34. And to march from the west side of the city. And other ten thousand men chosen out of all Israel, attacked the inhabitants of the city. And the battle grew hot against the children of Benjamin: and they understood not that present death threatened them on every side.

20:35. And the Lord defeated them before the children of Israel, and

they slew of them in that day five and twenty thousand, and one hundred, all fighting men, and that drew the sword.

20:36. But the children of Benjamin, when they saw themselves to be too weak, began to flee. Which the children of Israel seeing, gave them place to flee, that they might come to the ambushes that were prepared, which they had set near the city.

20:37. And they that were in ambush arose on a sudden out of their coverts, and whilst Benjamin turned their backs to the slayers, went into the city, and smote it with the edge of the sword.

20:38. Now the children of Israel had given a sign to them, whom they had laid in ambushes, that after they had taken the city, they should make a fire: that by the smoke rising on high, they might shew that the city was taken.

20:39. And when the children of Israel saw this in the battle, (for the children of Benjamin thought they fled, and pursued them vigorously, killing thirty men of their army)

20:40. And perceived, as it were, a pillar of smoke rise up from the city; and Benjamin looking back, saw that the city was taken, and that the flames ascended on high:

20:41. They that before had made as if they fled, turning their faces, stood bravely against them. Which the children of Benjamin seeing, turned their backs,

20:42. And began to go towards the way of the desert, the enemy pursuing them thither also. And they that fired the city came also out to meet them.

20:43. And so it was, that they were slain on both sides by the enemies, and there was no rest of their men dying. They fell and were beaten down on the east side of the city of Gabaa.

20:44. And they that were slain in the same place, were eighteen thousand men, all most valiant soldiers.

20:45. And when they that remained of Benjamin saw this, they fled into the wilderness, and made towards the rock that is called Remmon. In that flight also, as they were straggling, and going different ways; they slew of them five thousand men. And as they went farther, they still pursued them, and slew also other two thousand.

20:46. And so it came to pass, that all that were slain of Benjamin, in divers places, were five and twenty thousand fighting men, most valiant for war.

20:47. And there remained of all the number of Benjamin only six hundred men that were able to escape, and flee to the wilderness: and they abode in the rock Remmon four months.

20:48. But the children of Israel returning, put all the remains of the city to the sword, both men and beasts, and all the cities and villages of Benjamin were consumed with devouring flames.

Judges Chapter 21

The tribe of Benjamin is saved from being utterly extinct, by providing wives for the six hundred that remained.

21:1. Now the children of Israel had also sworn in Maspha, saying: None of us shall give of his daughters to the children of Benjamin to wife.

21:2. And they all came to the house of God in Silo, and sitting before him till the evening, lifted up their voices, and began to lament and weep, saying:

21:3. O Lord God of Israel, why is so great an evil come to pass in thy people, that this day one tribe should be taken away from among us?

21:4. And rising early the next day, they built an altar: and offered there holocausts, and victims of peace, and they said:

21:5. Who is there among all the tribes of Israel that came not up with the army of the Lord? for they had bound themselves with a great oath, when they were in Maspha, that whosoever were wanting should be slain.

21:6. And the children of Israel being moved with repentance for their brother Benjamin, began to say: One tribe is taken away from Israel.

21:7. Whence shall they take wives? For we have all in general sworn, not to give our daughters to them.

21:8. Therefore they said: Who is there of all the tribes of Israel, that came not up to the Lord to Maspha? And, behold, the inhabitants of Jabes Galaad were found not to have been in that army.

21:9. (At that time also when they were in Silo, no one of them was found there,)

21:10. So they sent ten thousand of the most valiant men, and commanded them, saying: Go and put the inhabitants of Jabes Galaad to the sword, with their wives and their children.

21:11. And this is what you shall observe: Every male, and all women that have known men, you shall kill, but the virgins you shall save.

21:12. And there were found of Jabes Galaad four hundred virgins, that had not known the bed of a man, and they brought them to the camp in Silo, into the land of Chanaan.

21:13. And they sent messengers to the children of Benjamin, that were in the rock Remmon, and commanded them to receive them in peace.

21:14. And the children of Benjamin came at that time, and wives were given them of Jabes Galaad: but they found no others, whom they might give in like manner.

21:15. And all Israel was very sorry, and repented for the destroying of one tribe out of Israel.

21:16. And the ancients said: What shall we do with the rest, that have not received wives? for all the women in Benjamin are dead.

21:17. And we must use all care, and provide with great diligence, that one tribe be not destroyed out of Israel.

21:18. For as to our own daughters we cannot give them, being bound with an oath and a curse, whereby we said: Cursed be he that shall give Benjamin any of his daughters to wife.

21:19. So they took counsel, and said: Behold, there is a yearly solemnity of the Lord in Silo, which is situate on the north of the city of Bethel, and on the east side of the way, that goeth from Bethel to Sichem, and on the south of the town of Lebona.

21:20. And they commanded the children of Benjamin and said: Go, and lie hid in the vineyards,

21:21. And when you shall see the daughters of Silo come out, as the custom is, to dance, come ye on a sudden out of the vineyards, and catch you every man his wife among them, and go into the land of Benjamin.

21:22. And when their fathers and their brethren shall come, and shall begin to complain against you, and to chide, we will say to them: Have pity on them: for they took them not away as by the right of war or conquest, but when they asked to have them, you gave them not, and the fault was committed on your part.

21:23. And the children of Benjamin did as they had been commanded: and, according to their number, they carried off for themselves every man his wife of them that were dancing: and they went into their possession, and built up their cities, and dwelt in them.

21:24. The children of Israel also returned by their tribes, and families, to their dwellings. In those days there was no king in Israel: but every one did that which seemed right to himself.

THE BOOK OF RUTH

This Book is called RUTH, from the name of the person whose history is here recorded: who, being a Gentile, became a convert to the true faith, and marrying Booz, the great-grandfather of David, was one of those from whom Christ sprung according to the flesh, and an illustrious figure of the Gentile church. It is thought this book was written by the prophet Samuel.

Ruth Chapter 1

Elimelech of Bethlehem going with his wife Noemi, and two sons, into the land of Moab, dieth there. His sons marry wives of that country and die without issue. Noemi returneth home with her daughter in law Ruth, who refuseth to part with her.

1:1. In the days of the judges, when the judges ruled, there came a famine in the land. And a certain man of Bethlehem Juda, went to sojourn in the land of Moab with his wife and his two sons.

1:2. He was named Elimelech, and his wife Noemi: and his two sons, the one Mahalon, and the other Chelion, Ephrathites of Bethlehem Juda. And entering into the country of Moab, they abode there.

1:3. And Elimelech the husband of Noemi died: and she remained with her sons.

1:4. And they took wives of the women of Moab, of which one was called Orpha, and the other Ruth. And they dwelt their ten years,

1:5. And they both died, to wit, Mahalon and Chelion: and the woman was left alone, having lost both her sons and her husband.

1:6. And she arose to go from the land of Moab to her own country, with both her daughters in law: for she had heard that the Lord had looked upon his people, and had given them food.

1:7. Wherefore she went forth out of the place of her sojournment, with both her daughters in law: and being now in the way to return into the land of Juda,

1:8. She said to them: Go ye home to your mothers, the Lord deal mercifully with you, as you have dealt with the dead and with me.

1:9. May he grant you to find rest in the houses of the husbands whom you shall take. And she kissed them. And they lifted up their voice, and began to weep,

1:10. And to say: We will go on with thee to thy people.

1:11. But she answered them: Return, my daughters: why come ye with me? have I any more sons in my womb, that you may hope for husbands of me?

1:12. Return again, my daughters, and go your ways: for I am now spent with age, and not fit for wedlock. Although I might conceive this night, and bear children,

1:13. If you would wait till they were grown up, and come to man's estate, you would be old women before you marry. Do not so, my daughters, I beseech you: for I am grieved the more for your distress, and the hand of the Lord is gone out against me.

1:14. And they lifted up their voice, and began to weep again: Orpha kissed her mother in law, and returned: Ruth stuck close to her mother in law.

1:15. And Noemi said to her: Behold thy kinswoman is returned to her people, and to her gods, go thou with her.

To her gods, etc. . .Noemi did not mean to persuade Ruth to return to the false gods she had formerly worshipped: but by this manner of speech, insinuated to her, that if she would go with her, she must renounce her false gods and return to the Lord the God of Israel.

1:16. She answered: Be not against me, to desire that I should leave thee and depart: for whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell. Thy people shall be my people, and thy God my God.

1:17. The land that shall receive thee dying, in the same will I die: and there will I be buried. The Lord do so and so to me, and add more also, if aught but death part me and thee.

The Lord do so and so, etc. . .A form of swearing usual in the history of the Old Testament, by which the person wished such and such evils to fall upon them, if they did not do what they said.

1:18. Then Noemi seeing that Ruth was steadfastly determined to go with her, would not be against it, nor persuade her any more to return to her friends:

1:19. So they went together, and came to Bethlehem. And when they were come into the city, the report was quickly spread among all: and the women said: This is that Noemi.

1:20. But she said to them: Call me not Noemi (that is, beautiful,) but call me Mara (that is, bitter), for the Almighty hath quite filled me with bitterness.

1:21. I went out full and the Lord hath brought me back empty. Why then do you call me Noemi, whom the Lord hath humbled, and the Almighty hath afflicted?

1:22. So Noemi came with Ruth, the Moabitess, her daughter in law, from the land of her sojournment: and returned into Bethlehem, in the beginning of the barley harvest.

Ruth Chapter 2

Ruth gleaneth in the field of Booz, who sheweth her favour.

2:1. Now her husband Elimelech had a kinsman, a powerful man, and very rich, whose name was Booz.

2:3. And Ruth, the Moabitess, said to her mother in law: If thou wilt, I will go into the field, and glean the ears of corn that escape the hands of the reapers, wheresoever I shall find grace with a householder, that will be favourable to me. And she answered her: Go, my daughter.

2:3. She went, therefore, and gleaned the ears of corn after the reapers. And it happened that the owner of that field was Booz, who was of the kindred of Elimelech.

2:4. And behold, he came out of Bethlehem, and said to the reapers: The Lord be with you. And they answered him: The Lord bless thee.

2:5. And Booz said to the young man that was set over the reapers: Whose maid is this ?

2:6. And he answered him: This is the Moabitess, who came with Noemi, from the land of Moab,

2:7. And she desired leave to glean the ears of corn that remain, following the steps of the reapers: and she hath been in the field from morning till now, and hath not gone home for one moment.

2:8. And Booz said to Ruth: Hear me, daughter, do not go to glean in any other field, and do not depart from this place: but keep with my maids,

2:9. And follow where they reap. For I have charged my young men, not to molest thee: and if thou art thirsty, go to the vessels, and drink of the waters whereof the servants drink.

2:10. She fell on her face, and worshipping upon the ground, said to him: Whence cometh this to me, that I should find grace before thy eyes, and that thou shouldst vouchsafe to take notice of me, a woman of another country?

2:11. And he answered her: All hath been told me, that thou hast done to thy mother in law after the death of thy husband: and how thou hast left thy parents, and the land wherein thou wast born, and art come to a people which thou knewest not heretofore.

2:12. The Lord render unto thee for thy work, and mayst thou receive a full reward of the Lord the God of Israel, to whom thou art come, and under whose wings thou art fled.

2:13. And she said: I have found grace in thy eyes, my lord, who hast comforted me, and hast spoken to the heart of thy handmaid, who am not like to one of thy maids.

2:14. And Booz said to her: At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. So she sat at the side of the reapers, and she heaped to herself frumenty, and ate and was filled, and took the leavings.

2:15. And she arose from thence, to glean the ears of corn as before. And Booz commanded his servants, saying: If she would even reap with you, hinder her not:

2:16. And let fall some of your handfuls of purpose, and leave them, that she may gather them without shame, and let no man rebuke her when she gathereth them.

2:17. She gleaned therefore in the field till evening: and beating out with a rod, and threshing what she had gleaned, she found about the measure of an ephi of barley, that is, three bushels:

2:18. Which she took up, and returned into the city, and shewed it to her mother in law: moreover, she brought out, and gave her of the remains of her meat, wherewith she had been filled.

2:19. And her mother in law said to her: Where hast thou gleaned today, and where hast thou wrought? blessed be he that hath had pity on thee. And she told her with whom she had wrought: and she told the man's name, that he was called Booz.

2:20. And Noemi answered her: Blessed be he of the Lord: because the same kindness which he shewed to the living, he hath kept also to the dead. And again she said: The man is our kinsman.

2:21. And Ruth said: He also charged me, that I should keep close to his reapers, till all the corn should be reaped.

2:22. And her mother in law said to her: It is better for thee, my daughter, to go out to reap with his maids, lest in another man's field some one may resist thee.

2:23. So she kept close to the maids of Booz: and continued to glean with them, till all the barley and the wheat were laid up in the barns.

Ruth Chapter 3

Ruth instructed by her mother in law lieth at Booz's feet, claiming him for her husband by the law of affinity: she receiveth a good answer, and six measures of barley.

3:1. After she was returned to her mother in law, Noemi said to her: My daughter, I will seek rest for thee, and will provide that it may be well with thee.

3:2. This Booz, with whose maids thou wast joined in the field, is our near kinsman, and behold this night he winnoweth barley in the threshingfloor.

3:3. Wash thyself therefore and anoint thee, and put on thy best garments, and go down to the barnfloor: but let not the man see thee, till he shall have done eating and drinking.

3:4. And when he shall go to sleep, mark the place wherein he sleepeth: and thou shalt go in, and lift up the clothes wherewith he is covered towards his feet, and shalt lay thyself down there: and he will tell thee what thou must do.

3:5. She answered: Whatsoever thou shalt command, I will do.

3:6. And she went down to the barnfloor, and did all that her mother in law had bid her.

3:7. And when Booz had eaten, and drunk, and was merry, he went to sleep by the heap of sheaves, and she came softly, and uncovering his feet, laid herself down.

3:8. And behold, when it was now midnight the man was afraid, and troubled: and he saw a woman lying at his feet,

3:9. And he said to her: Who art thou ? And she answered: I am Ruth, thy handmaid: spread thy coverlet over thy servant, for thou art a near kinsman.

3:10. And he said: Blessed art thou of the Lord, my daughter, and thy latter kindness has surpassed the former: because thou hast not followed young men either poor or rich.

Thy latter kindness, viz. . .to thy husband deceased in seeking to keep up his name and family by marrying his relation according to the law, and not following after young men. For Booz, it seems, was then in years.

3:11. Fear not therefore, but whatsoever thou shalt say to me I will do to thee. For all the people that dwell within the gates of my city, know that thou art a virtuous woman.

3:12. Neither do I deny myself to be near of kin, but there is another nearer than I.

3:13. Rest thou this night: and when morning is come, if he will take thee by the right of kindred, all is well: but if he will not, I will undoubtedly take thee, so the Lord liveth: sleep till the morning.

3:14. So she slept at his feet till the night was going off. And she arose before men could know one another, and Booz said: Beware lest any man know that thou camest hither.

3:15. And again he said: Spread thy mantle, wherewith thou art covered, and hold it with both hands. And when she spread it and held it, he measured six measures of barley, and laid it upon her. And she carried it, and went into the city,

3:16. And came to her mother in law; who said to her: What hast thou done, daughter? And she told her all that the man had done to her.

3:17. And she said: Behold he hath given me six measures of barley: for he said: I will not have thee return empty to thy mother in law.

3:18. And Noemi said: Wait, my daughter, till we see what end the thing will have. For the man will not rest until he have accomplished what he hath said.

Ruth Chapter 4

Upon the refusal of the nearer kinsman, Booz married Ruth, who

bringeth forth Obed, the grandfather of David.

4:1. Then Booz went up to the gate, and sat there. And when he had seen the kinsman going by, of whom he had spoken before, he said to him, calling him by his name: Turn aside for a little while, and sit down here. He turned aside, and sat down.

4:2. And Booz, taking ten men of the ancients of the city, said to them: Sit ye down here.

4:3. They sat down, and he spoke to the kinsman: Noemi, who is returned from the country of Moab will sell a parcel of land that belonged to our brother Elimelech.

4:4. I would have thee to understand this, and would tell thee before all that sit here, and before the ancients of my people. If thou wilt take possession of it by the right of kindred: buy it, and possess it: but if it please thee not, tell me so, that I may know what I have to do. For there is no near kinsman besides thee, who art first, and me, who am second. But he answered: I will buy the field.

4:5. And Booz said to him: When thou shalt buy the field at the woman's hand, thou must take also Ruth, the Moabitess, who was the wife of the deceased: to raise up the name of thy kinsman in his inheritance.

4:6. He answered: I yield up my right of next akin: for I must not cut off the posterity of my own family. Do thou make use of my privilege, which I profess I do willingly forego.

4:7. Now this in former times was the manner in Israel between kinsmen, that if at any time one yielded his right to another: that the grant might be sure, the man put off his shoe and gave it to his neighbour; this was a testimony of cession of right in Israel.

4:8. So Booz said to his kinsman: Put off thy shoe. And immediately he took it off from his foot.

4:9. And he said to the ancients, and to all the people: You are witnesses this day, that I have bought all that was Elimelech's, and Chelion's, and Mahalon's, of the hand of Noemi:

4:10. And have taken to wife Ruth, the Moabitess, the wife of Mahalon, to raise up the name of the deceased in his inheritance lest his name be cut off, from among his family and his brethren and his people. You, I say, are witnesses of this thing.

4:11. Then all the people that were in the gate, and the ancients, answered: We are witnesses: The Lord make this woman who cometh into thy house, like Rachel, and Lia, who built up the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem:

Ephrata. . .Another name of Bethlehem.

4:12. And that the house may be, as the house of Phares, whom Thamar bore unto Juda, of the seed which the Lord shall give thee of this young woman.

4:13. Booz therefore took Ruth, and married her: and went in unto her, and the Lord gave her to conceive, and to bear a son.

4:14. And the women said to Noemi: Blessed be the Lord, who hath not suffered thy family to want a successor: that his name should be preserved in Israel.

4:15. And thou shouldst have one to comfort thy soul, and cherish thy old age. For he is born of thy daughter in law: who loveth thee: and is much better to thee, than if thou hadst seven sons.

4:16. And Noemi taking the child, laid it in her bosom, and she carried it, and was a nurse unto it.

4:17. And the women, her neighbours, congratulating with her, and saying, There is a son born to Noemi, called his name Obed: he is the father of Isai, the father of David.

4:18. These are the generations of Phares: Phares begot Eson,

4:19. Eson begot Aram, Aram begot Aminadab,

4:20. Aminadab begot Nahasson, Nahasson begot Salmon,

4:21. Salmon begot Booz, Booz begot Obed,

4:22. Obed begot Isai, Isai begot David.

THE FIRST BOOK OF SAMUEL, OTHERWISE CALLED THE FIRST BOOK OF KINGS

This and the following Book are called by the Hebrews the books of Samuel, because they contain the history of Samuel, and of the two kings, Saul and David, whom he anointed. They are more commonly named by the Fathers, the first and second book of kings. As to the writer of them, it is the common opinion that Samuel composed the first book, as far as the twenty-fifth chapter; and that the prophets Nathan and Gad finished the first, and wrote the second book. See 1 Paralipomenon, alias 1 Chronicles, 29.29.

1 Kings Chapter 1

Anna the wife of Elcana being barren, by vow and prayer obtaineth a son: whom she calleth Samuel: and presenteth him to the service of God in Silo, according to her vow.

1:1. There was a man of RamathaimSophim, of Mount Ephraim, and his name was Elcana, the son of Jeroham, the son of Eliu, the son of Thohu, the son of Suph, an Ephraimite:

An Ephraimite. . .He was of the tribe of Levi, 1. Par. 6.34, but is called an Ephraimite from dwelling in mount Ephraim.

1:2. And he had two wives, the name of one was Anna, and the name of the other Phenenna. Phenenna had children: but Anna had no children.

1:3. And this man went up out of his city upon the appointed days, to adore and to offer sacrifice to the Lord of hosts in Silo. And the two sons of Heli, Ophni and Phinees, were there priests of the Lord.

1:4. Now the day came, and Elcana offered sacrifice, and gave to Phenenna, his wife, and to all her sons and daughters, portions:

1:5. But to Anna he gave one portion with sorrow, because he loved Anna. And the Lord had shut up her womb.

1:6. Her rival also afflicted her, and troubled her exceedingly, insomuch that she upbraided her, that the Lord had shut up her womb:

1:7. And thus she did every year, when the time returned, that they went up to the temple of the Lord: and thus she provoked her: but Anna wept, and did not eat.

1:8. Then Elcana, her husband, said to her: Anna, why weepest thou? and why dost thou not eat? and why dost thou afflict thy heart? Am not I better to thee than ten children?

1:9. So Anna arose after she had eaten and drunk in Silo: And Heli, the priest, sitting upon a stool before the door of the temple of the Lord;

1:10. As Anna had her heart full of grief, she prayed to the Lord, shedding many tears,

1:11. And she made a vow, saying: O Lord of hosts, if thou wilt look down, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a manchild: I will give him to the Lord all the days of his life, and no razor shall come upon his head.

1:12. And it came to pass, as she multiplied prayers before the Lord, that Heli observed her mouth.

1:13. Now Anna spoke in her heart, and only her lips moved, but her voice was not heard at all. Heli therefore thought her to be drunk,

1:14. And said to her: How long wilt thou be drunk? digest a little the wine, of which thou hast taken too much.

1:15. Anna answering, said: Not so, my lord: for I am an exceeding unhappy woman, and have drunk neither wine nor any strong drink, but I have poured out my soul before the Lord.

1:16. Count not thy handmaid for one of the daughters of Belial: for out of the abundance of my sorrow and grief have I spoken till now.

1:17. Then Heli said to her: Go in peace: and the God of Israel grant thee thy petition, which thou hast asked of him.

1:18. And she said: Would to God thy handmaid may find grace in thy eyes. So the woman went on her way, and ate, and her countenance was no more changed.

1:19. And they rose in the morning, and worshipped before the Lord: and they returned, and came into their house at Ramatha. And Elcana knew Anna his wife: And the Lord remembered her.

1:20. And it came to pass when the time was come about, Anna conceived and bore a son, and called his name Samuel: because she had asked him of the Lord.

Samuel. . . This name imports, asked of God.

1:21. And Elcana, her husband, went up, and all his house, to offer to the Lord the solemn sacrifice, and his vow.

1:22. But Anna went not up: for she said to her husband: I will not go till the child be weaned, and till I may carry him, that he may appear before the Lord, and may abide always there.

1:23. And Elcana, her husband, said to her: Do what seemeth good to thee, and stay till thou wean him: and I pray that the Lord may fulfil his word. So the woman staid at home, and gave her son suck, till she weaned him.

1:24. And after she had weaned him, she carried him with her, with three calves, and three bushels of flour, and a bottle of wine, and she brought him to the house of the Lord in Silo. Now the child was as yet very young:

1:25. And they immolated a calf, and offered the child to Heli.

1:26. And Anna said: I beseech thee, my lord, as thy soul liveth, my lord: I am that woman, who stood before thee here praying to the Lord.

1:27. For this child did I pray, and the Lord hath granted me my petition, which I asked of him.

1:28. Therefore I also have lent him to the Lord all the days of his life, he shall be lent to the Lord. And they adored the Lord there. And Anna prayed, and said:

1 Kings Chapter 2

The canticle of Anna. The wickedness of the sons of Heli: for which they are not duly corrected by their father. A prophecy against the house of Heli.

2:1. My heart hath rejoiced in the Lord, and my horn is exalted in my God: my mouth is enlarged over my enemies: because I have joyed in thy salvation.

My horn. . .The horn in the scriptures signifies strength, power, the horn is said to be exalted, when a person receives an increase of strength or glory.

2:2. There is none holy as the Lord is: for there is no other beside thee, and there is none strong like our God.

2:3. Do not multiply to speak lofty things, boasting: let old matters depart from your mouth: for the Lord is a God of all knowledge, and to him are thoughts prepared.

2:4. The bow of the mighty is overcome, and the weak are girt with strength.

2:5. They that were full before, have hired out themselves for bread: and the hungry are filled, so that the barren hath borne many: and she that had many children is weakened.

2:6. The Lord killeth and maketh alive, he bringeth down to hell, and bringeth back again.

2:7. The Lord maketh poor and maketh rich, he humbleth and he exalteth:

2:8. He raiseth up the needy from the dust, and lifteth up the poor from the dunghill: that he may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them he hath set the world.

2:9. He will keep the feet of his saints, and the wicked shall be silent in darkness; because no man shall prevail by his own strength.

2:10. The adversaries of the Lord shall fear him: and upon them shall he thunder in the heavens: The Lord shall judge the ends of the earth, and he shall give empire to his king, and shall exalt the horn of his Christ.

2:11. And Elcana went to Ramatha, to his house: but the child ministered in the sight of the Lord before the face of Heli the priest.

2:12. Now the sons of Heli were children of Belial, not knowing the Lord,

2:13. Nor the office of the priests to the people: but whosoever had offered a sacrifice, the servant of the priest came, while the flesh was in boiling, with a fleshhook of three teeth in his hand,

2:14. And thrust it into the kettle, or into the cauldron, or into the pot, or into the pan: and all that the fleshhook brought up, the priest took to himself. Thus did they to all Israel that came to Silo.

2:15. Also before they burnt the fat, the servant of the priest came, and said to the man that sacrificed: Give me flesh to boil for the priest: for I will not take of thee sodden flesh, but raw.

2:16. And he that sacrificed said to him: Let the fat first be burnt to day, according to the custom, and then take to thee as much as thy soul desireth. But he answered, and said to him: Not so: but thou shalt

give it me now, or else I will take it by force.

2:17. Wherefore the sin of the young men was exceeding great before the Lord: because they withdrew men from the sacrifice of the Lord.

2:18. But Samuel ministered before the face of the Lord: being a child girded with a linen ephod.

2:19. And his mother made him a little coat, which she brought to him on the appointed days, when she went up with her husband, to offer the solemn sacrifice.

2:20. And Heli blessed Elcana and his wife: and he said to him: The Lord give thee seed of this woman, for the loan thou hast lent to the Lord. And they went to their own home.

2:21. And the Lord visited Anna, and she conceived, and bore three sons, and two daughters: and the child Samuel became great before the Lord.

2:22. Now Heli was very old, and he heard all that his sons did to all Israel: and how they lay with the women that waited at the door of the tabernacle:

2:23. And he said to them: Why do ye these kinds of things, which I hear, very wicked things, from all the people?

2:24. Do not so, my sons: for it is no good report that I hear, that you make the people of the Lord to transgress.

2:25. If one man shall sin against another, God may be appeased in his behalf: but if a man shall sin against the Lord, who shall pray for him? And they hearkened not to the voice of their father, because the Lord would slay them.

Who shall pray for him. . .By this word Heli would have his sons understand, that by their wicked abuse of sacred things, and of the very sacrifices which were appointed to appease the Lord, they deprived themselves of the ordinary means of reconciliation with God; which was by sacrifices. The more, because they were the chief priests whose business it was to intercede for all others, they had no other to offer sacrifices and to make atonement for them. Ibid. Because the Lord would slay them. . .In consequence of their manifold sacrileges, he would not soften their hearts with his efficacious grace, but was determined to destroy them.

2:26. But the child Samuel advanced, and grew on, and pleased both the Lord and men.

2:27. And there came a man of God to Heli, and said to him: Thus saith the Lord: Did I not plainly appear to thy father's house, when they were in Egypt in the house of Pharaoh?

2:28. And I chose him out of all the tribes of Israel to be my priest, to go up to my altar, and burn incense to me, and to wear the ephod before me: and I gave to thy father's house of all the sacrifices of the children of Israel.

2:29. Why have you kicked away my victims, and my gifts which I commanded to be offered in the temple: and thou hast rather honoured thy sons than me, to eat the firstfruits of every sacrifice of my people Israel?

2:30. Wherefore thus saith the Lord the God of Israel: I said indeed that thy house, and the house of thy father, should minister in my sight, for ever. But now saith the Lord: Far be this from me: but whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised.

2:31. Behold the days come: and I will cut off thy arm, and the arm of thy father's house, that there shall not be an old man in thy house.

2:32. And thou shalt see thy rival in the temple, in all the prosperity of Israel, and there shall not be an old man in thy house for ever.

Thy rival. . .A priest of another race. This was partly fulfilled, when Abiathar, of the race of Heli, was removed from the priesthood, and Sadoc, who was of another line, was substituted in his place. But it was more fully accomplished in the New Testament, when the priesthood of Aaron gave place to that of Christ.

2:33. However, I will not altogether take away a man of thee from my altar: but that thy eyes may faint, and thy soul be spent: and a great part of thy house shall die, when they come to man's estate.

2:34. And this shall be a sign to thee, that shall come upon thy two sons, Ophni and Phinees: in one day they shall both of them die.

2:35. And I will raise me up a faithful priest, who shall do according to my heart, and my soul and I will build him a faithful house, and he shall walk all days before my anointed.

2:36. And it shall come to pass, that whosoever shall remain in thy house shall come that he may be prayed for, and shall offer a piece of silver, and a roll of bread, and shall say: Put me, I beseech thee, to somewhat of the priestly office, that I may eat a morsel of bread.

1 Kings Chapter 3

Samuel is four times called by the Lord: who revealeth to him the evil that shall fall on Heli, and his house.

3:1. Now the child Samuel ministered to the Lord before Heli, and the word of the Lord was precious in those days, there was no manifest vision.

Precious. . .That is, rare.

3:2. And it came to pass one day when Heli lay in his place, and his eyes were grown dim, that he could not see:

3:3. Before the lamp of God went out, Samuel slept in the temple of the Lord, where the ark of God was.

3:4. And the Lord called Samuel. And he answered: Here am I.

3:5. And he ran to Heli, and said: Here am I: for thou didst call me. He said: I did not call: go back and sleep. And he went and slept.

3:6. And the Lord called Samuel again. And Samuel arose and went to Heli, and said: Here am I: for thou calledst me. He answered: I did not call thee, my son: return and sleep.

3:7. Now Samuel did not yet know the Lord, neither had the word of the Lord been revealed to him.

3:8. And the Lord called Samuel again the third time. And he arose up and went to Heli,

3:9. And said: Here am I: for thou didst call me. Then Heli understood that the Lord called the child, and he said to Samuel: Go, and sleep: and if he shall call thee any more, thou shalt say: Speak, Lord, for thy servant heareth. So Samuel went, and slept in his place.

3:10. And the Lord came, and stood, and he called, as he had called the other times, Samuel, Samuel. And Samuel said: Speak, Lord, for thy servant heareth.

3:11. And the Lord said to Samuel: Behold I do a thing in Israel: and whosoever shall hear it, both his ears shall tingle.

3:12. In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end.

3:13. For I have foretold unto him, that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them.

3:14. Therefore have I sworn to the house of Heli, that the iniquity of his house shall not be expiated with victims nor offerings for ever.

3:15. And Samuel slept till morning, and opened the doors of the house of the Lord. And Samuel feared to tell the vision to Heli.

3:16. Then Heli called Samuel, and said: Samuel, my son. And he answered: Here am I.

3:17. And he asked him: What is the word that the Lord hath spoken to thee? I beseech thee hide it not from me. May God do so and so to thee, and add so and so, if thou hide from me one word of all that were said to thee.

3:18. So Samuel told him all the words, and did not hide them from him. And he answered: It is the Lord: let him do what is good in his sight.

3:19. And Samuel grew, and the Lord was with him, and not one of his words fell to the ground.

3:20. And all Israel, from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord.

3:21. And the Lord again appeared in Silo, for the Lord revealed himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel.

1 Kings Chapter 4

The Israelites being overcome by the Philistines, send for the ark of God: but they are beaten again, the sons of Heli are killed, and the ark taken: upon the hearing of the news Heli falleth backward and dieth.

4:1. And it came to pass in those days, that the Philistines gathered themselves together to fight: and Israel went out to war against the Philistines, and camped by the Stone of help. And the Philistines came to Aphec,

The Stone of help. . .In Hebrew Eben-ezer; so called from the help which the Lord was pleased afterwards to give to his people Israel in that place, by the prayers of Samuel, chap. 7.12.

4:2. And put their army in array against Israel. And when they had joined battle, Israel turned their backs to the Philistines: and there were slain in that fight, here and there in the fields, about four thousand men.

4:3. And the people returned to the camp: and the ancients of Israel said: Why hath the Lord defeated us to day before the Philistines? Let us fetch unto us the ark of the covenant of the Lord from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies.

4:4. So the people sent to Silo, and they brought from thence the ark of the covenant of the Lord of hosts, sitting upon the cherubims: and the two sons of Heli, Ophni and Phinees, were with the ark of the covenant of God.

4:5. And when the ark of the covenant of the Lord was come into the camp, all Israel shouted with a great shout, and the earth rang again.

4:6. And the Philistines heard the noise of the shout, and they said: What is this noise of a great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

4:7. And the Philistines were afraid, saying: God is come into the camp. And sighing, they said:

4:8. Woe to us: for there was no such great joy yesterday, and the day before: Woe to us. Who shall deliver us from the hand of these high Gods? these are the Gods that struck Egypt with all the plagues in the desert.

4:9. Take courage, and behave like men, ye Philistines: lest you come to be servants to the Hebrews, as they have served you: take courage and fight.

4:10. So the Philistines fought, and Israel was overthrown, and every man fled to his own dwelling: and there was an exceeding great slaughter; for there fell of Israel thirty thousand footmen.

4:11. And the ark of God was taken: and the two sons of Heli, Ophni and Phinees, were slain.

4:12. And there ran a man of Benjamin out of the army, and came to Silo the same day, with his clothes rent, and his head strewed with dust.

4:13. And when he was come, Heli sat upon a stool over against the way, watching. For his heart was fearful for the ark of God. And when the man was come into the city, he told it: and all the city cried out.

4:14. And Heli heard the noise of the cry, and he said: What meaneth the noise of this uproar? But he made haste, and came, and told Heli.

4:15. Now Heli was ninety and eight years old, and his eyes were dim, and he could not see.

4:16. And he said to Heli: I am he that came from the battle, and have fled out of the field this day. And he said to him: What is there done, my son?

4:17. And he that brought the news answered, and said: Israel is fled before the Philistines, and there has been a great slaughter of the people: moreover thy two sons, Ophni and Phinees, are dead: and the ark of God is taken.

4:18. And when he had named the ark of God, he fell from his stool backwards by the door, and broke his neck and died. For he was an old man, and far advanced in years: And he judged Israel forty years.

Named the ark, etc. . . There is great reason, by all these circumstances, to hope that Heli died in a state of grace; and by his temporal punishments escaped the eternal.

4:19. And his daughter in law, the wife of Phinees, was big with child, and near her time: and hearing the news that the ark of God was taken, and her father in law, and her husband, were dead, she bowed herself and fell in labour: for her pains came upon her on a sudden.

4:20. And when she was upon the point of death, they that stood about her said to her: Fear not, for thou hast borne a son. She answered them not, nor gave heed to them.

4:21. And she called the child Ichabod, saying: The glory is gone from Israel, because the ark of God was taken, and for her father in law, and for her husband:

Ichabod. . . That is, Where is the glory? or, there is no glory. We see how much the Israelites lamented the loss of the ark, which was but the symbol of God's presence among them. How much more ought Christians to

lament the loss of God himself, when by sin they have driven him out of their souls.

4:22. And she said: The glory is departed from Israel, because the ark of God was taken.

1 Kings Chapter 5

Dagon twice falleth down before the ark. The Philistines are grievously afflicted, wherever the ark cometh.

5:1. And the Philistines took the ark of God, and carried it from the Stone of help into Azotus.

5:2. And the Philistines took the ark of God, and brought it into the temple of Dagon, and set it by Dagon.

5:3. And when the Azotians arose early the next day, behold Dagon lay upon his face on the ground before the ark of the Lord: and they took Dagon, and set him again in his place.

5:4. And the next day again, when they rose in the morning, they found Dagon lying upon his face on the earth before the ark of the Lord: and the head of Dagon, and both the palms of his hands, were cut off upon the threshold:

5:5. And only the stump of Dagon remained in its place. For this cause neither the priests of Dagon, nor any that go into the temple, tread on the threshold of Dagon in Azotus unto this day.

5:6. And the hand of the Lord was heavy upon the Azotians, and he destroyed them, and afflicted Azotus and the coasts thereof with emerods. And in the villages and fields in the midst of that country, there came forth a multitude of mice, and there was the confusion of a great mortality in the city.

5:7. And the men of Azotus seeing this kind of plague, said: The ark of the God of Israel shall not stay with us: for his hand is heavy upon us, and upon Dagon, our god.

5:8. And sending, they gathered together all the lords of the Philistines to them, and said: What shall we do with the ark of the God of Israel? And the Gethites answered: Let the ark of the God of Israel be carried about. And they carried the ark of the God of Israel about.

5:9. And while they were carrying it about, the hand of the Lord came upon every city with an exceeding great slaughter: and he smote the men of every city, both small and great, and they had emerods in their secret parts. And the Gethites consulted together, and made themselves seats of skins.

5:10. Therefore they sent the ark of God into Accaron. And when the ark of God was come into Accaron, the Accaronites cried out, saying: They have brought the ark of the God of Israel to us, to kill us and our

people.

5:11. They sent therefore, and gathered together all the lords of the Philistines: and they said: Send away the ark of the God of Israel, and let it return into its own place, and not kill us and our people.

5:12. For there was the fear of death in every city, and the hand of God was exceeding heavy. The men also that did not die, were afflicted with the emerods: and the cry of every city went up to heaven.

1 Kings Chapter 6

The ark is sent back to Bethsames: where many are slain for looking through curiosity into it.

6:1. Now the ark of God was in the land of the Philistines seven months.

6:2. And the Philistines called for the priests and the diviners, saying: What shall we do with the ark of the Lord? tell us how we are to send it back to its place. And they said:

6:3. If you send back the ark of the God of Israel, send it not away empty, but render unto him what you owe for sin, and then you shall be healed: and you shall know why his hand departeth not from you.

6:4. They answered: What is it we ought to render unto him for sin? and they answered:

6:5. According to the number of the provinces of the Philistines you shall make five golden emerods, and five golden mice: for the same plague hath been upon you all, and upon your lords. And you shall make the likeness of your emerods, and the likeness of the mice, that have destroyed the land, and you shall give glory to the God of Israel: to see if he will take off his hand from you, and from your gods, and from your land.

6:6. Why do you harden your hearts, as Egypt and Pharaoh hardened their hearts? did not he, after he was struck, then let them go, and they departed?

6:7. Now, therefore, take and make a new cart: and two kine that have calved, on which there hath come no yoke, tie to the cart, and shut up their calves at home.

6:8. And you shall take the ark of the Lord, and lay it on the cart, and the vessels of gold, which you have paid him for sin, you shall put into a little box at the side thereof: and send it away, that it may go.

6:9. And you shall look: and if it go up by the way of his own coasts, towards Bethsames, then he hath done us this great evil: but if not, we shall know that it is not his hand hath touched us, but it hath happened by chance.

6:10. They did therefore in this manner: and taking two kine, that had sucking calves, they yoked them to the cart, and shut up their calves at home.

6:11. And they laid the ark of God upon the cart, and the little box that had in it the golden mice, and the likeness of the emerods.

6:12. And the kine took the straight way, that leadeth to Bethsames, and they went along the way, lowing as they went: and turned not aside neither to the right hand nor to the left: and the lords of the Philistines followed them as far as the borders of Bethsames.

6:13. Now the Bethsamites were reaping wheat in the valley: and lifting up their eyes, they saw the ark, and rejoiced to see it.

6:14. And the cart came into the field of Josue, a Bethsamite, and stood there. And there was a great stone, and they cut in pieces the wood of the cart, and laid the kine upon it a holocaust to the Lord.

6:15. And the Levites took down the ark of God, and the little box that was at the side of it, wherein were the vessels of gold, and they put them upon the great stone. The men also of Bethsames offered holocausts, and sacrificed victims that day to the Lord.

6:16. And the five princes of the Philistines saw, and they returned to Accaron the same day.

6:17. And these are the golden emerods, which the Philistines returned for sin to the Lord: For Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one:

6:18. And the golden mice, according to the number of the cities of the Philistines, of the five provinces, from the fenced city to the village that was without wall, and to the great Abel (the stone) whereon they set down the ark of the Lord, which was till that day in the field of Josue the Bethsamite.

6:19. But he slew of the men of Bethsames, because they had seen the ark of the Lord, and he slew of the people seventy men, and fifty thousand of the common people. And the people lamented, because the Lord had smitten the people with a great slaughter.

Seen. . .And curiously looked into. It is likely this plague reached to all the neighbouring country, as well as the city of Bethsames.

6:20. And the men of Bethsames said: Who shall be able to stand before the Lord this holy God? and to whom shall he go up from us?

6:21. And they sent messengers to the inhabitants of Cariathiarim, saying: The Philistines have brought back the ark of the Lord, come ye down and fetch it up to you.

The ark is brought to Cariathiarim. By Samuel's exhortation the people cast away their idols and serve God alone. The Lord defeateth the Philistines, while Samuel offereth sacrifice.

7:1. And the men of Cariathiarim came, and fetched up the ark of the Lord, and carried it into the house of Abinadab, in Gabaa: and they sanctified Eleazar, his son, to keep the ark of the Lord.

In Gabaa. . . That is, on the hill, for Gabaa signifieth a hill.

7:2. And it came to pass, that from the day the ark of the Lord abode in Cariathiarim, days were multiplied (for it was now the twentieth year) and all the house of Israel rested, following the Lord.

7:3. And Samuel spoke to all the house of Israel, saying: If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines.

7:4. Then the children of Israel put away Baalim and Astaroth, and served the Lord only.

7:5. And Samuel said: Gather all Israel to Masphath, that I may pray to the Lord for you.

7:6. And they gathered together to Masphath, and they drew water, and poured it out before the Lord, and they fasted on that day, and they said there: We have sinned against the Lord. And Samuel judged the children of Israel in Masphath.

7:7. And the Philistines heard that the children of Israel were gathered together to Masphath, and the lords of the Philistines went up against Israel. And when the children of Israel heard this, they were afraid of the Philistines.

7:8. And they said to Samuel: Cease not to cry to the Lord our God for us, that he may save us out of the hand of the Philistines.

7:9. And Samuel took a sucking lamb, and offered it whole for a holocaust to the Lord: and Samuel cried to the Lord for Israel, and the Lord heard him.

7:10. And it came to pass, when Samuel was offering the holocaust, the Philistines began the battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and terrified them, and they were overthrown before the face of Israel.

7:11. And the men of Israel going out of Masphath, pursued after the Philistines, and made slaughter of them till they came under Bethchar.

7:12. And Samuel took a stone, and laid it between Masphath and Sen: and he called the place The stone of help. And he said: Thus far the Lord hath helped us.

7:13. And the Philistines were humbled, and they did not come any more

into the borders of Israel. And the hand of the Lord was against the Philistines, all the days of Samuel.

7:14. And the cities which the Philistines had taken from Israel, were restored to Israel, from Accaron to Geth, and their borders: and he delivered Israel from the hand of the Philistines, and there was peace between Israel and the Amorrhites.

7:15. And Samuel judged Israel all the days of his life:

7:16. And he went every year about to Bethel and to Galgal and to Masphath, and he judged Israel in the foresaid places.

7:17. And he returned to Ramatha: for there was his house, and there he judged Israel: he built also there an altar to the Lord.

1 Kings Chapter 8

Samuel growing old, and his sons not walking in his ways, the people desire a king.

8:1. And it came to pass, when Samuel was old, that he appointed his sons to be judges over Israel.

8:2. Now the name of his firstborn son was Joel: and the name of the second was Abia, judges in Bersabee.

8:3. And his sons walked not in his ways: but they turned aside after lucre, and took bribes, and perverted judgment.

8:4. Then all the ancients of Israel being assembled came to Samuel to Ramatha.

8:5. And they said to him: Behold thou art old, and thy sons walk not in thy ways: make us a king, to judge us, as all nations have.

8:6. And the word was displeasing in the eyes of Samuel, that they should say: Give us a king to judge us. And Samuel prayed to the Lord.

8:7. And the Lord said to Samuel: Hearken to the voice of the people in all that they say to thee. For they have not rejected thee, but me, that I should not reign over them.

Rejected, etc. . . The government of Israel hitherto had been a theocracy, in which God himself immediately ruled, by laws which he had enacted, and by judges extraordinarily raised up by himself; and therefore he complains that his people rejected him, in desiring a change of government.

8:8. According to all their works, they have done from the day that I brought them out of Egypt until this day: as they have forsaken me, and served strange gods, so do they also unto thee.

8:9. Now, therefore, hearken to their voice: but yet testify to them,

and foretell them the right of the king, that shall reign over them.

The right. . . That is, the manner (misphat) after which he shall proceed, having no one to control him, when he has the power in his hand.

8:10. Then Samuel told all the words of the Lord to the people that had desired a king of him,

8:11. And said: This will be the right of the king that shall reign over you: He will take your sons, and put them in his chariots, and will make them his horsemen, and his running footmen, to run before his chariots,

8:12. And he will appoint of them to be his tribunes, and his centurions, and to plough his fields, and to reap his corn, and to make him arms and chariots.

8:13. Your daughters also he will take to make him ointments, and to be his cooks, and bakers.

8:14. And he will take your fields, and your vineyards, and your best oliveyards, and give them to his servants.

8:15. Moreover he will take the tenth of your corn, and of the revenues of your vineyards, to give to his eunuchs and servants.

8:16. Your servants also, and handmaids, and your goodliest young men, and your asses, he will take away, and put them to his work.

8:17. Your flocks also he will tithe, and you shall be his servants.

8:18. And you shall cry out in that day from the face of the king, whom you have chosen to yourselves: and the Lord will not hear you in that day, because you desired unto yourselves a king.

8:19. But the people would not hear the voice of Samuel, and they said, Nay: but there shall be a king over us,

8:20. And we also will be like all nations: and our king shall judge us, and go out before us, and fight our battles for us.

8:21. And Samuel heard all the words of the people, and rehearsed them in the ears of the Lord.

8:22. And the Lord said to Samuel: Hearken to their voice, and make them a king. And Samuel said to the men of Israel: Let every man go to his city.

1 Kings Chapter 9

Saul seeking his father's asses, cometh to Samuel, by whom he is entertained.

9:1. Now there was a man of Benjamin, whose name was Cis, the son of Abiel, the son of Seror, the son of Bechorath, the son of Aphia, the son of a man of Jemini, valiant and strong.

9:2. And he had a son whose name was Saul, a choice and goodly man, and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he appeared above all the people.

9:3. And the asses of Cis, Saul's father, were lost: and Cis said to his son Saul: Take one of the servants with thee, and arise, go, and seek the asses. And when they had passed through Mount Ephraim,

9:4. And through the land of Salisa, and had not found them, they passed also through the land of Salim, and they were not there: and through the land of Jemini, and found them not.

9:5. And when they were come to the land of Suph, Saul said to the servant that was with him: Come, let us return, lest perhaps my father forget the asses, and be concerned for us.

9:6. And he said to him: Behold there is a man of God in this city, a famous man: all that he saith, cometh certainly to pass. Now, therefore, let us go thither, perhaps he may tell us of our way, for which we are come.

9:7. And Saul said to his servant: Behold we will go: but what shall we carry to the man of God? the bread is spent in our bags: and we have no present to make to the man of God, nor any thing at all.

9:8. The servant answered Saul again, and said: Behold there is found in my hand the fourth part of a sicle of silver, let us give it to the man of God, that he may tell us our way.

9:9. Now in time past in Israel, when a man went to consult God, he spoke thus: Come, let us go to the seer. For he that is now called a prophet, in time past was called a seer.

Seer. . .Because of his seeing by divine light hidden things and things to come.

9:10. And Saul said to his servant: Thy word is very good, come let us go. And they went into the city, where the man of God was.

9:11. And when they went up the ascent to the city, they found maids coming out to draw water, and they said to them: Is the seer here?

9:12. They answered and said to them: He is: behold he is before you, make haste now: for he came to day into the city, for there is a sacrifice of the people to day in the high place.

A sacrifice. . .The law did not allow of sacrifices in any other place, but at the tabernacle, or temple, in which the ark of the covenant was kept; but Samuel, by divine dispensation, offered sacrifices in other places. For which dispensation this reason may be alleged, that the house of God in Silo, having lost the ark, was now cast off; as a figure of the reprobation of the Jews, Ps. 77.60, 67. And in Cariathiarim where the ark was, there was neither tabernacle, nor

altar.--Ibid. The high place. . .Excelsum. The excelsa, or high places, so often mentioned in scripture, were places of worship, in which were altars for sacrifice. These were sometimes employed in the service of the true God, as in the present case: but more frequently in the service of idols; and were called excelsa, which is commonly (though perhaps not so accurately) rendered high places; not because they were always upon hills, for the very worst of all, which was that of Topheth, or Geennom, (Jer. 19.) was in a valley; but because of the high altars, and pillars, or monuments, erected there, on which were set up the idols, or images of their deities.

9:13. As soon as you come into the city, you shall immediately find him, before he go up to the high place to eat: for the people will not eat till he come; because he blesseth the victim, and afterwards they eat that are invited. Now, therefore, go up, for to day you shall find him.

9:14. And they went up into the city. And when they were walking in the midst of the city, behold Samuel was coming out over against them, to go up to the high place.

9:15. Now the Lord had revealed to the ear of Samuel the day before Saul came, saying:

9:16. To morrow about this same hour I will send thee a man of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel: and he shall save my people out of the hand of the Philistines: for I have looked down upon my people, because their cry is come to me.

9:17. And when Samuel saw Saul, the Lord said to him: Behold the man, of whom I spoke to thee, this man shall reign over my people.

9:18. And Saul came to Samuel in the midst of the gate, and said: Tell me, I pray thee, where is the house of the seer?

9:19. And Samuel answered Saul, saying: I am the seer; go up before me to the high place, that you may eat with me to day, and I will let thee go in the morning: and tell thee all that is in thy heart.

9:20. And as for the asses, which were lost three days ago, be not solicitous, because they are found. And for whom shall be all the best things of Israel? Shall they not be for thee and for all thy father's house?

9:21. And Saul answering, said: Am not I a son of Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why then hast thou spoken this word to me?

9:22. Then Samuel taking Saul, and his servant, brought them into the parlour, and gave them a place at the head of them that were invited. For there were about thirty men.

9:23. And Samuel said to the cook: Bring the portion which I gave thee, and commanded thee to set it apart by thee.

9:24. And the cook took up the shoulder, and set it before Saul. And Samuel said: Behold what is left, set it before thee, and eat; because

it was kept of purpose for thee, when I invited the people. And Saul ate with Samuel that day.

9:25. And they went down from the high place into the town, and he spoke with Saul upon the top of the house: and he prepared a bed for Saul on the top of the house and he slept.

9:26. And when they were risen in the morning, and it began now to be light, Samuel called Saul on the top of the house, saying: Arise, that I may let thee go. And Saul arose: and they went out both of them: to wit, he and Samuel.

9:27. And as they were going down in the end of the city, Samuel said to Saul: Speak to the servant to go before us, and pass on: but stand thou still a while, that I may tell thee the word of the Lord.

1 Kings Chapter 10

Saul is anointed. He prophesieth, and is changed into another man. Samuel calleth the people together, to make a king: the lot falleth on Saul.

10:1. And Samuel took a little vial of oil, and poured it upon his head, and kissed him, and said: Behold, the Lord hath anointed thee to be prince over his inheritance, and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be prince.

10:2. When thou shalt depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin to the south, and they shall say to thee: The asses are found which thou wentest to seek: and thy father, thinking no more of the asses, is concerned for you, and saith: What shall I do for my son?

10:3. And when thou shalt depart from thence, and go farther on, and shalt come to the oak of Thabor, there shall meet thee three men going up to God to Bethel, one carrying three kids, and another three loaves of bread, and another carrying a bottle of wine.

Bethel. . .Where there was at that time an altar of God; it being one of the places where Samuel judged Israel.

10:4. And they will salute thee, and will give thee two loaves, and thou shalt take them at their hand.

10:5. After that thou shalt come to the hill of God, where the garrison of the Philistines is: and when thou shalt be come there into the city, thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a timbrel, and a pipe, and a harp before them, and they shall be prophesying.

The hill of God. . .Gabaa, in which there was also at that time, a high place or altar.--Prophets. . .These were men whose office it was to sing hymns and praises to God; for such in holy writ are called prophets,

and their singing praises to God is called prophesying. See 1 Par. alias 1 Chr. 15.22, and 25.1. Now there were in those days colleges, or schools for training up these prophets; and it seems there was one of these schools at this hill of God; and another at Najoth in Ramatha. See 1 Kings 19.20, 21, etc.

10:6. And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be changed into another man.

10:7. When therefore these signs shall happen to thee, do whatsoever thy hand shall find, for the Lord is with thee.

10:8. And thou shalt go down before me to Galgal, (for I will come down to thee), that thou mayst offer an oblation, and sacrifice victims of peace: seven days shalt thou wait, till I come to thee, and I will shew thee what thou art to do.

Galgal. . . Here also by dispensation was an altar of God.

10:9. So when he had turned his back to go from Samuel, God gave unto him another heart, and all these things came to pass that day.

10:10. And they came to the foresaid hill, and behold a company of prophets met him: and the Spirit of the Lord came upon him, and he prophesied in the midst of them.

10:11. And all that had known him yesterday and the day before, seeing that he was with the prophets, and prophesied, said to each other: What is this that hath happened to the son of Cis? is Saul also among the prophets?

10:12. And one answered another, saying: And who is their father? therefore it became a proverb: Is Saul also among the prophets?

Their father. . . That is, their teacher, or superior. As much as to say, Who could bring about such a wonderful change as to make Saul a prophet?

10:13. And when he had made an end of prophesying, he came to the high place.

10:14. And Saul's uncle said to him, and to his servant: Whither went you? They answered: To seek the asses: and not finding them, we went to Samuel.

10:15. And his uncle said to him: Tell me what Samuel said to thee.

10:16. And Saul said to his uncle: He told us that the asses were found. But of the matter of the kingdom of which Samuel had spoken to him, he told him not.

10:17. And Samuel called together the people to the Lord in Maspha:

10:18. And he said to the children of Israel: Thus saith the Lord the God of Israel: I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians, and from the hand of all the kings who afflicted you.

10:19. But you this day have rejected your God, who only hath saved you out of all your evils and your tribulations: and you have said: Nay: but set a king over us. Now therefore stand before the Lord by your tribes, and by your families.

10:20. And Samuel brought to him all the tribes of Israel, and the lot fell on the tribe of Benjamin.

10:21. And he brought the tribe of Benjamin and the kindreds thereof, and the lot fell upon the kindred of Metri, and it came to Saul, the son of Cis. They sought him therefore, and he was not found.

10:22. And after this they consulted the Lord whether he would come thither. And the Lord answered: Behold he is hidden at home.

10:23. And they ran and fetched him thence: and he stood in the midst of the people, and he was higher than any of the people from the shoulders and upward.

10:24. And Samuel said to all the people: Surely you see him whom the Lord hath chosen, that there is none like him among all the people. And all the people cried and said: God save the king.

10:25. And Samuel told the people the law of the kingdom, and wrote it in a book, and laid it up before the Lord: and Samuel sent away all the people, every one to his own house.

10:26. Saul also departed to his own house in Gabaa: and there went with him a part of the army, whose hearts God had touched.

10:27. But the children of Belial said: Shall this fellow be able to save us? And they despised him, and brought him no presents; but he dissembled as though he heard not.

1 Kings Chapter 11

Saul defeateth the Ammonites, and delivereth Jabes Galaad.

11:1. And it came to pass about a month after this, that Naas, the Ammonite, came up, and began to fight against Jabes Galaad. And all the men of Jabes said to Naas: Make a covenant with us, and we will serve thee.

11:2. And Naas, the Ammonite, answered them: On this condition will I make a covenant with you, that I may pluck out all your right eyes, and make you a reproach in all Israel.

11:3. And the ancients of Jabes said to him: Allow us seven days, that we may send messengers to all the coasts of Israel: and if there be no one to defend us, we will come out to thee.

11:4. The messengers therefore came to Gabaa of Saul: and they spoke these words in the hearing of the people: and all the people lifted up

their voices, and wept.

11:5. And behold Saul came, following oxen out of the field, and he said: What aileth the people that they weep? And they told him the words of the men of Jabes.

11:6. And the Spirit of the Lord came upon Saul, when he had heard these words, and his anger was exceedingly kindled.

11:7. And taking both the oxen, he cut them in pieces, and sent them into all the coasts of Israel, by messengers, saying: Whosoever shall not come forth, and follow Saul and Samuel, so shall it be done to his oxen. And the fear of the Lord fell upon the people, and they went out as one man.

11:8. And he numbered them in Bezek: and there were of the children of Israel three hundred thousand: and of the men of Juda thirty thousand.

11:9. And they said to the messengers that came: Thus shall you say to the men of Jabes Galaad: To morrow, when the sun shall be hot, you shall have relief. The messengers therefore came, and told the men of Jabes, and they were glad.

11:10. And they said: In the morning we will come out to you: and you shall do what you please with us.

11:11. And it came to pass, when the morrow was come, that Saul put the people in three companies: and he came into the midst of the camp in the morning watch, and he slew the Ammonites until the day grew hot, and the rest were scattered, so that two of them were not left together.

11:12. And the people said to Samuel: Who is he that said: Shall Saul reign over us? Bring the men, and we will kill them.

11:13. And Saul said: No man shall be killed this day: because the Lord this day hath wrought salvation in Israel:

11:14. And Samuel said to the people: Come, and let us go to Galgal, and let us renew the kingdom there.

11:15. And all the people went to Galgal, and there they made Saul king, before the Lord in Galgal, and they sacrificed there victims of peace before the Lord. And there Saul and all the men of Israel rejoiced exceedingly.

1 Kings Chapter 12

Samuel's integrity is acknowledged. God sheweth by a sign from heaven that they had done ill in asking for a king.

12:1. And Samuel said to all Israel: Behold I have hearkened to your voice in all that you said to me, and have made a king over you.

12:2. And now the king goeth before you: but I am old and greyheaded: and my sons are with you: having then conversed with you from my youth until this day, behold here I am.

12:3. Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass: if I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand: and I will despise it this day, and will restore it to you.

12:4. And they said: Thou hast not wronged us, nor oppressed us, nor taken ought at any man's hand.

12:5. And he said to them: The Lord is witness against you, and his anointed is witness this day, that you have not found any thing in my hand. And they said: He is witness.

12:6. And Samuel said to the people: It is the Lord who made Moses and Aaron, and brought our fathers out of the land of Egypt.

12:7. Now, therefore, stand up, that I may plead in judgment against you before the Lord, concerning all the kindness of the Lord, which he hath shewn to you, and to your fathers:

12:8. How Jacob went into Egypt, and your fathers cried to the Lord: and the Lord sent Moses and Aaron, and brought your fathers out of Egypt, and made them dwell in this place.

12:9. And they forgot the Lord their God, and he delivered them into the hands of Sisara, captain of the army of Hasor, and into the hands of the Philistines, and into the hand of the king of Moab, and they fought against them.

12:10. But afterwards they cried to the Lord, and said: We have sinned, because we have forsaken the Lord, and have served Baalim and Astaroth: but now deliver us from the hand of our enemies, and we will serve thee.

12:11. And the Lord sent Jerobaal, and Badan, and Jephte, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely.

Jerobaal and Badan. . . That is, Gedeon and Samson called here Badan or Bedan, because he was of Dan.

12:12. But seeing that Naas, king of the children of Ammon, was come against you, you said to me: Nay, but a king shall reign over us: whereas the Lord your God was your king.

12:13. Now, therefore, your king is here, whom you have chosen and desired: Behold the Lord hath given you a king.

12:14. If you will fear the Lord, and serve him, and hearken to his voice, and not provoke the mouth of the Lord: then shall both you, and the king who reigneth over you, be followers of the Lord your God.

12:15. But if you will not hearken to the voice of the Lord, but will rebel against his words, the hand of the Lord shall be upon you, and

upon your fathers.

12:16. Now then stand, and see this great thing which the Lord will do in your sight.

12:17. Is it not wheat harvest to day? I will call upon the Lord, and he shall send thunder and rain: and you shall know, and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you.

Wheat harvest. . .At which time of the year, it never thunders or rains in those countries.

12:18. And Samuel cried unto the Lord, and the Lord sent thunder and rain that day.

12:19. And all the people greatly feared the Lord and Samuel. And all the people said to Samuel: Pray for thy servants to the Lord thy God, that we may not die, for we have added to all our sins this evil, to ask for a king.

12:20. And Samuel said to the people: Fear not, you have done all this evil: but yet depart not from following the Lord, but serve the Lord with all your heart.

12:21. And turn not aside after vain things, which shall never profit you, nor deliver you, because they are vain.

12:22. And the Lord will not forsake his people for his great name's sake: because the Lord hath sworn to make you his people.

12:23. And far from me be this sin against the Lord, that I should cease to pray for you: and I will teach you the good and right way.

12:24. Therefore fear the Lord, and serve him in truth, and with your whole heart, for you have seen the great works which he hath done among you.

12:25. But if you will still do wickedly: both you and your king shall perish together.

1 Kings Chapter 13

The war between Saul and the Philistines. The distress of the Israelites. Saul offereth sacrifice before the coming of Samuel: for which he is reproved.

13:1. Saul was a child of one year when he began to reign, and he reigned two years over Israel.

Of one year. . .That is, he was good and like an innocent child, and for two years continued in that innocency.

13:2. And Saul chose him three thousand men of Israel: and two thousand

were with Saul in Machmas, and in mount Bethel: and a thousand with Jonathan in Gabaa of Benjamin: and the rest of the people he sent back every man to their dwellings.

13:3. And Jonathan smote the garrison of the Philistines which was in Gabaa. And when the Philistines had heard of it, Saul sounded the trumpet over all the land, saying: Let the Hebrews hear.

13:4. And all Israel heard this report: Saul hath smitten the garrison of the Philistines: and Israel took courage against the Philistines. And the people were called together after Saul to Galgal.

13:5. The Philistines also were assembled to fight against Israel, thirty thousand chariots, and six thousand horsemen, and a multitude of people besides, like the sand on the seashore for number. And going up they camped in Machmas, at the east of Bethaven.

13:6. And when the men of Israel saw that they were straitened (for the people were distressed), they hid themselves in caves, and in thickets, and in rocks, and in dens, and in pits.

13:7. And some of the Hebrews passed over the Jordan into the land of Gad and Galaad. And when Saul was yet in Galgal, all the people that followed him were greatly afraid.

13:8. And he waited seven days, according to the appointment of Samuel, and Samuel came not to Galgal, and the people slipt away from him.

13:9. Then Saul said: Bring me the holocaust, and the peace offerings. And he offered the holocaust.

13:10. And when he had made an end of offering the holocaust, behold Samuel came: and Saul went forth to meet him and salute him.

13:11. And Samuel said to him: What hast thou done? Saul answered: Because I saw that the people slipt from me, and thou wast not come according to the days appointed, and the Philistines were gathered together in Machmas,

13:12. I said: Now will the Philistines come down upon me to Galgal, and I have not appeased the face of the Lord. Forced by necessity, I offered the holocaust.

13:13. And Samuel said to Saul: Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which he commanded thee. And if thou hadst not done thus, the Lord would now have established thy kingdom over Israel for ever:

13:14. But thy kingdom shall not continue. The Lord hath sought him a man according to his own heart: and him hath the Lord commanded to be prince over his people, because thou hast not observed that which the Lord commanded.

13:15. And Samuel arose and went up from Galgal to Gabaa of Benjamin. And the rest of the people went up after Saul, to meet the people who fought against them, going from Galgal to Gabaa, in the hill of Benjamin. And Saul numbered the people, that were found with him, about

six hundred men.

13:16. And Saul, and Jonathan his son, and the people that were present with them, were in Gabaa of Benjamin: But the Philistines encamped in Machmas.

13:17. And there went out of the camp of the Philistines three companies to plunder. One company went towards the way of Ephra to the land of Sual;

13:18. And another went by the way of Bethoron, and the third turned to the way of the border, above the valley of Seboim towards the desert.

13:19. Now there was no smith to be found in all the land of Israel, for the Philistines had taken this precaution, lest the Hebrews should make them swords or spears.

13:20. So all Israel went down to the Philistines, to sharpen every man his ploughshare, and his spade, and his axe, and his rake.

13:21. So that their shares, and their spades, and their forks, and their axes, were blunt, even to the goad, which was to be mended.

13:22. And when the day of battle was come, there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan, except Saul and Jonathan his son.

13:23. And the army of the Philistines went out in order to advance further in Machmas.

1 Kings Chapter 14

Jonathan attacketh the Philistines. A miraculous victory. Saul's unadvised oath, by which Jonathan is put in danger of his life, but is delivered by the people.

14:1. Now it came to pass one day that Jonathan, the son of Saul, said to the young man that bore his armour: Come, and let us go over to the garrison of the Philistines, which is on the other side of yonder place. But he told not this to his father.

14:2. And Saul abode in the uttermost part of Gabaa, under the pomegranate tree, which was in Magron: and the people with him were about six hundred men.

14:3. And Achias, the son of Achitob, brother of Ichabod the son of Phinees, the son of Heli, the priest of the Lord in Silo, wore the ephod. And the people knew not whither Jonathan was gone.

14:4. Now there were between the ascents, by which Jonathan sought to go over to the garrison of the Philistines, rocks standing up on both sides, and steep cliffs like teeth on the one side, and on the other, the name of the one was Boses, and the name of the other was Sene:

14:5. One rock stood out toward the north, over against Machmas, and the other to the south, over against Gabaa.

14:6. And Jonathan said to the young man that bore his armour: Come, let us go over to the garrison of these uncircumcised, it may be the Lord will do for us: because it is easy for the Lord to save either by many, or by few.

14:7. And his armourbearer said to him: Do all that pleaseth thy mind: go whither thou wilt, and I will be with thee wheresoever thou hast a mind.

14:8. And Jonathan said: Behold we will go over to these men. And when we shall be seen by them,

14:9. If they shall speak thus to us: Stay till we come to you: let us stand still in our place, and not go up to them.

14:10. But if they shall say: Come up to us: let us go up, because the Lord hath delivered them into our hands, this shall be a sign unto us.

This shall be a sign. . . It is likely Jonathan was instructed by divine inspiration to make a choice of this sign: otherwise the observation of omens is superstitious and sinful.

14:11. So both of them discovered themselves to the garrison of the Philistines: and the Philistines said: Behold the Hebrews come forth out of the holes wherein they were hid.

14:12. And the men of the garrison spoke to Jonathan, and to his armourbearer, and said: Come up to us, and we will shew you a thing. And Jonathan said to his armourbearer: Let us go up, follow me: for the Lord hath delivered them into the hands of Israel.

14:13. And Jonathan went up creeping on his hands and feet, and his armourbearer after him. And some fell before Jonathan, others his armourbearer slew as he followed him.

14:14. And the first slaughter which Jonathan and his armourbearer made, was of about twenty men, within half an acre of land, which a yoke of oxen is wont to plough in a day.

14:15. And there was a miracle in the camp, in the fields: and all the people of their garrison, who had gone out to plunder, were amazed, and the earth trembled: and it happened as a miracle from God.

14:16. And the watchmen of Saul, who were in Gabaa of Benjamin looked, and behold a multitude overthrown, and fleeing this way and that.

14:17. And Saul said to the people that were with him: Look, and see who is gone from us. And when they had sought, it was found that Jonathan and his armourbearer were not there.

14:18. And Saul said to Achias: Bring the ark of the Lord. (For the ark of God was there that day with the children of Israel.)

14:19. And while Saul spoke to the priest, there arose a great uproar

in the camp of the Philistines: and it increased by degrees, and was heard more clearly. And Saul said to the priest: Draw in thy hand.

14:20. Then Saul, and all the people that were with him, shouted together, and they came to the place of the fight: and behold every man's sword was turned upon his neighbour, and there was a very great slaughter.

14:21. Moreover, the Hebrews that had been with the Philistines yesterday and the day before, and went up with them into the camp, returned to be with the Israelites, who were with Saul and Jonathan.

14:22. And all the Israelites that had hid themselves in mount Ephraim, hearing that the Philistines fled, joined themselves with their countrymen in the fight. And there were with Saul about ten thousand men.

14:23. And the Lord saved Israel that day. And the fight went on as far as Bethaven.

14:24. And the men of Israel were joined together that day: and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food.

14:25. And all the common people came into a forest, in which there was honey upon the ground.

14:26. And when the people came into the forest, behold the honey dropped, but no man put his hand to his mouth. For the people feared the oath.

14:27. But Jonathan had not heard when his father adjured the people: and he put forth the end of the rod, which he had in his hand, and dipt it in a honeycomb: and he carried his hand to his mouth, and his eyes were enlightened.

14:28. And one of the people answering, said: Thy father hath bound the people with an oath, saying: Cursed be the man that shall eat any food this day. (And the people were faint.)

14:29. And Jonathan said: My father hath troubled the land: you have seen yourselves that my eyes are enlightened, because I tasted a little of this honey:

14:30. How much more if the people had eaten of the prey of their enemies, which they found? had there not been made a greater slaughter among the Philistines?

14:31. So they smote that day the Philistines, from Machmas to Aialon. And the people were wearied exceedingly.

14:32. And falling upon the spoils, they took sheep, and oxen, and calves, and slew them on the ground: and the people ate them with the blood.

14:33. And they told Saul that the people had sinned against the Lord,

eating with the blood. And he said: You have transgressed: roll here to me now a great stone.

14:34. And Saul said: Disperse yourselves among the people, and tell them to bring me every man his ox and his ram and slay them upon this stone, and eat, and you shall not sin against the Lord, in eating with the blood. So all the people brought every man his ox with him till the night: and slew them there.

14:35. And Saul built an altar to the Lord: and he then first began to build an altar to the Lord.

14:36. And Saul said: Let us fall upon the Philistines by night, and destroy them till the morning light, and let us not leave a man of them. And the people said: Do all that seemeth good in thy eyes. And the priest said: Let us draw near hither unto God.

14:37. And Saul consulted the Lord: Shall I pursue after the Philistines? wilt thou deliver them into the hands of Israel? And he answered him not that day.

14:38. And Saul said: Bring hither all the corners of the people: and know, and see by whom this sin hath happened to day.

14:39. As the Lord liveth, who is the Saviour of Israel, if it was done by Jonathan, my son, he shall surely die. In this none of the people gainsayed him.

14:40. And he said to all Israel: Be you on one side and I, with Jonathan, my son, will be on the other side. And the people answered Saul: Do what seemeth good in thy eyes.

14:41. And Saul said to the Lord: O Lord God of Israel, give a sign, by which we may know, what the meaning is, that thou answerest not thy servant to day: If this iniquity be in me, or in my son Jonathan, give a proof: or if this iniquity be in thy people, give holiness. And Jonathan and Saul were taken, and the people escaped.

14:42. And Saul said: (Cast lots between me, and Jonathan, my son. And Jonathan was taken.

Jonathan was taken. . . Though Jonathan was excused from sin, through ignorance of the prohibition, yet God was pleased on this occasion to let the lot fall upon him, to shew unto all the great obligation of obedience to princes and parents.

14:43. And Saul said to Jonathan: Tell me what thou hast done. And Jonathan told him, and said: I did but taste a little honey with the end of the rod, which was in my hand, and behold I must die.

14:44. And Saul said: May God do so and so to me, and add still more: for dying thou shalt die, O Jonathan.

14:45. And the people said to Saul: Shall Jonathan then die, who hath wrought this great salvation in Israel? this must not be: As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day. So the people delivered Jonathan, that

he should not die.

14:46. And Saul went back, and did not pursue after the Philistines: and the Philistines went to their own places.

14:47. And Saul having his kingdom established over Israel, fought against all his enemies round about, against Moab, and against the children of Ammon, and Edom, and the kings of Soba, and the Philistines: and whithersoever he turned himself, he overcame.

14:48. And gathering together an army, he defeated Amalec, and delivered Israel from the hand of them that spoiled them.

14:49. And the sons of Saul, were Jonathan, and Jessui, and Melchisua: and the names of his two daughters, the name of the firstborn was Merob, and the name of the younger Michol.

14:50. And the name of Saul's wife was Achinoam, the daughter of Achimaas; and the name of the captain of his army was Abner, the son of Ner, the cousin german of Saul.

14:51. For Cis was the father of Saul, and Ner, the father of Abner, was son of Abiel.

14:52. And there was a great war against the Philistines all the days of Saul. For whomsoever Saul saw to be a valiant man, and fit for war, he took him to himself.

1 Kings Chapter 15

Saul is sent to destroy Amalec: he spareth their king and the best of their cattle: for which disobedience he is cast off by the Lord.

15:1. And Samuel said to Saul: The Lord sent me to anoint thee king over his people Israel: now therefore hearken thou unto the voice of the Lord:

15:2. Thus saith the Lord of hosts: I have reckoned up all that Amalec hath done to Israel: how he opposed them in the way when they came up out of Egypt.

15:3. Now therefore go, and smite Amalec, and utterly destroy all that he hath: spare him not, nor covet anything that is his: but slay both man and woman, child and suckling, ox and sheep, camel and ass.

Child. . . The great Master of life and death (who cuts off one half of all mankind whilst they are children) has been pleased sometimes to ordain that children should be put to the sword, in detestation of the crimes of their parents, and that they might not live to follow the same wicked ways. But without such ordinance of God it is not allowable, in any wars, how just soever, to kill children.

15:4. So Saul commanded the people, and numbered them as lambs: two hundred thousand footmen, and ten thousand of the men of Juda.

15:5. And when Saul was come to the city of Amalec, he laid ambushes in the torrent.

15:6. And Saul said to the Cinite: Go, depart, and get ye down from Amalec: lest I destroy thee with him. For thou hast shewn kindness to all the children of Israel, when they came up out of Egypt. And the Cinite departed from the midst of Amalec.

15:7. And Saul smote Amalec from Hevila, until thou comest to Sur, which is over against Egypt.

15:8. And he took Agag, the king of Amalec, alive: but all the common people he slew with the edge of the sword.

15:9. And Saul and the people spared Agag, and the best of the flocks of sheep, and of the herds, and the garments and the rams, and all that was beautiful, and would not destroy them: but every thing that was vile, and good for nothing, that they destroyed.

15:10. And the word of the Lord came to Samuel,

15:11. It repenteth me that I have made Saul king: for he hath forsaken me, and hath not executed my commandments. And Samuel was grieved, and he cried unto the Lord all night.

15:12. And when Samuel rose early, to go to Saul in the morning, it was told Samuel that Saul was come to Carmel, and had erected for himself a triumphant arch, and returning had passed on, and gone down to Galgal. And Samuel came to Saul, and Saul was offering a holocaust to the Lord, out of the choicest of the spoils, which he had brought from Amalec.

15:13. And when Samuel was come to Saul, Saul said to him: Blessed be thou of the Lord, I have fulfilled the word of the Lord.

15:14. And Samuel said: What meaneth then this bleating of the flocks, which soundeth in my ears, and the lowing of the herds, which I hear?

15:15. And Saul said: They have brought them from Amalec: for the people spared the best of the sheep and of the herds, that they might be sacrificed to the Lord thy God, but the rest we have slain.

15:16. And Samuel said to Saul: Suffer me, and I will tell thee what the Lord hath said to me this night. And he said to him: Speak.

15:17. And Samuel said: When thou wast a little one in thy own eyes, wast thou not made the head of the tribes of Israel? And the Lord anointed thee to be king over Israel.

15:18. And the Lord sent thee on the way, and said: Go, and kill the sinners of Amalec, and thou shalt fight against them until thou hast utterly destroyed them.

15:19. Why then didst thou not hearken to the voice of the Lord: but hast turned to the prey, and hast done evil in the eyes of the Lord?

15:20. And Saul said to Samuel: Yea, I have hearkened to the voice of

the Lord, and have walked in the way by which the Lord sent me, and have brought Agag, the king of Amalec, and Amalec I have slain.

15:21. But the people took of the spoils, sheep and oxen, as the firstfruits of those things that were slain, to offer sacrifice to the Lord their God in Galgal.

15:22. And Samuel said: Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices: and to hearken rather than to offer the fat or rams.

15:23. Because it is like the sin of witchcraft, to rebel: and like the crime of idolatry, to refuse to obey. Forasmuch, therefore, as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being king.

15:24. And Saul said to Samuel: I have sinned, because I have transgressed the commandment of the Lord, and thy words, fearing the people, and obeying their voice.

15:25. But now bear, I beseech thee, my sin, and return with me, that I may adore the Lord.

15:26. And Samuel said to Saul: I will not return with thee, because thou hath rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

15:27. And Samuel turned about to go away: but he laid hold upon the skirt of his mantle, and it rent.

15:28. And Samuel said to him: The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour who is better than thee.

15:29. But the triumpher in Israel will not spare, and will not be moved to repentance: for he is not a man that he should repent.

15:30. Then he said: I have sinned: yet honour me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God.

15:31. So Samuel turned again after Saul: and Saul adored the Lord.

15:32. And Samuel said: Bring hither to me Agag, the king of Amalec. And Agag was presented to him very fat, and trembling. And Agag said: Doth bitter death separate in this manner?

15:33. And Samuel said: As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed him in pieces before the Lord in Galgal.

15:34. And Samuel departed to Ramatha: but Saul went up to his house in Gabaa.

15:35. And Samuel saw Saul no more till the day of his death: nevertheless, Samuel mourned for Saul, because the Lord repented that

he had made him king over Israel.

Saw Saul no more till the day of his death. . . That is, he went no more to see him: he visited him no more.

1 Kings Chapter 16

Samuel is sent to Bethlehem, where he anointeth David: who is taken into Saul's family.

16:1. And the Lord said to Samuel: How long wilt thou mourn for Saul, whom I have rejected from reigning over Israel? fill thy horn with oil, and come, that I may send thee to Isai, the Bethlehemite: for I have provided me a king among his sons.

16:2. And Samuel said: How shall I go? for Saul will hear of it, and he will kill me. And the Lord said: Thou shalt take with thee a calf of the herd, and thou shalt say: I am come to sacrifice to the Lord.

16:3. And thou shalt call Isai to the sacrifice, and I will shew thee what thou art to do, and thou shalt anoint him whom I shall shew to thee.

16:4. Then Samuel did as the Lord had said to him. And he came to Bethlehem, and the ancients of the city wondered, and meeting him, they said: Is thy coming hither peaceable?

16:5. And he said: It is peaceable: I am come to offer sacrifice to the Lord, be ye sanctified, and come with me to the sacrifice. And he sanctified Isai and his sons, and called them to the sacrifice.

16:6. And when they were come in, he saw Eliab, and said: Is the Lord's anointed before him?

16:7. And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature: because I have rejected him, nor do I judge according to the look of man: for man seeth those things that appear, but the Lord beholdeth the heart.

16:8. And Isai called Abinadab, and brought him before Samuel. And he said: Neither hath the Lord chosen this,

16:9. And Isai brought Samma, and he said of him: Neither hath the Lord chosen this.

16:10. Isai therefore brought his seven sons before Samuel: and Samuel said to Isai: The Lord hath not chosen any one of these.

16:11. And Samuel said to Isai: Are here all thy sons? He answered: There remaineth yet a young one, who keepeth the sheep. And Samuel said to Isai: Send, and fetch him: for we will not sit down till he come hither.

16:12. He sent therefore and brought him. Now he was ruddy and

beautiful to behold, and of a comely face. And the Lord said: Arise, and anoint him, for this is he.

16:13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: and Samuel rose up, and went to Ramatha.

16:14. But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

From the Lord. . .An evil spirit, by divine permission, and for his punishment, either possessed or obsessed him.

16:15. And the servants of Saul said to him: Behold now an evil spirit from God troubleth thee.

16:16. Let our lord give orders, and thy servants who are before thee, will seek out a man skilful in playing on the harp, that when the evil spirit from the Lord is upon thee, he may play with his hand, and thou mayst bear it more easily.

16:17. And Saul said to his servants: Provide me then some man that can play well, and bring him to me.

16:18. And one of the servants answering, said: Behold I have seen a son of Isai, the Bethlehemite, a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person: and the Lord is with him.

16:19. Then Saul sent messengers to Isai, saying: Send me David, thy son, who is in the pastures.

16:20. And Isai took an ass laden with bread, and a bottle of wine, and a kid of the flock, and sent them by the hand of David, his son, to Saul.

16:21. And David came to Saul, and stood before him: and he loved him exceedingly, and made him his armourbearer.

16:22. And Saul sent to Isai, saying: Let David stand before me: for he hath found favour in my sight.

16:23. So whensoever the evil spirit from the Lord was upon Saul, David took his harp, and played with his hand, and Saul was refreshed, and was better, for the evil spirit departed from him.

Departed from him. . .Chased away by David's devotion.

1 Kings Chapter 17

War with the Philistines. Goliath challengeth Israel. He is slain by David.

17:1. Now the Philistines gathering together their troops to battle,

assembled at Socho of Juda: and camped between Socho and Azeca, in the borders of Dommim.

17:2. And Saul and the children of Israel being gathered together, came to the valley of Terebinth, and they set the army in array to fight against the Philistines.

17:3. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

17:4. And there went out a man baseborn from the camp of the Philistines, named Goliath, of Geth, whose height was six cubits and a span:

17:5. And he had a helmet of brass upon his head, and he was clothed with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass:

17:6. And he had greaves of brass on his legs, and a buckler of brass covered his shoulders.

17:7. And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron: and his armourbearer went before him.

17:8. And standing, he cried out to the bands of Israel, and said to them: Why are you come out prepared to fight? am not I a Philistine, and you the servants of Saul? Choose out a man of you, and let him come down and fight hand to hand.

17:9. If he be able to fight with me, and kill me, we will be servants to you: but if I prevail against him, and kill him, you shall be servants, and shall serve us.

17:10. And the Philistine said: I have defied the bands of Israel this day: give me a man, and let him fight with me hand to hand.

17:11. And Saul and all the Israelites hearing these words of the Philistine, were dismayed, and greatly afraid.

17:12. Now David was the son of that Ephrathite, of Bethlehem Juda, before mentioned, whose name was Isai, who had eight sons, and was an old man in the days of Saul, and of great age among men.

17:13. And his three eldest sons followed Saul to the battle: and the names of his three sons that went to the battle, were Eliab, the firstborn, and the second, Abinadab, and the third Samma:

17:14. But David was the youngest. So the three eldest having followed Saul,

17:15. David went, and returned from Saul, to feed his father's flock at Bethlehem.

17:16. Now the Philistine came out morning and evening, and presented himself forty days.

17:17. And Isai said to David, his son: Take for thy brethren an ephi of frumenty, and these ten loaves, and run to the camp to thy brethren,

17:18. And carry these ten little cheeses to the tribune: and go see thy brethren, if they are well: and learn with whom they are placed.

17:19. But Saul, and they, and all the children of Israel, were in the valley of Terebinth, fighting against the Philistines.

17:20. David, therefore, arose in the morning, and gave the charge of the flock to the keeper: and went away loaded, as Isai had commanded him. And he came to the place of Magala, and to the army, which was going out to fight, and shouted for the battle.

17:21. For Israel had put themselves in array, and the Philistines who stood against them were prepared.

17:22. And David leaving the vessels which he had brought, under the care of the keeper of the baggage, ran to the place of the battle, and asked if all things went well with his brethren.

17:23. And as he talked with them, that baseborn man, whose name was Goliath, the Philistine, of Geth, shewed himself coming up from the camp of the Philistines: and he spoke according to the same words, and David heard them,

17:24. And all the Israelites, when they saw the man, fled from his face, fearing him exceedingly.

17:25. And some one of Israel said: Have you seen this man that is come up, for he is come up to defy Israel. And the man that shall slay him, the king will enrich with great riches, and will give him his daughter, and will make his father's house free from tribute in Israel.

17:26. And David spoke to the men that stood by him, saying: What shall be given to the man that shall kill this Philistine, and shall take away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

17:27. And the people answered him the same words, saying: These things shall be given to the man that shall slay him.

17:28. Now when Eliab his eldest brother heard this, when he was speaking with others, he was angry with David, and said: Why camest thou hither? and why didst thou leave those few sheep in the desert? I know thy pride, and the wickedness of thy heart: that thou art come down to see the battle.

17:29. And David said: What have I done? is there not cause to speak?

17:30. And he turned a little aside from him to another: and said the same word. And the people answered him as before.

17:31. And the words which David spoke were heard, and were rehearsed before Saul.

17:32. And when he was brought to Saul, he said to him. Let not any man's heart be dismayed in him: I thy servant will go, and will fight against the Philistine.

17:33. And Saul said to David: Thou art not able to withstand this Philistine, nor to fight against him: for thou art but a boy, but he is a warrior from his youth.

17:34. And David said to Saul: Thy servant kept his father's sheep, and there came a lion, or a bear, and took a ram out of the midst of the flock:

17:35. And I pursued after them, and struck them, and delivered it out of their mouth: and they rose up against me, and I caught them by the throat, and I strangled, and killed them.

17:36. For I thy servant have killed both a lion and a bear: and this uncircumcised Philistine shall be also as one of them. I will go now, and take away the reproach of the people: for who is this uncircumcised Philistine, who hath dared to curse the army of the living God?

17:37. And David said: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David: Go, and the Lord be with thee.

17:38. And Saul clothed David with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail.

17:39. And David having girded his sword upon his armour, began to try if he could walk in armour: for he was not accustomed to it. And David said to Saul: I cannot go thus, for I am not used to it. And he laid them off,

17:40. And he took his staff, which he had always in his hands: and chose him five smooth stones out of the brook, and put them into the shepherd's scrip, which he had with him, and he took a sling in his hand, and went forth against the Philistine.

17:41. And the Philistine came on, and drew nigh against David, and his armourbearer went before him.

17:42. And when the Philistine looked, and beheld David, he despised him. For he was a young man, ruddy, and of a comely countenance.

17:43. And the Philistine said to David: Am I a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods.

17:44. And he said to David: Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

17:45. And David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied

17:46. This day, and the Lord will deliver thee into my hand, and I

will slay thee, and take away thy head from thee: and I will give the carcasses of the army of the Philistines this day to the birds of the air, and to the beasts of the earth: that all the earth may know that there is a God in Israel.

17:47. And all this assembly shall know that the Lord saveth not with sword and spear: for it is his battle, and he will deliver you into our hands.

17:48. And when the Philistine arose, and was coming, and drew nigh to meet David, David made haste, and ran to the fight to meet the Philistine.

17:49. And he put his hand into his scrip, and took a stone, and cast it with the sling, and fetching it about, struck the Philistine in the forehead, and he fell on his face upon the earth.

17:50. And David prevailed over the Philistine, with a sling and a stone, and he struck, and slew the Philistine. And as David had no sword in his hand,

17:51. He ran, and stood over the Philistine, and took his sword, and drew it out of the sheath, and slew him, and cut off his head. And the Philistines seeing that their champion was dead, fled away.

17:52. And the men of Israel and Juda rising up shouted, and pursued after the Philistines till they came to the valley and to the gates of Accaron, and there fell many wounded of the Philistines in the way of Saraim, and as far as Geth, and as far as Accaron.

17:53. And the children of Israel returning, after they had pursued the Philistines, fell upon their camp.

17:54. And David taking the head of the Philistine, brought it to Jerusalem: but his armour he put in his tent.

17:55. Now at the time that Saul saw David going out against the Philistines, he said to Abner, the captain of the army: Of what family is this young man descended, Abner? And Abner said: As thy soul liveth, O king, I know not.

17:56. And the king said: Inquire thou, whose son this young man is.

17:57. And when David was returned, after the Philistine was slain, Abner took him, and brought him in before Saul, with the head of the Philistine in his hand.

17:58. And Saul said to him: Young man, of what family art thou? And David said: I am the son of thy servant Isai the Bethlehemite.

1 Kings Chapter 18

The friendship of Jonathan and David. The envy of Saul, and his design upon David's life. He marrieth him to his daughter Michol.

18:1. And it came to pass, when he had made an end of speaking to Saul, the son of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

18:2. And Saul took him that day, and would not let him return to his father's house.

18:3. And David and Jonathan made a covenant, for he loved him as his own soul.

18:4. And Jonathan stripped himself of the coat with which he was clothed, and gave it to David, and the rest of his garments, even to his sword, and to his bow, and to his girdle.

18:5. And David went out to whatsoever business Saul sent him, and he behaved himself prudently: and Saul set him over the soldiers, and he was acceptable in the eyes of all the people, and especially in the eyes of Saul's servants.

18:6. Now when David returned, after he slew the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels of joy, and cornets.

18:7. And the women sung as they played, and they said: Saul slew his thousands, and David his ten thousands.

18:8. And Saul was exceeding angry, and this word was displeasing in his eyes, and he said: They have given David ten thousands, and to me they have given but a thousand, what can he have more but the kingdom?

18:9. And Saul did not look on David with a good eye from that day and forward.

18:10. And the day after, the evil spirit from God came upon Saul, and he prophesied in the midst of his house. And David played with his hand as at other times. And Saul held a spear in his hand,

Prophesied. . . Acted the prophet in a mad manner.

18:11. And threw it, thinking to nail David to the wall: and David stept aside out of his presence twice.

18:12. And Saul feared David, because the Lord was with him, and was departed from Saul himself.

18:13. Therefore Saul removed him from him, and made him a captain over a thousand men, and he went out and came in before the people.

18:14. And David behaved wisely in all his ways, and the Lord was with him.

18:15. And Saul saw that he was exceeding prudent, and began to beware of him.

18:16. But all Israel and Juda loved David, for he came in and went out before them.

18:17. And Saul said to David: Behold my elder daughter Merob, her will I give thee to wife: only be a valiant man, and fight the battles of the Lord. Now Saul said within himself: Let not my hand be upon him, but let the hands of the Philistines be upon him.

18:18. And David said to Saul: Who am I, or what is my life, or my father's family in Israel, that I should be son in law of the king?

18:19. And it came to pass at the time when Merob, the daughter of Saul, should have been given to David, that she was given to Hadriel, the Molathite, to wife.

18:20. But Michol, the other daughter of Saul, loved David. And it was told Saul, and it pleased him.

18:21. And Saul said: I will give her to him, that she may be a stumblingblock to him, and that the hand of the Philistines may be upon him. And Saul said to David: In two things thou shalt be my son in law this day.

18:22. And Saul commanded his servants to speak to David privately, saying: Behold, thou pleasest the king, and all his servants love thee. Now, therefore be the king's son in law.

18:23. And the servants of Saul spoke all these words in the ear of David. And David said: Doth it seem to you a small matter to be the king's son in law? But I am a poor man, and of small ability.

18:24. And the servants of Saul told him, saying: Such words as these hath David spoken.

18:25. And Saul said: Speak thus to David: The king desireth not any dowry, but only a hundred foreskins of the Philistines, to be avenged of the king's enemies. Now Saul thought to deliver David into the hands of the Philistines.

18:26. And when his servants had told David the words that Saul had said, the word was pleasing in the eyes of David to be the king's son in law.

18:27. And after a few days David rose up, and went with the men that were under him, and he slew of the Philistines two hundred men, and brought their foreskins and numbered them out to the king, that he might be his son in law. Saul therefore gave him Michol, his daughter, to wife.

18:28. And Saul saw, and understood that the Lord was with David. And Michol, the daughter of Saul, loved him.

18:29. And Saul began to fear David more: and Saul became David's enemy continually.

18:30. And the princes of the Philistines went forth: and from the beginning of their going forth, David behaved himself more wisely than all the servants of Saul, and his name became very famous.

1 Kings Chapter 19

Other attempts of Saul upon David's life. He cometh to Samuel. Saul's messengers, and Saul himself prophesy.

19:1. And Saul spoke to Jonathan, his son, and to all his servants, that they should kill David. But Jonathan, the son of Saul, loved David exceedingly.

19:2. And Jonathan told David, saying: Saul, my father, seeketh to kill thee: wherefore look to thyself, I beseech thee, in the morning and thou shalt abide in a secret place, and shalt be hid.

19:3. And I will go out and stand beside my father in the field where thou art: and I will speak of thee to my father, and whatsoever I shall see, I will tell thee.

19:4. And Jonathan spoke good things of David to Saul, his father: and said to him: Sin not, O king, against thy servant, David, because he hath not sinned against thee, and his works are very good towards thee.

19:5. And he put his life in his hand, and slew the Philistine, and the Lord wrought great salvation for all Israel. Thou sawest it and didst rejoice. Why therefore wilt thou sin against innocent blood, by killing David, who is without fault?

19:6. And when Saul heard this, he was appeased with the words of Jonathan, and swore: As the Lord liveth, he shall not be slain.

19:7. Then Jonathan called David, and told him all these words: and Jonathan brought in David to Saul, and he was before him, as he had been yesterday and the day before.

19:8. And the war began again, and David went out, and fought against the Philistines, and defeated them with a great slaughter, and they fled from his face.

19:9. And the evil spirit from the Lord came upon Saul; and he sat in his house, and held a spear in his hand: and David played with his hand.

19:10. And Saul endeavoured to nail David to the wall with his spear. And David slipt away out of the presence of Saul: and the spear missed him, and was fastened in the wall, and David fled, and escaped that night.

19:11. Saul therefore sent his guards to David's house to watch him, that he might be killed in the morning. And when Michol, David's wife, had told him this, saying: Unless thou save thyself this night, to morrow thou wilt die:

19:12. She let him down through a window. And he went and fled away, and escaped.

19:13. And Michol took an image, and laid it on the bed, and put a goat's skin, with the hair at the head of it, and covered it with clothes.

19:14. And Saul sent officers to seize David; and it was answered that he was sick.

19:15. And again Saul sent to see David, saying: Bring him to me in the bed, that he may be slain.

19:16. And when the messengers were come in, they found an image upon the bed, and a goat skin at his head.

19:17. And Saul said to Michol: Why hast thou deceived me so, and let my enemy go and flee away? And Michol answered Saul: Because he said to me: Let me go, or else I will kill thee.

19:18. But David fled and escaped, and came to Samuel in Ramatha, and told him all that Saul had done to him: and he and Samuel went and dwelt in Najoth.

Najoth. . .It was probably a school or college of prophets, in or near Ramath under the direction of Samuel.

19:19. And it was told Saul by some, saying: Behold David is in Najoth, in Ramatha.

19:20. So Saul sent officers to take David: and when they saw a company of prophets prophesying, and Samuel presiding over them, the Spirit of the Lord came also upon them, and they likewise began to prophesy.

Prophesying. . .That is, singing praises to God by a divine impulse. God was pleased on this occasion that both Samuel's messengers and himself should experience the like impulse, that he might understand, by this instance of the divine power, how vain are the designs of man against him whom God protects.

19:21. And when this was told Saul, he sent other messengers: but they also prophesied. And again Saul sent messengers the third time: and they prophesied also. And Saul being exceeding angry,

19:22. Went also himself to Ramatha, and came as far as the great cistern, which is in Socho, and he asked, and said: In what place are Samuel and David? And it was told him: Behold they are in Najoth, in Ramatha.

19:23. And he went to Najoth, in Ramatha, and the Spirit of the Lord came upon him also, and he went on, and prophesied till he came to Najoth, in Ramatha.

19:24. And he stripped himself also of his garments, and prophesied with the rest before Samuel, and lay down naked all that day and night. This gave occasion to a proverb: What! is Saul too among the prophets?

Saul being obstinately bent upon killing David, he is sent away by Jonathan.

20:1. But David fled from Najoth, which is in Ramatha, and came and said to Jonathan: What have I done? what is my iniquity, and what is my sin against thy father, that he seeketh my life?

20:2. And he said to him: (God forbid, thou shalt not die: for my father will do nothing, great or little, without first telling me: hath then my father hid this word only from me? no, this shall not be.

20:3. And he swore again to David. And David said: Thy father certainly knoweth that I have found grace in thy sight, and he will say: Let not Jonathan know this, lest he be grieved. But truly as the Lord liveth, and thy soul liveth, there is but one step (as I may say) between me and death.

20:4. And Jonathan said to David: Whatsoever thy soul shall say to me, I will do for thee.

20:5. And David said to Jonathan: Behold to morrow is the new moon, and I, according to custom, am wont to sit beside the king to eat: let me go then that I may be hid in the field till the evening of the third day.

To morrow is the new moon. . .The neomenia, or first day of the moon, kept according to the law, as a festival; and therefore Saul feasted on that day: and expected the attendance of his family.

20:6. If thy father look and inquire for me, thou shalt answer him: David asked me that he might run to Bethlehem, his own city: because there are solemn sacrifices there for all of his tribe.

20:7. If he shall say: It is well: thy servant shall have peace: but if he be angry, know that his malice is come to its height.

20:8. Deal mercifully then with thy servant: for thou hast brought me, thy servant, into a covenant of the Lord with thee. But if there be any iniquity in me, do thou kill me, and bring me not in to thy father.

20:9. And Jonathan said: Far be this from thee: for if I should certainly know that evil is determined by my father against thee, I could do no otherwise than tell thee.

20:10. And David answered Jonathan: Who shall bring me word, if thy father should answer thee harshly concerning me?

20:11. And Jonathan said to David: Come, and let us go out into the field. And when they were both of them gone out into the field,

20:12. Jonathan said to David: O Lord God of Israel, if I shall discover my father's mind, to morrow, or the day after, and there be any thing good for David, and I send not immediately to thee, and make it known to thee,

20:13. May the Lord do so and so to Jonathan, and add still more. But if my father shall continue in malice against thee, I will discover it to thy ear, and will send thee away, that thou mayst go in peace, and the Lord be with thee, as he hath been with my father.

20:14. And if I live, thou shalt shew me the kindness of the Lord: but if I die,

20:15. Thou shalt not take away thy kindness from my house for ever, when the Lord shall have rooted out the enemies of David, every one of them from the earth, may he take away Jonathan from his house, and may the Lord require it at the hands of David's enemies.

May he take away Jonathan, etc. . . It is a curse upon himself, if he should not be faithful to his promise.--Ibid. Require it, etc. . . That is, revenge it upon David's enemies, and upon me, if I should fail of my word given to him.

20:16. Jonathan therefore made a covenant with the house of David: and the Lord required it at the hands of David's enemies.

20:17. And Jonathan swore again to David, because he loved him: for he loved him as his own soul.

20:18. And Jonathan said to him: To morrow is the new moon, and thou wilt be missed:

20:19. For thy seat will be empty till after to morrow. So thou shalt go down quickly, and come to the place where thou must be hid, on the day when it is lawful to work, and thou shalt remain beside the stone, which is called Ezel.

20:20. And I will shoot three arrows near it, and will shoot as if I were exercising myself at a mark.

20:21. And I will send a boy, saying to him: Go and fetch me the arrows.

20:22. If I shall say to the boy: Behold the arrows are on this side of thee, take them up: come thou to me, because there is peace to thee, and there is no evil, as the Lord liveth. But if I shall speak thus to the boy: Behold the arrows are beyond thee: go in peace, for the Lord hath sent thee away.

20:23. And concerning the word which I and thou have spoken, the Lord be between thee and me forever.

20:24. So David was hid in the field, and the new moon came, and the king sat down to eat bread.

20:25. And when the king sat down upon his chair, (according to custom) which was beside the wall, Jonathan arose, and Abner sat by Saul's side, and David's place appeared empty.

20:26. And Saul said nothing that day, for he thought it might have happened to him, that he was not clean, nor purified.

20:27. And when the second day after the new moon was come, David's place appeared empty again. And Saul said to Jonathan, his son: Why cometh not the son of Isai to meat neither yesterday, nor to day?

20:28. And Jonathan answered Saul: He asked leave of me earnestly to go to Bethlehem.

20:29. And he said: Let me go, for there is a solemn sacrifice in the city, one of my brethren hath sent for me: and now if I have found favour in thy eyes, I will go quickly, and see my brethren. For this cause he came not to the king's table.

20:30. Then Saul being angry against Jonathan, said to him: Thou son of a woman that is the ravisher of a man, do I not know that thou lovest the son of Isai to thy own confusion, and to the confusion of thy shameless mother?

20:31. For as long as the son of Isai liveth upon earth, thou shalt not be established, nor thy kingdom. Therefore now presently send, and fetch him to me: for he is the son of death.

The son of death. . . That is, one that deserveth death, and shall surely be put to death.

20:32. And Jonathan answering Saul, his father, said: Why shall he die? What hath he done?

20:33. And Saul caught up a spear to strike him. And Jonathan understood that it was determined by his father to kill David.

20:34. So Jonathan rose from the table in great anger, and did not eat bread on the second day after the new moon. For he was grieved for David, because his father had put him to confusion.

20:35. And when the morning came, Jonathan went into the field according to the appointment with David, and a little boy with him.

20:36. And he said to his boy: Go, and fetch me the arrows which I shoot. And when the boy ran, he shot another arrow beyond the boy.

20:37. The boy therefore came to the place of the arrow which Jonathan had shot: and Jonathan cried after the boy, and said: Behold the arrow is there further beyond thee.

20:38. And Jonathan cried again after the boy, saying: Make haste speedily, stand not. And Jonathan's boy gathered up the arrows, and brought them to his master:

20:39. And he knew not at all what was doing: for only Jonathan and David knew the matter.

20:40. Jonathan therefore gave his arms to the boy, and said to him: Go, and carry them into the city.

20:41. And when the boy was gone, David rose out of his place, which was toward the south, and falling on his face to the ground, adored thrice: and kissing one another, they wept together; but David more.

20:42. And Jonathan said to David: Go in peace: and let all stand that we have sworn both of us in the name of the Lord, saying: The Lord be between me and thee, and between my seed and thy seed for ever.

20:43. And David arose, and departed: and Jonathan went into the city.

1 Kings Chapter 21

David receiveth holy bread of Achimelech, the priest: and feigneth himself mad before Achis, king of Geth.

21:1. And David came to Nob, to Achimelech, the priest and Achimelech was astonished at David's coming. And he said to him: Why art thou alone, and no man with thee?

Nob. . .A city in the tribe of Benjamin, to which the tabernacle of the Lord had been translated from Silo.

21:2. And David said to Achimelech, the priest: The king hath commanded me a business, and said: Let no man know the thing for which thou art sent by me, and what manner of commands I have given thee: and I have appointed my servants to such and such a place.

21:3. Now therefore if thou have any thing at hand, though it were but five loaves, give me, or whatsoever thou canst find.

21:4. And the priest answered David, saying: I have no common bread at hand, but only holy bread, if the young men be clean, especially from women?

If the young men be clean, etc. . .If this cleanness was required of them that were to eat that bread, which was a figure of the bread of life which we receive in the blessed sacrament; how clean ought Christians to be when they approach to our tremendous mysteries. And what reason hath the church of God to admit none to be her ministers to consecrate and daily receive this most pure sacrament, but such as devote themselves to a life of perpetual purity.

21:5. And David answered the priest, and said to him: Truly, as to what concerneth women, we have refrained ourselves from yesterday and the day before, when we came out, and the vessels of the young men were holy. Now this way is defiled, but it shall also be sanctified this day in the vessels.

The vessels. . .i. e., the bodies, have been holy, that is, have been kept from impurity.--Ibid. Is defiled. . .Is liable to expose us to dangers of uncleanness.--Ibid. Be sanctified, etc. . .That is, we shall take care, notwithstanding these dangerous circumstances, to keep our vessels holy, that is, to keep our bodies from every thing that may defile us.

21:6. The priest therefore gave him hallowed bread: for there was no bread there, but only the loaves of proposition, which had been taken

away from before the face of the Lord, that hot loaves might be set up.

21:7. Now a certain man of the servants of Saul was there that day, within the tabernacle of the Lord: and his name was Doeg, an Edomite, the chiefest of Saul's herdsmen.

21:8. And David said to Achimelech: Hast thou here at hand a spear, or a sword? for I brought not my own sword, nor my own weapons with me, for the king's business required haste.

21:9. And the priest said: Lo, here is the sword of Goliath, the Philistine, whom thou slewest in the valley of Terebinth, wrapped up in a cloth behind the ephod: if thou wilt take this, take it, for here there is no other but this. And David said: There is none like that, give it me.

21:10. And David arose and fled that day from the face of Saul: and came to Achis, the king of Geth:

21:11. And the servants of Achis, when they saw David, said to him: Is not this David, the king of the land? Did they not sing to him in their dances, saying: Saul hath slain his thousands, and David his ten thousands?

21:12. But David laid up these words in his heart, and was exceedingly afraid at the face of Achis, the king of Geth.

21:13. And he changed his countenance before them, and slipt down between their hands: and he stumbled against the doors of the gate, and his spittle ran down upon his beard.

21:14. And Achis said to his servants: You saw the man was mad: why have you brought him to me?

21:15. Have we need of mad men, that you have brought in this fellow, to play the madman in my presence? shall this fellow come into my house?

1 Kings Chapter 22

Many resort to David. Doeg accuseth Achimelech to Saul. He ordereth him and all the other priests of Nobe to be slain. Abiathar escapeth.

22:1. David therefore went from thence, and fled to the cave of Odollam. And when his brethren, and all his father's house, had heard of it, they went down to him thither.

22:2. And all that were in distress, and oppressed with debt, and under affliction of mind, gathered themselves unto him: and he became their prince, and there were with him about four hundred men.

22:3. And David departed from thence into Maspha of Moab: and he said to the king of Moab: Let my father and my mother tarry with you, I beseech thee, till I know what God will do for me.

22:4. And he left them under the eyes of the king of Moab, and they abode with him all the days that David was in the hold.

The hold. . . The strong hold, or fortress of Maspha.

22:5. And Gad the prophet said to David: Abide not in the hold, depart, and go into the land of Juda. And David departed, and came into the forest of Haret.

22:6. And Saul heard that David was seen, and the men that were with him. Now whilst Saul abode in Gabaa, and was in the wood, which is by Rama, having his spear in his hand, and all his servants were standing about him,

22:7. He said to his servants that stood about him: Hear me now, ye sons of Jemini: will the son of Isai give every one of you fields, and vineyards, and make you all tribunes, and centurions:

22:8. That all of you have conspired against me, and there is no one to inform me, especially when even my son hath entered into league with the son of Isai? There is not one of you that pitieth my case, nor that giveth me any information: because my son hath raised up my servant against me, plotting against me to this day.

22:9. And Doeg, the Edomite, who stood by, and was the chief among the servants of Saul, answering, said: I saw the son of Isai, in Nobe, with Achimelech, the son of Achitob, the priest.

22:10. And he consulted the Lord for him, and gave him victuals, and gave him the sword of Goliath, the Philistine.

22:11. Then the king sent to call for Achimelech, the priest, the son of Achitob, and all his father's house, the priests that were in Nobe, and they came all of them to the king.

22:12. And Saul said to Achimelech: Hear, thou son of Achitob. He answered: Here I am, my lord.

22:13. And Saul said to him: Why have you conspired against me, thou, and the son of Isai, and thou hast given him bread and a sword, and hast consulted the Lord for him, that he should rise up against me, continuing a traitor to this day.

22:14. And Achimelech answering the king, said: And who amongst all thy servants is so faithful as David, who is the king's son in law, and goeth forth at thy bidding, and is honourable in thy house?

22:15. Did I begin to day to consult the Lord for him? far be this from me: let not the king suspect such a thing against his servant, or any one in all my father's house: for thy servant knew nothing of this matter, either little or great.

22:16. And the king said: Dying thou shalt die, Achimelech, thou and all thy father's house.

22:17. And the king said to the messengers that stood about him: Turn,

and kill the priests of the Lord, for their hand is with David, because they knew that he was fled, and they told it not to me. And the king's servants would not put forth their hands against the priests of the Lord.

22:18. And the king said to Doeg: Turn thou, and fall upon the priests. And Doeg, the Edomite, turned, and fell upon the priests, and slew in that day eighty-five men that wore the linen ephod.

22:19. And Nob, the city of the priests, he smote with the edge of the sword, both men and women, children and sucklings, and ox, and ass, and sheep, with the edge of the sword.

22:20. But one of the sons of Achimelech, the son of Achitob, whose name was Abiathar, escaped, and fled to David,

22:21. And told him that Saul had slain the priests of the Lord.

22:22. And David said to Abiathar: I knew that day when Doeg, the Edomite, was there, that without doubt he would tell Saul: I have been the occasion of the death of all the souls of thy father's house.

22:23. Abide thou with me, fear not: for he that seeketh my life, seeketh thy life also, and with me thou shalt be saved.

1 Kings Chapter 23

David relieveth Ceila, besieged by the Philistines. He fleeth into the desert of Ziph. Jonathan and he confirm their former covenant. The Ziphites discover him to Saul, who pursuing close after him, is called away by an invasion from the Philistines.

23:1. And they told David, saying: Behold the Philistines fight against Ceila, and they rob the barns.

23:2. Therefore David consulted the Lord, saying: Shall I go and smite these Philistines? And the Lord said to David: Go, and thou shalt smite the Philistines, and shalt save Ceila.

23:3. And the men that were with David, said to him: Behold we are in fear here in Judea, how much more if we go to Ceila against the bands of the Philistines?

23:4. Therefore David consulted the Lord again. And he answered and said to him: Arise, and go to Ceila: for I will deliver the Philistines into thy hand.

23:5. David, therefore, and his men, went to Ceila, and fought against the Philistines, and brought away their cattle, and made a great slaughter of them: and David saved the inhabitants of Ceila.

23:6. Now at that time, when Abiathar, the son of Achimelech, fled to David, to Ceila, he came down, having an ephod with him.

An ephod. . . Or the ephod. That is, the vestment of the high priest, with the urim and thummim, by which the Lord gave his oracle.

23:7. And it was told Saul that David was come to Ceila: and Saul said: The Lord hath delivered him into my hands, and he is shut up, being come into a city that hath gates and bars.

23:8. And Saul commanded all the people to go down to fight against Ceila, and to besiege David and his men.

23:9. Now when David understood that Saul secretly prepared evil against him, he said to Abiathar, the priest: Bring hither the ephod.

23:10. And David said: O Lord God of Israel, thy servant hath heard a report, that Saul designeth to come to Ceila, to destroy the city for my sake:

23:11. Will the men of Ceila deliver me into his hands? and will Saul come down, as thy servant hath heard? O Lord God of Israel, tell thy servant. And the Lord said: He will come down.

23:12. And David said: Will the men of Ceila deliver me and my men into the hands of Saul? And the Lord said: They will deliver thee up.

23:13. Then David and his men, who were about six hundred, arose, and departing from Ceila, wandered up and down, uncertain where they should stay: and it was told Saul that David was fled from Ceila, and had escaped: wherefore he forbore to go out.

23:14. But David abode in the desert in strong holds, and he remained in a mountain of the desert of Ziph, in a woody hill. And Saul sought him always: but the Lord delivered him not into his hands.

23:15. And David saw that Saul was come out to seek his life. And David was in the desert of Ziph, in a wood.

23:16. And Jonathan, the son of Saul, arose, and went to David, into the wood, and strengthened his hands in God: and he said to him:

23:17. Fear not: for the hand of my father, Saul, shall not find thee, and thou shalt reign over Israel, and I shall be next to thee; yea and my father knoweth this.

23:18. And they two made a covenant before the Lord: and David abode in the wood: but Jonathan returned to his house.

23:19. And the Ziphites went up to Saul, in Gabaa, saying: Lo, doth not David lie hid with us in the strong holds of the wood, in mount Hachila, which is on the right hand of the desert.

23:20. Now therefore come down, as thy soul hath desired to come down: and it shall be our business to deliver him into the king's hands.

23:21. And Saul said: Blessed be ye of the Lord, for you have pitied my case.

23:22. Go, therefore, I pray you, and use all diligence, and curiously

inquire, and consider the place where his foot is, and who hath seen him there: for he thinketh of me, that I lie craftily in wait for him.

23:23. Consider, and see all his lurking holes, wherein he is hid, and return to me with the certainty of the thing, that I may go with you. And if he should even go down into the earth to hide himself, I will search him out in all the thousands of Juda.

23:24. And they arose, and went to Ziph before Saul: and David and his men were in the desert of Maon, in the plain at the right hand of Jesimon.

23:25. Then Saul and his men went to seek him: and it was told David, and forthwith he went down to the rock, and abode in the wilderness of Maon: and when Saul had heard of it, he pursued after David in the wilderness of Maon.

23:26. And Saul went on this side of the mountain: and David and his men were on the other side of the mountain: and David despaired of being able to escape from the face of Saul: and Saul and his men encompassed David and his men round about, to take them.

23:27. And a messenger came to Saul, saying: Make haste to come, for the Philistines have poured in themselves upon the land.

23:28. Wherefore Saul returned, leaving the pursuit of David, and went to meet the Philistines. For this cause they called that place the rock of division.

1 Kings Chapter 24

Saul seeketh David in the wilderness of Engaddi: he goeth into a cave where David hath him in his power.

24:1. Then David went up from thence, and dwelt in strong holds of Engaddi.

24:2. And when Saul was returned from following the Philistines, they told him, saying: Behold, David is in the desert of Engaddi.

24:3. Saul, therefore, took three thousand chosen men out of all Israel, and went out to seek after David and his men, even upon the most craggy rocks, which are accessible only to wild goats.

24:4. And he came to the sheepcotes which were in his way. And there was a cave, into which Saul went, to ease nature: now David and his men lay hid in the inner part of the cave.

24:5. And the servants of David said to him: Behold the day, of which the Lord said to thee: I will deliver thy enemy unto thee, that thou mayst do to him as it shall seem good in thy eyes. Then David arose, and secretly cut off the hem of Saul's robe.

24:6. After which David's heart struck him, because he had cut off the

hem of Saul's robe.

Heart struck him. . .Viz., with remorse, as fearing he had done amiss.

24:7. And he said to his men: The Lord be merciful unto me, that I may do no such thing to my master, the Lord's anointed, as to lay my hand upon him, because he is the Lord's anointed.

24:8. And David stopped his men with his words, and suffered them not to rise against Saul: but Saul, rising up out of the cave, went on his way.

24:9. And David also rose up after him: and going out of the cave, cried after Saul, saying: My lord the king. And Saul looked behind him: and David bowing himself down to the ground, worshipped,

24:10. And said to Saul: Why dost thou hear the words of men that say: David seeketh thy hurt?

24:11. Behold this day thy eyes have seen, that the Lord hath delivered thee into my hand, in the cave, and I had a thought to kill thee, but my eye hath spared thee. For I said: I will not put out my hand against my lord, because he is the Lord's anointed.

A thought to kill thee. . .That is, a suggestion, to which I did not consent.

24:12. Moreover, see and know, O my father, the hem of thy robe in my hand, that when I cut off the hem of thy robe, I would not put out my hand against thee. Reflect, and see, that there is no evil in my hand, nor iniquity, neither have I sinned against thee: but thou liest in wait for my life, to take it away.

24:13. The Lord judge between me and thee and the Lord revenge me of thee: but my hand shall not be upon thee.

Revenge me of thee. . .Or, as it is in the Hebrew, will revenge me. The meaning is, that he refers his whole cause to God, to judge and punish according to his justice: yet so as to keep himself in the mean time, from all personal hatred to Saul, or desire of gratifying his own passion, by seeking revenge. So far from it, that when Saul was afterwards slain, we find, that instead of rejoicing at his death, he mourned most bitterly for him.

24:14. As also it is said in the old proverb: From the wicked shall wickedness come forth: therefore my hand shall not be upon thee. After whom dost thou come out, O king of Israel?

24:15. After whom dost thou pursue? After a dead dog, after a flea.

24:16. Be the Lord judge, and judge between me and thee, and see, and judge my cause, and deliver me out of thy hand.

24:17. And when David had made an end of speaking these words to Saul, Saul said: Is this thy voice, my son David? And Saul lifted up his voice, and wept:

24:18. And he said to David: Thou art more just than I: for thou hast done good to me, and I have rewarded thee with evil.

24:19. And thou hast shewed this day what good things thou hast done to me: how the Lord delivered me into thy hand, and thou hast not killed me.

24:20. For who when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou hast done to me this day.

24:21. And now as I know that thou shalt surely be king, and have the kingdom of Israel in thy hand:

24:22. Swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father.

24:23. And David swore to Saul. So Saul went home: and David and his men went up into safer places.

1 Kings Chapter 25

The death of Samuel. David, provoked by Nabal, threateneth to destroy him: but is appeased by Abigail.

25:1. And Samuel died, and all Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And David rose, and went down into the wilderness of Pharan.

25:2. Now there was a certain man in the wilderness of Maon, and his possessions were in Carmel, and the man was very great: and he had three thousand sheep, and a thousand goats: and it happened that he was shearing his sheep in Carmel.

25:3. Now the name of the man was Nabal: and the name of his wife was Abigail. And she was a prudent and very comely woman: but her husband was churlish, and very bad and ill natured: and he was of the house of Caleb.

25:4. And when David heard in the wilderness, that Nabal was shearing his sheep,

25:5. He sent ten young men, and said to them: Go up to Carmel, and go to Nabal, and salute him in my name with peace.

25:6. And you shall say: Peace be to my brethren, and to thee, and peace to thy house, and peace to all that thou hast.

25:7. I have heard that thy shepherds that were with us in the desert were shearing: we never molested them, neither was there ought missing to them of the flock at any time, all the while they were with us in Carmel.

25:8. Ask thy servants, and they will tell thee. Now therefore let thy

servants find favour in thy eyes: for we are come in a good day, whatsoever thy hand shall find give to thy servants, and to thy son David.

25:9. And when David's servants came, they spoke to Nabal all these words in David's name, and then held their peace.

25:10. But Nabal answering the servants of David, said: Who is David? and what is the son of Isai? servants are multiplied now days who flee from their masters.

25:11. Shall I then take my bread, and my water, and the flesh of my cattle, which I have killed for my shearers, and give to men whom I know not whence they are?

25:12. So the servants of David went back their way, and returning came and told him all the words that he said.

25:13. Then David said to his young men: Let every man gird on his sword. And they girded on every man his sword. And David also girded on his sword: and there followed David about four hundred men, and two hundred remained with the baggage.

25:14. But one of the servants told, Abigail, the wife of Nabal, saying: Behold, David sent messengers out of the wilderness, to salute our master: and he rejected them.

25:15. These men were very good to us, and gave us no trouble: Neither did we ever lose any thing all the time that we conversed with them in the desert.

25:16. They were a wall unto us, both by night and day, all the while we were with them keeping the sheep.

25:17. Wherefore consider, and think what thou hast to do: for evil is determined against thy husband, and against thy house, and he is a son of Belial, so that no man can speak to him.

25:18. Then Abigail made haste and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of dry figs, and laid them upon asses:

25:19. And she said to her servants: Go before me: behold, I will follow after you: but she told not her husband, Nabal.

25:20. And when she had gotten upon an ass, and was coming down to the foot of the mountain, David and his men came down over against her, and she met them.

25:21. And David said: Truly in vain have I kept all that belonged to this fellow in the wilderness, and nothing was lost of all that pertained unto him: and he hath returned me evil for good.

25:22. May God do so and so, and add more to the foes of David, if I leave of all that belong to him till the morning, any that pisseth against the wall.

If I leave, etc. . .David certainly sinned in his designs against Nabal and his family, as he himself was afterwards sensible, when he blessed God for hindering him from executing the revenge he had proposed.

25:23. And when Abigail saw David, she made haste and lighted off the ass, and fell before David, on her face, and adored upon the ground.

25:24. And she fell at his feet, and said: Upon me let this iniquity be, my lord: let thy handmaid speak, I beseech thee, in thy ears, and hear the words of thy servant.

25:25. Let not my lord the king, I pray thee, regard this naughty man, Nabal: for according to his name, he is a fool, and folly is with him: but I, thy handmaid, did not see thy servants, my lord, whom thou sentest.

His name. . .Nabal, in Hebrew, signifies a fool.

25:26. Now therefore, my lord, the Lord liveth, and thy soul liveth, who hath withholden thee from coming to blood, and hath saved thy hand to thee: and now let thy enemies be as Nabal, and all they that seek evil to my lord.

25:27. Wherefore receive this blessing, which thy handmaid hath brought to thee, my lord: and give it to the young men that follow thee, my lord.

25:28. Forgive the iniquity of thy handmaid: for the Lord will surely make for my lord a faithful house, because thou, my lord, fightest the battles of the Lord: let not evil therefore be found in thee all the days of thy life.

25:29. For if a man at any time shall rise, and persecute thee, and seek thy life, the soul of my lord shall be kept, as in the bundle of the living, with the Lord thy God: but the souls of thy enemies shall be whirled, as with the violence and whirling of a sling.

25:30. And when the Lord shall have done to thee, my lord, all the good that he hath spoken concerning thee, and shall have made thee prince over Israel,

25:31. This shall not be an occasion of grief to thee, and a scruple of heart to my lord, that thou hast shed innocent blood, or hast revenged thyself: and when the Lord shall have done well by my lord, thou shalt remember thy handmaid.

25:32. And David said to Abigail: Blessed be the Lord the God of Israel, who sent thee this day to meet me, and blessed be thy speech:

25:33. And blessed be thou, who hast kept me to day from coming to blood, and revenging me with my own hand.

25:34. Otherwise, as the Lord liveth, the God of Israel, who hath withholden me from doing thee any evil, if thou hadst not quickly come to meet me, there had not been left to Nabal by the morning light, any that pisseth against the wall.

25:35. And David received at her hand all that she had brought him, and said to her: Go in peace into thy house, behold I have heard thy voice, and honoured thy face.

25:36. And Abigail came to Nabal: and behold he had a feast in his house, like the feast of a king: and Nabal's heart was merry, for he was very drunk: and she told him nothing less or more until morning.

25:37. But early in the morning, when Nabal had digested his wine, his wife told him these words, and his heart died within him, and he became as a stone.

25:38. And after ten days had passed, the Lord struck Nabal, and he died.

25:39. And when David had heard that Nabal was dead, he said: Blessed be the Lord, who hath judged the cause of my reproach, at the hand of Nabal, and hath kept his servant from evil, and the Lord hath returned the wickedness of Nabal upon his head. Then David sent and treated with Abigail, that he might take her to himself for a wife.

Blessed be, etc. . . David praiseth God, on this occasion, not out of joy for the death of Nabal (which would have argued a rancour of heart), but because he saw that God had so visibly taken his cause in hand, in punishing the injury done to him; whilst, by a merciful providence he kept him from revenging himself.

25:40. And David's servants came to Abigail, to Carmel, and spoke to her, saying: David hath sent us to thee, to take thee to himself for a wife.

25:41. And she arose, and bowed herself down with her face to the earth, and said: Behold, let thy servant be a handmaid, to wash the feet of the servants of my lord.

25:42. And Abigail arose, and made haste, and got upon an ass, and five damsels went with her, her waiting maids, and she followed the messengers of David, and became his wife.

25:43. Moreover David took also Achinoam of Jezrahel: and they were both of them his wives.

25:44. But Saul gave Michol, his daughter, David's wife, to Phalti, the son of Lais, who was of Gallim.

1 Kings Chapter 26

Saul goeth out again after David, who cometh by night where Saul and his men are asleep, but suffereth him not to be touched. Saul again confesseth his fault, and promiseth peace.

26:1. And the men of Ziph came to Saul in Gabaa, saying: Behold David is hid in the hill of Hachila, which is over against the wilderness.

26:2. And Saul arose, and went down to the wilderness of Ziph having with him three thousand chosen men of Israel, to seek David in the wilderness of Ziph.

26:3. And Saul encamped in Gabaa Hachila, which was over against the wilderness in the way: and David abode in the wilderness. And seeing that Saul was come after him into the wilderness,

26:4. He sent spies, and learned that he was most certainly come thither.

26:5. And David arose secretly, and came to the place where Saul was: and when he had beheld the place, wherein Saul slept, and Abner, the son of Ner, the captain of his army, and Saul sleeping in a tent, and the rest of the multitude round about him,

26:6. David spoke to Achimelech, the Hethite, and Abisai, the son of Sarvia, the brother of Joab, saying: Who will go down with me to Saul into the camp? And Abisai said: I will go with thee.

26:7. So David and Abisai came to the people by night, and found Saul lying and sleeping in the tent, and his spear fixed in the ground at his head: and Abner and the people sleeping round about him.

26:8. And Abisai said to David: God hath shut up thy enemy this day into thy hands: now then I will run him through with my spear, even to the earth at once, and there shall be no need of a second time.

26:9. And David said to Abisai: Kill him not: for who shall put forth his hand against the Lord's anointed, and shall be guiltless?

26:10. And David said: As the Lord liveth, unless the Lord shall strike him, or his day shall come to die, or he shall go down to battle, and perish:

26:11. The Lord be merciful unto me, and keep me that I never put forth my hand against the Lord's anointed. But now take the spear which is at his head, and the cup of water, and let us go.

26:12. So David took the spear, and the cup of water which was at Saul's head, and they went away: and no man saw it, or knew it, or awaked, but they were all asleep, for a deep sleep from the Lord was fallen upon them.

26:13. And when David was gone over to the other side, and stood on the top of the hill afar off, and a good space was between them,

26:14. David cried to the people, and to Abner, the son of Ner, saying: Wilt thou not answer, Abner? And Abner answering, said: Who art thou, that criest, and disturbest the king?

26:15. And David said to Abner: Art not thou a man? and who is like unto thee in Israel? why then hast thou not kept thy lord the king? for there came one of the people in to kill the king thy lord.

26:16. This thing is not good, that thou hast done: as the Lord liveth,

you are the sons of death, who have not kept your master, the Lord's anointed. And now where is the king's spear, and the cup of water, which was at his head?

26:17. And Saul knew David's voice, and said: Is this thy voice, my son David? And David said: It is my voice, my lord the king.

26:18. And he said: Wherefore doth my lord persecute his servant? What have I done? or what evil is there in my hand?

26:19. Now therefore hear, I pray thee, my lord the king, the words of thy servant: If the Lord stir thee up against me, let him accept of sacrifice: but if the sons of men, they are cursed in the sight of the Lord, who have cast me out this day, that I should not dwell in the inheritance of the Lord, saying: Go, serve strange gods.

26:20. And now let not my blood be shed upon the earth before the Lord: for the king of Israel is come out to seek a flea, as the partridge is hunted in the mountains.

26:21. And Saul said: I have sinned; return, my son David, for I will no more do thee harm, because my life hath been precious in thy eyes this day: for it appeareth that I have done foolishly, and have been ignorant in very many things.

26:22. And David answering, said: Behold the king's spear: let one of the king's servants come over and fetch it.

26:23. And the Lord will reward every one according to his justice, and his faithfulness: for the Lord hath delivered thee this day into my hand, and I would not put forth my hand against the Lord's anointed.

26:24. And as thy life hath been much set by this day in my eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me from all distress.

26:25. Then Saul said to David: Blessed art thou, my son David: and truly doing thou shalt do, and prevailing thou shalt prevail. And David went on his way, and Saul returned to his place.

1 Kings Chapter 27

David goeth again to Achis king of Geth, and obtaineth of him the city of Siceleg.

27:1. And David said in his heart: I shall one day or other fall into the hands of Saul: is it not better for me to flee, and to be saved in the land of the Philistines, that Saul may despair of me, and cease to seek me in all the coasts of Israel? I will flee then out of his hands.

27:2. And David arose, and went away, both he and the six hundred men that were with him, to Achis, the son of Maoch, king of Geth.

27:3. And David dwelt with Achis at Geth, he and his men; every man

with his household, and David with his two wives, Achinoam, the Jezrahelitess, and Abigail, the wife of Nabal of Carmel.

27:4. And it was told Saul that David was fled to Geth, and he sought no more after him.

27:5. And David said to Achis: If I have found favour in thy sight, let a place be given me in one of the cities of this country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

27:6. Then Achis gave him Siceleg that day: for which reason Siceleg belongeth to the kings of Juda unto this day.

27:7. And the time that David dwelt in the country of the Philistines, was four months.

27:8. And David and his men went up, and pillaged Gessuri, and Gerzi, and the Amalecites: for these were of old the inhabitants of the countries, as men go to Sur, even to the land of Egypt.

Pillaged Gessuri, etc. . . These probably were enemies of the people of God: and some, if not all of them, were of the number of those whom God had ordered to be destroyed: which justifies David's proceedings in their regard. Though it is to be observed here, that we are not under an obligation of justifying every thing that he did: for the scripture, in relating what was done, does not say that it was well done. And even such as are true servants of God, are not to be imitated in all they do.

27:9. And David wasted all the land, and left neither man nor woman alive: and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achis.

27:10. And Achis said to him: Whom hast thou gone against to day? David answered: Against the south of Juda, and against the south of Jerameel, and against the south of Ceni.

27:11. And David saved neither man nor woman, neither brought he any of them to Geth, saying: Lest they should speak against us. So did David, and such was his proceeding all the days that he dwelt in the country of the Philistines.

27:12. And Achis believed David, saying: He hath done much harm to his people Israel: Therefore he shall be my servant for ever.

1 Kings Chapter 28

The Philistines go out to war against Israel. Saul being forsaken by God, hath recourse to a witch. Samuel appeareth to him.

28:1. And it came to pass in those days, that the Philistines gathered together their armies, to be prepared for war against Israel: And Achis said to David: Know thou now assuredly, that thou shalt go out with me

to the war, thou, and thy men.

28:2. And David said to Achis: Now thou shalt know what thy servant will do. And Achis said to David: And I will appoint thee to guard my life for ever.

28:3. Now Samuel was dead, and all Israel mourned for him, and buried him in Ramatha, his city. And Saul had put away all the magicians and soothsayers out of the land.

28:4. And the Philistines were gathered together, and came and encamped in Sunam: and Saul also gathered together all Israel, and came to Gelboe.

28:5. And Saul saw the army of the Philistines, and was afraid, and his heart was very much dismayed.

28:6. And he consulted the Lord, and he answered him not, neither by dreams, nor by priests, nor by prophets.

28:7. And Saul said to his servants: Seek me a woman that hath a divining spirit, and I will go to her, and enquire by her. And his servants said to him: There is a woman that hath a divining spirit at Endor.

28:8. Then he disguised himself: and put on other clothes, and he went, and two men with him, and they came to the woman by night, and he said to her: Divine to me by thy divining spirit, and bring me up him whom I shall tell thee.

28:9. And the woman said to him: Behold thou knowest all that Saul hath done, and how he hath rooted out the magicians and soothsayers from the land: why then dost thou lay a snare for my life, to cause me to be put to death?

28:10. And Saul swore unto her by the Lord, saying: As the Lord liveth, there shall no evil happen to thee for this thing.

28:11. And the woman said to him: Whom shall I bring up to thee? And he said, Bring me up Samuel.

28:12. And when the woman saw Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? for thou art Saul.

28:13. And the king said to her: Fear not: what hast thou seen? and the woman said to Saul: I saw gods ascending out of the earth.

28:14. And he said to her: What form is he of? And she said: An old man cometh up, and he is covered with a mantle. And Saul understood that it was Samuel, and he bowed himself with his face to the ground, and adored.

Understood that it was Samuel. . .It is the more common opinion of the holy fathers, and interpreters, that the soul of Samuel appeared indeed: and not, as some have imagined, an evil spirit in his shape. Not that the power of her magic could bring him thither, but that God was pleased for the punishment of Saul, that Samuel himself should

denounce unto him the evils that were falling upon him. See Eccli. 46.23.

28:15. And Samuel said to Saul: Why hast thou disturbed my rest, that I should be brought up? And Saul said: I am in great distress: for the Philistines fight against me, and God is departed from me, and would not hear me, neither by the hand of prophets, nor by dreams: therefore I have called thee, that thou mayst shew me what I shall do.

28:16. And Samuel said: Why askest thou me, seeing the Lord has departed from thee, and is gone over to thy rival?

28:17. For the Lord will do to thee as he spoke by me, and he will rend thy kingdom out of thy hand, and will give it to thy neighbour David:

28:18. Because thou didst not obey the voice of the Lord, neither didst thou execute the wrath of his indignation upon Amalec. Therefore hath the Lord done to thee what thou sufferest this day.

28:19. And the Lord also will deliver Israel with thee into the hands of the Philistines: and to morrow thou and thy sons shall be with me: and the Lord will also deliver the army of Israel into the hands of the Philistines.

With me. . . That is, in the state of the dead, and in another world, though not in the same place.

28:20. And forthwith Saul fell all along on the ground; for he was frightened with the words of Samuel, and there was no strength in him, for he had eaten no bread all that day.

28:21. And the woman came to Saul, (for he was very much troubled) and said to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my hand: and I hearkened unto the words which thou spokest to me.

28:22. Now therefore, I pray thee, hearken thou also to the voice of thy handmaid, and let me set before thee a morsel of bread, that thou mayst eat and recover strength, and be able to go on thy journey.

28:23. But he refused, and said: I will not eat. But his servants and the woman forced him, and at length hearkening to their voice, he arose from the ground, and sat upon the bed.

28:24. Now the woman had a fatted calf in the house, and she made haste and killed it: and taking meal, kneaded it, and baked some unleavened bread,

28:25. And set it before Saul, and before his servants. And when they had eaten they rose up, and walked all that night.

1 Kings Chapter 29

David going with the Philistines is sent back by their princes.

29:1. Now all the troops of the Philistines were gathered together to Aphec: and Israel also encamped by the fountain, which is in Jezrahel.

29:2. And the lords of the Philistines marched with their hundreds and their thousands: but David and his men were in the rear with Achis.

29:3. And the princes of the Philistines said to Achis: What mean these Hebrews? And Achis said to the princes of the Philistines: Do you not know David who was the servant of Saul, the king of Israel, and hath been with me many days, or years, and I have found no fault in him, since the day that he fled over to me until this day?

29:4. But the prices of the Philistines were angry with him, and they said to him: Let this man return, and abide in his place, which thou hast appointed him, and let him not go down with us to battle, lest he be an adversary to us, when we shall begin to fight: for how can he otherwise appease his master, but with our heads?

29:5. Is not this David, to whom they sung in their dances, saying: Saul slew his thousands, and David his ten thousands?

29:6. Then Achis called David, and said to him: As the Lord liveth, thou art upright and good in my sight: and so is thy going out, and thy coming in with me in the army: and I have not found any evil in thee, since the day that thou camest to me unto this day: but thou pleasest not the lords.

29:7. Return therefore, and go in peace, and offend not the eyes of the princes of the Philistines.

29:8. And David said to Achis: But what have I done, or what hast thou found in me thy servant, from the day that I have been in thy sight until this day, that I may not go and fight against the enemies of my lord the king?

29:9. And Achis answering, said to David: I know that thou art good in my sight, as an angel of God: But the princes of the Philistines have said: He shall not go up with us to the battle.

29:10. Therefore arise in the morning, thou, and the servants of thy lord, who came with thee: and when you are up before day, and it shall begin to be light, go on your way.

29:11. So David and his men arose in the night, that they might set forward in the morning, and returned to the land of the Philistines: and the Philistines went up to Jezrahel.

1 Kings Chapter 30

The Amalecites burn Siceleg, and carry off the prey: David pursueth after them, and recovereth all out of their hands.

30:1. Now when David and his men were come to Siceleg on the third day,

the Amalecites had made an invasion on the south side upon Siceleg, and had smitten Siceleg, and burnt it with fire,

30:2. And had taken the women captives that were in it, both little and great: and they had not killed any person, but had carried them with them, and went on their way.

30:3. So when David and his men came to the city, and found it burnt with fire, and that their wives, and their sons, and their daughters, were taken captives,

30:4. David and the people that were with him, lifted up their voices, and wept till they had no more tears.

30:5. For the two wives also of David were taken captives, Achinoam, the Jezrahelitess, and Abigail, the wife of Nabal of Carmel.

30:6. And David was greatly afflicted: for the people had a mind to stone him, for the soul of every man was bitterly grieved for his sons and daughters: but David took courage in the Lord his God.

30:7. And he said to Abiathar, the priest, the son of Achimelech: Bring me hither the ephod. And Abiathar brought the ephod to David.

30:8. And David consulted the Lord, saying: Shall I pursue after these robbers, and shall I overtake them, or not? And the Lord said to him: Pursue after them: for thou shalt surely overtake them and recover the prey.

30:9. So David went, he and the six hundred men that were with him, and they came to the torrent Besor: and some, being weary, stayed there.

30:10. But David pursued, he and four hundred men: for two hundred stayed, who, being weary, could not go over the torrent Besor.

30:11. And they found an Egyptian in the field, and brought him to David: and they gave him bread to eat, and water to drink,

30:12. As also a piece of a cake of figs, and two bunches of raisins. And when he had eaten them, his spirit returned, and he was refreshed: for he had not eaten bread, nor drunk water, three days and three nights.

30:13. And David said to him: To whom dost thou belong; or whence dost thou come? and whither art thou going? He said: I am a young man of Egypt, the servant of an Amalecite: and my master left me, because I began to be sick three days ago.

30:14. For we made an invasion on the south side of Cerethi, and upon Juda, and upon the south of Caleb, and we burnt Siceleg with fire.

30:15. And David said to him: Canst thou bring me to this company? and he said: Swear to me by God, that thou wilt not kill me, nor deliver me into the hands of my master, and I will bring thee to this company. And David swore to him.

30:16. And when he had brought him, behold they were lying spread

abroad upon all the ground, eating and drinking, and as it were keeping a festival day, for all the prey and the spoils which they had taken out of the land of the Philistines, and out of the land of Juda.

30:17. And David slew them from the evening unto the evening of the next day, and there escaped not a man of them, but four hundred young men, who had gotten upon camels, and fled.

30:18. So David recovered all that the Amalecites had taken, and he rescued his two wives.

30:19. And there was nothing missing small or great, neither of their sons or their daughters, nor of the spoils, and whatsoever they had taken, David recovered all.

30:20. And he took all the flocks and the herds, and made them go before him: and they said: This is the prey of David.

30:21. And David came to the two hundred men, who, being weary, had stayed, and were not able to follow David, and he had ordered them to abide at the torrent Besor: and they came out to meet David, and the people that were with him. And David coming to the people, saluted them peaceably.

30:22. Then all the wicked and unjust men, that had gone with David, answering, said: Because they came not with us, we will not give them any thing of the prey which we have recovered: but let every man take his wife, and his children, and be contented with them, and go his way.

30:23. But David said: You shall not do so, my brethren, with these things, which the Lord hath given us, who hath kept us, and hath delivered the robbers that invaded us into our hands:

30:24. And no man shall hearken to you in this matter. But equal shall be the portion of him that went down to battle, and of him that abode at the baggage, and they shall divide alike.

30:25. And this hath been done from that day forward, and since was made a statute and an ordinance, and as a law in Israel.

30:26. Then David came to Siceleg, and sent presents of the prey to the ancients of Juda, his neighbours, saying: Receive a blessing of the prey of the enemies of the Lord.

30:27. To them that were in Bethel, and that were in Ramoth to the south, and to them that were in Jether.

30:28. And to them that were in Aroer, and that were in Sephamoth, and that were in Esthamo,

30:29. And that were in Rachal, and that were in the cities of Jerameel, and that were in the cities of Ceni,

30:30. And that were in Arama, and that were in the lake Asan, and that were in Athach,

30:31. And that were in Hebron, and to the rest that were in those

places, in which David had abode with his men.

1 Kings Chapter 31

Israel is defeated by the Philistines: Saul and his sons are slain.

31:1. And the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in mount Gelboe.

31:2. And the Philistines fell upon Saul, and upon his sons, and they slew Jonathan, and Abinadab, and Melchisua, the sons of Saul.

31:3. And the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was grievously wounded by the archers.

31:4. Then Saul said to his armourbearer: Draw thy sword, and kill me: lest these uncircumcised come, and slay me, and mock at me. And his armourbearer would not: for he was struck with exceeding great fear. Then Saul took his sword, and fell upon it.

31:5. And when his armourbearer saw this, to wit, that Saul was dead, he also fell upon his sword and died with him.

31:6. So Saul died, and his three sons, and his armourbearer, and all his men that same day together.

31:7. And the men of Israel, that were beyond the valley, and beyond the Jordan, seeing that the Israelites were fled, and that Saul was dead, and his sons, forsook their cities, and fled: and the Philistines came and dwelt there.

31:8. And on the morrow the Philistines came to strip the slain, and they found Saul and his three sons lying in mount Gelboe.

31:9. And they cut off Saul's head, and stripped him of his armour, and sent into the land of the Philistines round about, to publish it in the temples of their idols and among their people.

31:10. And they put his armour in the temple of Astaroth, but his body they hung on the wall of Bethsan.

31:11. Now when the inhabitants of Jabes Galaad had heard all that the Philistines had done to Saul,

31:12. All the most valiant men arose, and walked all the night, and took the body of Saul, and the bodies of his sons, from the wall of Bethsan: and they came to Jabes Galaad, and burnt them there.

31:13. And they took their bones, and buried them in the wood of Jabes: and fasted seven days.

THE SECOND BOOK OF SAMUEL, OTHERWISE CALLED THE SECOND BOOK OF KINGS

This Book relates the transactions from the death of Saul until the end of David's reign, being a history for the space of about forty-six years.

2 Kings Chapter 1

David mourneth for the death of Saul and Jonathan: he ordereth the man to be slain who pretended he had killed Saul.

1:1. Now it came to pass, after Saul was dead, that David returned from the slaughter of the Amalecites, and abode two days in Siceleg.

1:2. And on the third day, there appeared a man who came out of Saul's camp, with his garments rent, and dust strewed on his head: and when he came to David, he fell upon his face, and adored.

1:3. And David said to him: From whence comest thou? And he said to him: I am fled out of the camp of Israel.

1:4. And David said unto him: What is the matter that is come to pass? tell me: He said: The people are fled from the battle, and many of the people are fallen and dead: moreover Saul and Jonathan his son are slain.

1:5. And David said to the young man that told him: How knowest thou that Saul and Jonathan his son, are dead?

1:6. And the young man that told him, said: I came by chance upon mount Gelboe, and Saul leaned upon his spear: and the chariots and horsemen drew nigh unto him,

1:7. And looking behind him, and seeing me, he called me. And I answered, Here am I.

1:8. And he said to me: Who art thou? And I said to him: I am an Amalecite.

1:9. And he said to me: Stand over me, and kill me: for anguish is come upon me, and as yet my whole life is in me.

1:10. So standing over him, I killed him: for I knew that he could not live after the fall: and I took the diadem that was on his head, and the bracelet that was on his arm, and have brought them hither to thee, my lord.

I killed him. . . This story of the young Amalecite was not true, as may easily be proved by comparing it with the last chapter of the foregoing book.

1:11. Then David took hold of his garments and rent them, and likewise all the men that were with him.

1:12. And they mourned, and wept, and fasted until evening for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword.

1:13. And David said to the young man that told him: Whence art thou? He answered: I am the son of a stranger of Amalec.

1:14. David said to him: Why didst thou not fear to put out thy hand to kill the Lord's anointed?

1:15. And David calling one of his servants, said: Go near and fall upon him. And he struck him so that he died.

1:16. And David said to him: Thy blood be upon thy own head: for thy own mouth hath spoken against thee, saying: I have slain the Lord's anointed.

1:17. And David made this kind of lamentation over Saul, and over Jonathan his son.

1:18. (Also he commanded that they should teach the children of Juda the use of the bow, as it is written in the book of the just.) And he said: Consider, O Israel, for them that are dead, wounded on thy high places.

1:19. The illustrious of Israel are slain upon thy mountains: how are the valiant fallen?

1:20. Tell it not in Geth, publish it not in the streets of Ascalon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

1:21. Ye mountains of Gelboe, let neither dew, nor rain come upon you, neither be they fields of firstfruits: for there was cast away the shield of the valiant, the shield of Saul as though he had not been anointed with oil.

1:22. From the blood of the slain, from the fat of the valiant, the arrow of Jonathan never turned back, and the sword of Saul did not return empty.

1:23. Saul and Jonathan, lovely, and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions.

1:24. Ye daughters of Israel, weep over Saul, who clothed you with scarlet in delights, who gave ornaments of gold for your attire.

1:25. How are the valiant fallen in battle? Jonathan slain in the high places?

1:26. I grieve for thee, my brother Jonathan: exceeding beautiful, and amiable to me above the love of women. As the mother loveth her only son, so did I love thee.

1:27. How are the valiant fallen, and the weapons of war perished?

2 Kings Chapter 2

David is received and anointed king of Juda. Isboseth the son of Saul reigneth over the rest of Israel. A battle between Abner and Joab.

2:1. And after these things David consulted the Lord, saying: Shall I go up into one of the cities of Juda? And the Lord said to him: Go up. And David said: Whither shall I go up? And he answered him: Into Hebron.

2:2. So David went up, and his two wives Achinoam the Jezrahelitess, and Abigail the wife of Nabal of Carmel:

2:3. And the men also that were with him, David brought up every man with his household: and they abode in the towns of Hebron.

2:4. And the men of Juda came, and anointed David there, to be king over the house of Juda. And it was told David that the men of Jabes Galaad had buried Saul.

2:5. David therefore sent messengers to the men of Jabes Galaad, and said to them: Blessed be you to the Lord, who have shewn this mercy to your master Saul, and have buried him.

2:6. And now the Lord surely will render you mercy and truth, and I also will requite you for this good turn, because you have done this thing.

2:7. Let your hands be strengthened, and be ye men of valour: for although your master Saul be dead, yet the house of Juda hath anointed me to be their king.

2:8. But Abner the son of Ner, general of Saul's army, took Isboseth the son of Saul, and led him about through the camp,

2:9. And made him king over Galaad, and over Gessuri, and over Jezrahel, and over Ephraim, and over Benjamin, and over all Israel.

2:10. Isboseth the son of Saul was forty years old when he began to reign over Israel, and he reigned two years; and only the house of Juda followed David.

He reigned two years. . .Viz., before he began visibly to decline: but in all he reigned seven years and six months; for so long David reigned in Hebron.

2:11. And the number of the days that David abode, reigning in Hebron over the house of Juda, was seven years and six months.

2:12. And Abner the son of Ner, and the servants of Isboseth the son of Saul, went out from the camp to Gabaon.

2:13. And Joab the son of Sarvia, and the servants of David went out, and met them by the pool of Gabaon. And when they were come together, they sat down over against one another: the one on the one side of the pool, and the other on the other side.

2:14. And Abner said to Joab: Let the young men rise, and play before us. And Joab answered: Let them rise.

2:15. Then there arose and went over twelve in number of Benjamin, of the part of Isboseth the son of Saul, and twelve of the servants of David.

2:16. And every one catching his fellow by the head, thrust his sword into the side of his adversary, and they fell down together: and the name of the place was called: The field of the valiant, in Gabaon.

2:17. And there was a very fierce battle that day: and Abner was put to flight, with the men of Israel, by the servants of David.

2:18. And there were the three sons of Sarvia there, Joab, and Abisai, and Asael: now Asael was a most swift runner, like one of the roes that abide in the woods.

2:19. And Asael pursued after Abner, and turned not to the right hand nor to the left from following Abner.

2:20. And Abner looked behind him, and said: Art thou Asael? And he answered: I am.

2:21. And Abner said to him: Go to the right hand or to the left, and lay hold on one of the young men and take thee his spoils. But Asael would not leave off following him close.

2:22. And again Abner said to Asael: Go off, and do not follow me, lest I be obliged to stab thee to the ground, and I shall not be able to hold up my face to Joab thy brother.

2:23. But he refused to hearken to him, and would not turn aside: wherefore Abner struck him with his spear with a back stroke in the groin, and thrust him through, and he died upon the spot: and all that came to the place where Asael fell down and died stood still.

2:24. Now while Joab and Abisai pursued after Abner, the sun went down: and they came as far as the hill of the aqueduct, that lieth over against the valley by the way of the wilderness in Gabaon.

2:25. And the children of Benjamin gathered themselves together to Abner: and being joined in one body, they stood on the top of a hill.

2:26. And Abner cried out to Joab, and said: Shall thy sword rage unto utter destruction? knowest thou not that it is dangerous to drive people to despair? how long dost thou defer to bid the people cease from pursuing after their brethren?

2:27. And Joab said: As the Lord liveth, if thou hadst spoke sooner, even in the morning the people should have retired from pursuing after

their brethren.

2:28. Then Joab sounded the trumpet, and all the army stood still, and did not pursue after Israel any farther, nor fight any more.

2:29. And Abner and his men walked all that night through the plains: and they passed the Jordan, and having gone through all Beth-horon, came to the camp.

2:30. And Joab returning, after he had left Abner, assembled all the people: and there were wanting of David's servants nineteen men, beside Asael.

2:31. But the servants of David had killed of Benjamin, and of the men that were with Abner, three hundred and sixty, who all died.

2:32. And they took Asael, and buried him in the sepulchre of his father in Bethlehem and Joab, and the men that were with him, marched all the night, and they came to Hebron at break of day.

2 Kings Chapter 3

David groweth daily stronger. Abner cometh over to him: he is treacherously slain by Joab.

3:1. Now there was a long war between the house of Saul and the house of David: David prospering and growing always stronger and stronger, but the house of Saul decaying daily.

There was a long war between the house of Saul, etc. . . Rather a strife or emulation than a war with arms; it lasted five years and a half.

3:2. And sons were born to David in Hebron: and his firstborn was Ammon of Achinoam the Jezrahelitess:

3:3. And his second Cheleab of Abigail the wife of Nabal of Carmel: and the third Absalom the son of Maacha the daughter of Tholmai king of Gessur:

3:4. And the fourth Adonias, the son of Haggith: and the fifth Saphathia the son of Abital:

3:5. And the sixth Jethraam of Egla the wife of David: these were born to David In Hebron.

3:6. Now while there was war between the house of Saul and the house of David, Abner the son of Ner ruled the house of Saul.

3:7. And Saul had a concubine named Respha, the daughter of Aia. And Isboseth said to Abner:

3:8. Why didst thou go in to my father's concubine? And he was exceedingly angry for the words of Isboseth, and said: Am I a dog's head against Juda this day, who have shewn mercy to the house of Saul

thy father, and to his brethren and friends, and have not delivered thee into the hands of David, and hast thou sought this day against me to charge me with a matter concerning a woman?

3:9. So do God to Abner, and more also, unless as the Lord hath sworn to David, so I do to him,

3:10. That the kingdom be translated from the house of Saul, and the throne of David be set up over Israel, and over Juda from Dan to Bersabee.

3:11. And he could not answer him a word, because he feared him.

3:12. Abner therefore sent messengers to David for himself, saying: Whose is the land? and that they should say: Make a league with me, and my hand shall be with thee: and I will bring all Israel to thee.

3:13. And he said: Very well: I will make a league with thee: but one thing I require of thee, saying: Thou shalt not see my face before thou bring Michol the daughter of Saul: and so thou shalt come, and see me.

3:14. And David sent messengers to Isboeth the son of Saul, saying: Restore my wife Michol, whom I espoused to me for a hundred foreskins of the Philistines.

3:15. And Isboeth sent, and took her from her husband Phaltiel, the son of Lais.

3:16. And her husband followed her, weeping as far as Bahurim: and Abner said to him: Go and return. And he returned.

3:17. Abner also spoke to the ancients of Israel, saying: Both yesterday and the day before you sought for David that he might reign over you.

3:18. Now then do it: because the Lord hath spoken to David, saying: By the hand of my servant David I will save my people Israel from the hands of the Philistines, and of all their enemies.

3:19. And Abner spoke also to Benjamin. And he went to speak to David in Hebron all that seemed good to Israel, and to all Benjamin.

3:20. And he came to David in Hebron with twenty men: and David made a feast for Abner, and his men that came with him.

3:21. And Abner said to David: I will rise, that I may gather all Israel unto thee my lord the king, and may enter into a league with thee, and that thou mayst reign over all as thy soul desireth. Now when David had brought Abner on his way, and he was gone in peace,

3:22. Immediately, David's servants and Joab came, after having slain the robbers, with an exceeding great booty. And Abner was not with David in Hebron, for he had now sent him away, and he was gone in peace.

3:23. And Joab and all the army that was with him, came afterwards: and it was told Joab, that Abner the son of Ner came to the king, and he

hath sent him away, and he is gone in peace.

3:24. And Joab went in to the king, and said: What hast thou done? Behold Abner came to thee: Why didst thou send him away, and he is gone and departed?

3:25. Knowest thou not Abner the son of Ner, that to this end he came to thee, that he might deceive thee, and to know thy going out, and thy coming in, and to know all thou dost?

3:26. Then Joab going out from David, sent messengers after Abner, and brought him back from the cistern of Sira, David knowing nothing of it.

3:27. And when Abner was returned to Hebron, Joab took him aside to the middle of the gate, to speak to him treacherously: and he stabbed him there in the groin, and he died, in revenge of the blood of Asael his brother.

3:28. And when David heard of it, after the thing was now done, he said: I, and my kingdom are innocent before the Lord for ever of the blood of Abner the son of Ner:

3:29. And may it come upon the head of Joab, and upon all his father's house: and let there not fail from the house of Joab one that hath an issue of seed, or that is a leper, or that holdeth the distaff, or that falleth by the sword, or that wanteth bread.

3:30. So Joab and Abisai his brother slew Abner, because he had killed their brother Asael at Gabaon in the battle.

3:31. And David said to Joab, and to all the people that were with him: Rend your garments, and gird yourselves with sackcloths, and mourn before the funeral of Abner. And king David himself followed the bier.

3:32. And when they had buried Abner in Hebron, king David lifted up his voice, and wept at the grave of Abner: and all the people also wept.

3:33. And the king mourning and lamenting over Abner, said: Not as cowards are wont to die, hath Abner died.

3:34. Thy hands were not bound, nor thy feet laden with fetters: but as men fall before the children of iniquity, so didst thou fall. And all the people repeating it wept over him.

3:35. And when all the people came to take meat with David, while it was yet broad day, David swore, saying: So do God to me, and more also, if I taste bread or any thing else before sunset.

3:36. And all the people heard, and they were pleased, and all that the king did seemed good in the sight of all the people.

3:37. And all the people, and all Israel understood that day that it was not the king's doing, that Abner the son of Ner was slain.

3:38. The king also said to his servants: Do you not know that a prince and a great man is slain this day in Israel?

3:39. But I as yet am tender, though anointed king. And these men the sons of Sarvia are too hard for me: the Lord reward him that doth evil according to his wickedness.

2 Kings Chapter 4

Isboseth is murdered by two of his servants. David punisheth the murderers.

4:1. And Isboseth the son of Saul heard that Abner was slain in Hebron: and his hands were weakened, and all Israel was troubled.

4:2. Now the son of Saul had two men captains of his bands, the name of the one was Baana, and the name of the other Rechab, the sons of Remmon a Berothite of the children of Benjamin: for Beroth also was reckoned in Benjamin.

4:3. And the Berothites fled into Gethaim, and were sojourners there until that time.

4:4. And Jonathan the son of Saul had a son that was lame of his feet: for he was five years old when the tidings came of Saul and Jonathan from Jezrahel. And his nurse took him up and fled: and as she made haste to flee, he fell and became lame: and his name was Miphiboseh.

4:5. And the sons of Remmon the Berothite, Rechab and Baana coming, went into the house of Isboseth in the heat of the day: and he was sleeping upon his bed at noon. And the doorkeeper of the house, who was cleansing wheat, was fallen asleep.

4:6. And they entered into the house secretly taking ears of corn, and Rechab and Baana his brother stabbed him in the groin, and fled away.

4:7. For when they came into the house, he was sleeping upon his bed in a parlour, and they struck him and killed him and taking away his head they went off by the way of the wilderness, walking all night.

4:8. And they brought the head of Isboseth to David to Hebron: and they said to the king: Behold the head of Isboseth the son of Saul thy enemy who sought thy life: and the Lord hath revenged my lord the king this day of Saul, and of his seed.

4:9. But David answered Rechab, and Baana his brother, the sons of Remmon the Berothite, and said to them: As the Lord liveth, who hath delivered my soul out of all distress,

4:10. The man that told me, and said: Saul is dead, who thought he brought good tidings, I apprehended, and slew him in Siceleg, who should have been rewarded for his news.

4:11. How much more now when wicked men have slain an innocent man in his own house, upon his bed, shall I not require his blood at your hand, and take you away from the earth?

4:12. And David commanded his servants and they slew them: and cutting off their hands and feet, hanged them up over the pool in Hebron: but the head of Isboseth they took and buried in the sepulchre of Abner in Hebron.

2 Kings Chapter 5

David is anointed king of all Israel. He taketh Jerusalem, and dwelleth there. He defeateth the Philistines.

5:1. Then all the tribes of Israel came to David in Hebron, saying: Behold we are thy bone and thy flesh.

5:2. Moreover yesterday also and the day before, when Saul was king over us, thou wast he that did lead out and bring in Israel: and the Lord said to thee: Thou shalt feed my people Israel, and thou shalt be prince over Israel.

5:3. The ancients also of Israel came to the king of Hebron, and king David made a league with them in Hebron before the Lord: and they anointed David to be king over Israel.

5:4. David was thirty years old when he began to reign, and he reigned forty years.

5:5. In Hebron he reigned over Juda seven years and six months: and in Jerusalem he reigned three and thirty years over all Israel and Juda.

5:6. And the king and all the men that were with him went to Jerusalem to the Jebusites the inhabitants of the land: and they said to David: Thou shalt not come in hither unless thou take away the blind and the lame that say: David shall not come in hither.

5:7. But David took the castle of Sion, the same is the city of David.

5:8. For David had offered that day a reward to whosoever should strike the Jebusites and get up to the gutters of the tops of the houses, and take away the blind and the lame that hated the soul of David: therefore it is said in the proverb: The blind and the lame shall not come into the temple.

5:9. And David dwelt in the castle, and called it, The city of David: and built round about from Mello and inwards.

5:10. And he went on prospering and growing up, and the Lord God of hosts was with him.

5:11. And Hiram the king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built a house for David.

5:12. And David knew that the Lord had confirmed him king over Israel, and that he had exalted his kingdom over his people Israel.

5:13. And David took more concubines and wives of Jerusalem, after he was come from Hebron: and there were born to David other sons also and daughters:

David took more concubines and wives of Jerusalem. . .Not harlots, but wives of an inferior condition; for such, in scripture, are styled concubines.

5:14. And these are the names of them, that were born to him in Jerusalem, Samua, and Sobab, and Nathan, and Solomon,

5:15. And Jebahar, and Elisua, and Nepheg,

5:16. And Japhia, and Elisama, and Elioda, and Eliphaeth.

5:17. And the Philistines heard that they had anointed David to be king over Israel: and they all came to seek David: and when David heard of it, he went down to a strong hold.

5:18. And the Philistines coming spread themselves in the valley of Raphaim.

5:19. And David consulted the Lord, Saying: Shall I go up to the Philistines? and wilt thou deliver them into my hand? And the Lord said to David: Go up, for I will surely deliver the Philistines into thy hand.

5:20. And David came to Baal Pharisim: and defeated them there, and he said, The Lord hath divided my enemies before me, as waters are divided. Therefore the name of the place was called Baal Pharisim.

5:21. And they left there their idols: which David and his men took away.

5:22. And the Philistines came up again and spread themselves into the valley of Raphaim.

5:23. And David consulted the Lord: Shall I go up against the Philistines, and wilt thou deliver them into my hands? He answered: Go not up against them but fetch a compass behind them, and thou shalt come upon them over against the pear trees.

5:24. And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou join battle: for then will the Lord go out before thy face to strike the army of the Philistines.

5:25. And David did as the Lord had commanded him, and he smote the Philistines from Gabaa until thou come to Gezer.

2 Kings Chapter 6

David fetcheth the ark from Cariathiarim. Oza is struck dead for touching it. It is deposited in the house of Obededom: and from thence

carried to David's house.

6:1. And David again gathered together all the chosen men of Israel, thirty thousand.

6:2. And David arose and went, with all the people that were with him of the men of Juda to fetch the ark of God, upon which the name of the Lord of Hosts is invoked, who sitteth over it upon the cherubims.

6:3. And they laid the ark of God upon a new cart: and took it out of the house of Abinadab, who was in Gabaa, and Oza and Ahio, the sons of Abinadab, drove the new cart.

Gabaa. . .The hill of Cariathiarim, where the ark had been in the house of Abinadab, from the time of its being restored back by the Philistines.

6:4. And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio having care of the ark of God went before the ark.

6:5. But David and all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals.

6:6. And when they came to the floor of Nachon, Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked and made it lean aside.

6:7. And the indignation of the Lord was enkindled against Oza, and he struck him for his rashness: and he died there before the ark of God.

6:8. And David was grieved because the Lord had struck Oza, and the name of that place was called: The striking of Oza, to this day.

6:9. And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me?

6:10. And he would not have the ark of the Lord brought in to himself into the city of David: but he caused it to be carried into the house of Obededom the Gethite.

6:11. And the ark of the Lord abode in the house of Obededom the Gethite three months: and the Lord blessed Obededom, and all his household.

6:12. And it was told king David, that the Lord had blessed Obededom, and all that he had, because of the ark of God. So David went, and brought away the ark of God out of the house of Obededom into the city of David with joy. And there were with David seven choirs, and calves for victims.

Choirs. . .Or companies of musicians.

6:13. And when they that carried the ark of the Lord had gone six paces, he sacrificed an ox and a ram:

6:14. And David danced with all his might before the Lord: and David

was girded with a linen ephod.

6:15. And David and all the house of Israel brought the ark of the covenant of the Lord with joyful shouting, and with sound of trumpet.

6:16. And when the ark of the Lord was come into the city of David, Michol the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord: and she despised him in her heart.

6:17. And they brought the ark of the Lord, and set it in its place in the midst of the tabernacle, which David had pitched for it: and David offered holocausts, and peace offerings before the Lord.

6:18. And when he had made an end of offering holocausts and peace offerings, he blessed the people in the name of the Lord of hosts.

6:19. And he distributed to all the multitude of Israel, both men and women, to every one, a cake of bread, and a piece of roasted beef, and fine flour fried with oil: and all the people departed every one to his own house.

6:20. And David returned to bless his own house: and Michol the daughter of Saul coming out to meet David, said: How glorious was the king of Israel to day, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked.

6:21. And David said to Michol: Before the Lord, who chose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel,

6:22. I will both play and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaids of whom thou speakest, I shall appear more glorious.

6:23. Therefore Michol the daughter of Saul had no child to the day of her death.

2 Kings Chapter 7

David's purpose to build a temple is rewarded with the promise of great blessings in his seed: his prayer and thanksgiving.

7:1. And it came to pass when the king sat in his house, and the Lord had given him rest on every side from all his enemies,

7:2. He said to Nathan the prophet: Dost thou see that I dwell in a house of cedar, and the ark of God is lodged within skins?

7:3. And Nathan said to the king: Go, do all that is in thy heart: because the Lord is with thee.

7:4. But it came to pass that night, that the word of the Lord came to Nathan, saying:

7:5. Go, and say to my servant David: Thus saith the Lord: Shalt thou build me a house to dwell in?

7:6. Whereas I have not dwelt in a house from the day that I brought the children of Israel out of the land of Egypt even to this day: but have walked in a tabernacle, and in a tent.

7:7. In all the places that I have gone through with all the children of Israel, did ever I speak a word to any one of the tribes of Israel, whom I commanded to feed my people Israel, saying: Why have you not built me a house of cedar?

7:8. And now thus shalt thou speak to my servant David: Thus saith the Lord of hosts: I took thee out of the pastures from following the sheep to be ruler over my people Israel:

7:9. And I have been with thee wheresoever thou hast walked, and have slain all thy enemies from before thy face: and I have made thee a great man, like unto the name of the great ones that are on the earth.

7:10. And I will appoint a place for my people Israel, and I will plant them, and they shall dwell therein, and shall be disturbed no more: neither shall the children of iniquity afflict them any more as they did before,

7:11. From the day that I appointed judges over my people Israel: and I will give thee rest from all thy enemies. And the Lord foretelleth to thee, that the Lord will make thee a house.

7:12. And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of the bowels, and I will establish his kingdom.

I will establish his kingdom. . . This prophecy partly relateth to Solomon: but much more to Christ, who is called the son of David in scripture, and who is the builder of the true temple, which is the church, his everlasting kingdom, which shall never fail.

7:13. He shall build a house to my name, and I will establish the throne of his kingdom fore ever.

7:14. I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men.

7:15. But my mercy I will not take away from him, as I took it from Saul, whom I removed from before my face.

7:16. And thy house shall be faithful, and thy kingdom for ever before thy face, and thy throne shall be firm for ever.

7:17. According to all these words and according to all this vision so did Nathan speak to David.

7:18. And David went in, and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou hast brought me thus far?

7:19. But yet this hath seemed little in thy sight, O Lord God, unless thou didst also speak of the house of thy servant for a long time to come: for this is the law of Adam, O Lord God:

7:20. And what can David say more unto thee? for thou knowest thy servant, O Lord God:

7:21. For thy word's sake, and according to thy own heart thou has done all these great things, so that thou wouldst make it known to thy servant.

7:22. Therefore thou art magnified, O Lord God, because there is none like to thee, neither is there any God besides thee, in all the things that we have heard with our ears.

7:23. And what nation is there upon earth, as thy people Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for them great and terrible things, upon the earth, before the face of thy people, whom thou redeemedst to thyself out of Egypt, from the nations and their gods.

7:24. For thou hast confirmed to thyself thy people Israel to be an everlasting people: and thou, O Lord God, art become their God.

7:25. And now, O Lord God, raise up for ever the word that thou hast spoken, concerning thy servant and concerning his house: and do as thou hast spoken,

7:26. That thy name may be magnified for ever, and it may be said: The Lord of hosts is God over Israel. And the house of thy servant David shall be established before the Lord.

7:27. Because thou, O Lord of hosts, God of Israel, hast revealed to the ear of thy servant, saying: I will build thee a house: therefore hath thy servant found in his heart to pray this prayer to thee.

7:28. And now, O Lord God, thou art God, and thy words shall be true: for thou hast spoken to thy servant these good things.

7:29. And now begin, and bless the house of thy servant, that it may endure for ever before thee: because thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

2 Kings Chapter 8

David's victories, and his chief officers.

8:1. And it came to pass after this that David defeated the Philistines, and brought them down, and David took the bridle of tribute out of the hand of the Philistines,

8:2. And he defeated Moab, and measured them with a line, casting them down to the earth: and he measured with two lines, one to put to death,

and one to save alive: and Moab was made to serve David under tribute.

8:3. David defeated also Adarezer the son of Rohob king of Soba, when he went to extend his dominion over the river Euphrates.

8:4. And David took from him a thousand and seven hundred horsemen, and twenty thousand footmen, and houghed all the chariot horses: and only reserved of them for one hundred chariots.

8:5. And the Syrians of Damascus came to succour Adarezer the king of Soba: and David slew of the Syrians two and twenty thousand men.

8:6. And David put garrisons in Syria of Damascus: and Syria served David under tribute, and the Lord preserved David in all his enterprises, whithersoever he went.

8:7. And David took the arms of gold, which the servants of Adarezer wore and brought them to Jerusalem.

8:8. And out of Bete, and out of Beroth, cities of Adarezer, king David took and exceeding great quantity of brass.

8:9. And Thou the king of Emath heard that David had defeated all the forces of Adarezer.

8:10. And Thou sent Joram his son to king David, to salute him, and to congratulate with him, and to return him thanks: because he had fought against Adarezer, and had defeated him. For Thou was an enemy to Adarezer, and in his hand were vessels of gold, and vessels of silver, and vessels of brass:

8:11. And king David dedicated them to the Lord, together with the silver and gold that he had dedicated of all the nations, which he had subdued:

8:12. Of Syria, and of Moab, and of the children Ammon, and of the Philistines, and of Amalec, and of the spoils of Adarezer the son of Rohob king of Soba.

8:13. David also made himself a name, when he returned after taking Syria in the valley of the saltpits, killing eighteen thousand:

8:14. And he put guards in Edom, and placed there a garrison: and all Edom was made to serve David: and the Lord preserved David in all enterprises he went about.

8:15. And David reigned over all Israel: and David did judgment and justice to all his people.

8:16. And Joab the son Sarvia was over the army: and Josaphat the son of Ahilud was recorder:

Recorder. . .Or chancellor.

8:17. And Sadoc the son of Achitob, and Achimelech the son of Abiathar, were the priests: and Saraias was the scribe:

Scribe. . .Or secretary.

8:18. And Banaias the son of Joiada was over the Cerethi and Phelethi: and the sons of David were the princes.

The Cerethi and Phelethi. . .The king's guards.--Ibid.
Princes. . .Literally priests. (Cohen) So called, by a title of honour, and not from exercising the priestly functions.

2 Kings Chapter 9

David's kindness to Miphiboseh for the sake of his father Jonathan.

9:1. And David said: Is there any one, think you, left of the house of Saul, that I may shew kindness to him for Jonathan's sake?

9:2. Now there was of the house of Saul, a servant named Siba: and when the king had called him to him, he said to him: Art thou Siba? And he answered: I am Siba thy servant.

9:3. And the king said: Is there any one left of the house of Saul, that I may shew the mercy of God unto Him? And Siba said to the king: There is a son of Jonathan left, who is lame of his feet.

9:4. Where is he? said he. And Siba said to the king: Behold he is in the house of Machir the son of Ammiel in Lodabar.

9:5. Then King David sent, and brought him out of the house of Machir the son of Ammiel of Lodabar.

9:6. And when Miphiboseh the son of Jonathan the son of Saul was come to David, he fell on his face and worshipped. And David said: Miphiboseh? And he answered: Behold thy servant.

9:7. And David said to him: Fear not, for I will surely shew thee mercy for Jonathan thy father's sake, and I will restore the lands of Saul the father, and thou shalt eat bread at my table always.

9:8. He bowed down to him, and said: Who am I thy servant, that thou shouldst look upon such a dead dog as I am?

9:9. Then the King called Siba the servant of Saul, and said to him: All that belonged to Saul, and all his house, I have given to thy master's son.

9:10. Thou therefore and the sons and thy servants shall till the land for him: and thou shalt bring in food for thy master's son, that he may be maintained: and Miphiboseh the son of thy master shall always eat bread at my table. And Siba had fifteen sons and twenty servants.

9:11. And Siba said to the king: As thou my lord the hast commanded thy servant, so will thy servant do: and Miphiboseh shall eat at my table, as one of the sons of the King.

9:12. And Miphiboseh had a young son whose name was Micha: and all that kindred of the house of Siba served Miphiboseh.

9:13. But Miphiboseh dwelt in Jerusalem: because he ate always of the king's table: and he was lame of both feet.

2 Kings Chapter 10

The Ammonites shamefully abuse the ambassadors of David: they hire the Syrians to the their assistance: but are overthrown with their allies.

10:1. And it came to pass after this, that the king of the children of Ammon died, and Hanon his son reigned in his stead.

10:2. And David said: I will shew kindness to Hanon the son of Daas, as his father shewed kindness to me. So David sent his servants to comfort him for the death of his father. But when the servants of David were come into the land of the children of Ammon,

10:3. The princes of the children of Ammon said to Hanon their lord: Thinkest thou that for the honour of thy father, David hath sent comforters to thee, and hath not David rather sent his servants to thee to search, and spy into the city, and overthrow it?

10:4. Wherefore Hanon took the servants of David, and shaved off the one half of their beards, and cut away half of their garments even to the buttocks, and sent them away.

10:5. When this was told David, he sent to meet them: for the men were sadly put to confusion, and David commanded them, saying: Stay at Jericho, till your beards be grown, and then return.

10:6. And the children of Ammon seeing that they had done an injury to David, sent and hired the Syrians of Rohob, and the Syrians of Soba, twenty thousand footmen, and of the king of Maacha a thousand men, and of Istob twelve thousand men.

10:7. And when David heard this, he sent Joab and the whole army of warriors.

10:8. And the children of Ammon came out, and set their men in array at the entering in of the gate: but the Syrians of Soba, and of Rohob, and of Istob, and of Maacha were by themselves in the field.

10:9. Then Joab seeing that the battle was prepared against him, both before and behind, chose of all the choice men of Israel, and put them in array against the Syrians:

10:10. And the rest of the people he delivered to Abisai his brother, who set them in array against the children of Ammon.

10:11. And Joab said: If the Syrians are too strong for me, then thou shalt help me, but if the children of Ammon are too strong for thee, then I will help thee.

10:12. Be of good courage, and let us fight for our people, and for the city of our God: and the Lord will do what is good in his sight.

10:13. And Joab and the people that were with him, began to fight against the Syrians: and they immediately fled before him.

10:14. And the children of Ammon seeing that the Syrians were fled, they fled also before Abisai, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem.

10:15. Then the Syrians seeing that they had fallen before Israel, gathered themselves together.

10:16. And Adarezer sent and fetched the Syrians, that were beyond the river, and brought over their army: and Sobach, the captain of the host of Adarezer, was their general.

10:17. And when this was told David, he gathered all Israel together, and passed over the Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought against him.

10:18. And the Syrians fled before Israel, and David slew of the Syrians the men of seven hundred chariots, and forty thousand horsemen: and smote Sobach the captain of the army, who presently died.

10:19. And all the kings that were auxiliaries of Adarezer, seeing themselves overcome by Israel, were afraid and fled away, eight and fifty thousand men before Israel. And they made peace with Israel: and served them, and all the Syrians were afraid to help the children of Ammon any more.

2 Kings Chapter 11

David falleth into the crime of adultery with Bethsabee: and not finding other means to conceal it, causeth her husband Urias to be slain. Then marrieth her, who beareth him a son.

11:1. And it came to pass at the return of the year, at the time when kings go forth to war, that David sent Joab and his servants with him, and all Israel, and they spoiled the children of Ammon, and besieged Rabba: but David remained in Jerusalem.

11:2. In the mean time it happened that David arose from his bed after noon, and walked upon the roof of the king's house: And he saw from the roof of his house a woman washing herself, over against him: and the woman was very beautiful.

11:3. And the king sent, and inquired who the woman was. And it was told him, that she was Bethsabee the daughter of Eliam, the wife of Urias the Hethite.

11:4. And David sent messengers, and took her, and she came in to him, and he slept with her: and presently she was purified from her

uncleanness:

11:5. And she returned to her house having conceived. And she sent and told David, and said: I have conceived.

11:6. And David sent to Joab, saying: Send me Urias the Hethite. And Joab sent Urias to David.

11:7. And Urias came to David. And David asked how Joab did, and the people, and how the war was carried on.

11:8. And David said to Urias: Go into thy house, and wash thy feet. And Urias went out from the king's house, and there went out after him a mess of meat from the king.

11:9. But Urias slept before the gate of the king's house, with the other servants of his lord, and went not down to his own house.

11:10. And it was told David by some that said: Urias went not to his house. And David said to Urias: Didst thou not come from thy journey? why didst thou not go down to thy house?

11:11. And Urias said to David: The ark of God and Israel and Juda dwell in tents, and my lord Joab and the servants of my lord abide upon the face of the earth: and shall I go into my house, to eat and to drink, and to sleep with my wife? By thy welfare and by the welfare of thy soul I will not do this thing.

11:12. Then David said to Urias: Tarry here to day, and to morrow I will send thee away. Urias tarried in Jerusalem that day and the next.

11:13. And David called him to eat and to drink before him, and he made him drunk: and he went out in the evening, and slept on his couch with the servants of his lord, and went not down into his house.

11:14. And when the morning was come, David wrote a letter to Joab: and sent it by the hand of Urias,

11:15. Writing in the letter: Set ye Urias in the front of the battle, where the fight is strongest: and leave ye him, that he may be wounded and die.

11:16. Wherefore as Joab was besieging the city, he put Urias in the place where he knew the bravest men were.

11:17. And the men coming out of the city, fought against Joab, and there fell some of the people of the servants of David, and Urias the Hethite was killed also.

11:18. Then Joab sent, and told David all things concerning the battle.

11:19. And he charged the messenger, saying: When thou hast told all the words of the battle to the king,

11:20. If thou see him to be angry, and he shall say: Why did you approach so near to the wall to fight? knew you not that many darts are thrown from above off the wall?

11:21. Who killed Abimelech the son of Jerobaal? did not a woman cast a piece of a millstone upon him from the wall and slew him in Thebes? Why did you go near the wall? Thou shalt say: Thy servant Urias the Hethite is also slain.

11:22. So the messenger departed, and came and told David all that Joab had commanded him.

11:23. And the messenger said to David: The men prevailed against us, and they came out to us into the field: and we vigorously charged and pursued them even to the gate of the city.

11:24. And the archers shot their arrows at thy servants from off the wall above: and some of the king's servants are slain, and thy servant Urias the Hethite is also dead.

11:25. And David said to the messenger: Thus shalt thou say to Joab: Let not this thing discourage thee: for various is the event of war: and sometimes one, sometimes another is consumed by the sword: encourage thy warriors against the city, and exhort them that thou mayest overthrow it.

11:26. And the wife of Urias heard that Urias her husband was dead, and she mourned for him.

11:27. And the mourning being over, David sent and brought her into his house, and she became his wife, and she bore him a son: and this thing which David had done, was displeasing to the Lord.

2 Kings Chapter 12

Nathan's parable. David confesseth his sin, and is forgiven: yet so as to be sentenced to most severe temporal punishments. The death of the child. The birth of Solomon. The taking of Rabbath.

12:1. And the Lord sent Nathan to David: and when he was come to him, he said to him: There were two men in one city, the one rich, and the other poor.

12:2. The rich man had exceeding many sheep and oxen.

12:3. But the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom: and it was unto him as a daughter.

12:4. And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him, but took the poor man's ewe, and dressed it for the man that was come to him.

12:5. And David's anger being exceedingly kindled against that man, he said to Nathan: As the Lord liveth, the man that hath done this is a

child of death.

12:6. He shall restore the ewe fourfold, because he did this thing, and had no pity.

12:7. And Nathan said to David: Thou art the man. Thus saith the Lord the God of Israel: I anointed thee king over Israel, and I delivered thee from the hand of Saul,

12:8. And gave thee thy master's house and thy master's wives into thy bosom, and gave thee the house of Israel and Juda: and if these things be little, I shall add far greater things unto thee.

12:9. Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

12:10. Therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Urias the Hethite to be thy wife.

12:11. Thus saith the Lord: Behold, I will raise up evil against thee out of thy own house, and I will take thy wives before thy eyes and give them to thy neighbour, and he shall lie with thy wives in the sight of this sun.

I will raise, etc. . . All these evils, inasmuch as they were punishments, came upon David by a just judgment of God, for his sin, and therefore God says, I will raise, etc.; but inasmuch as they were sins, on the part of Absalom and his associates, God was not the author of them, but only permitted them.

12:12. For thou didst it secretly: but I will do this thing in the sight of all Israel, and in the sight of the sun.

12:13. And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord also hath taken away thy sin: thou shalt not die.

12:14. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee, shall surely die.

12:15. And Nathan returned to his house. The Lord also struck the child which the wife of Urias had borne to David, and his life was despaired of.

12:16. And David besought the Lord for the child: and David kept a fast, and going in by himself lay upon the ground.

12:17. And the ancients of his house came, to make him rise from the ground: but he would not, neither did he eat meat with them.

12:18. And it came to pass on the seventh day that the child died: and the servants of David feared to tell him, that the child was dead. For they said: Behold when the child was yet alive, we spoke to him, and he

would not hearken to our voice: how much more will he afflict himself if we tell him that the child is dead?

12:19. But when David saw his servants whispering, he understood that the child was dead: and he said to his servants: Is the child dead? They answered him He is dead.

12:20. Then David arose from the ground, and washed and anointed himself: and when he had changed his apparel, he went into the house of the Lord: and worshipped, and then he came into his own house, and he called for bread, and ate.

12:21. And his servants said to him: What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive, but when the child was dead, thou didst rise up, and eat bread.

12:22. And he said: While the child was yet alive, I fasted and wept for him: for I said: Who knoweth whether the Lord may not give him to me, and the child may live?

12:23. But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather: but he shall not return to me.

12:24. And David comforted Bethsabee his wife, and went in unto her, and slept with her: and she bore a son, and he called his name Solomon, and the Lord loved him.

12:25. And he sent by the hand of Nathan the prophet, and called his name, Amiable to the Lord, because the Lord loved him.

Amiable to the Lord. . .Or, beloved of the Lord. In Hebrew, Jedidiah.

12:26. And Joab fought against Rabbath of the children of Ammon, and laid close siege to the royal city.

12:27. And Joab sent messengers to David, saying: I have fought against Rabbath, and the city of waters is about to be taken.

The city of waters. . .Rabbath the royal city of the Ammonites, was called the city of waters, from being encompassed with waters.

12:28. Now therefore gather thou the rest of the people together, and besiege the city and take it: lest when the city shall be wasted by me, the victory be ascribed to my name.

12:29. Then David gathered all the people together, and went out against Rabbath: and after fighting, he took it.

12:30. And he took the crown of their king from his head, the weight of which was a talent of gold, set with most precious stones, and it was put upon David's head, and the spoils of the city which were very great he carried away.

12:31. And bringing forth the people thereof he sawed them, and drove over them chariots armed with iron: and divided them with knives, and made them pass through brickkilns: so did he to all the cities of the

children of Ammon: and David returned, with all the army to Jerusalem.

2 Kings Chapter 13

Ammon ravisheth Thamar. For which Absalom killeth him, and flieth to Gessur.

13:1. And it came to pass after this that Ammon the son of David loved the sister of Absalom the son of David, who was very beautiful, and her name was Thamar.

13:2. And he was exceedingly fond of her, so that he fell sick for the love of her: for as she was a virgin, he thought it hard to do any thing dishonestly with her.

13:3. Now Ammon had a friend, named Jonadab the son of Semmaa the brother of David, a very wise man:

A very wise man. . . That is, a crafty and subtle man: for the counsel he gave on this occasion shews that his wisdom was but carnal and worldly.

13:4. And he said to him: Why dost thou grow so lean from day to day, O son of the king? why dost thou not tell me the reason of it? And Ammon said to him: I am in love with Thamar the sister of my brother Absalom.

13:5. And Jonadab said to him: Lie down upon thy bed, and feign thyself sick: and when thy father shall come to visit thee, say to him: Let my sister Thamar, I pray thee, come to me, to give me to eat, and to make me a mess, that I may eat it at her hand.

13:6. So Ammon lay down, and made as if he were sick: and when the king came to visit him, Ammon said to the king: I pray thee let my sister Thamar come, and make in my sight two little messes, that I may eat at her hand.

13:7. Then David sent home to Thamar, saying: Come to the house of thy brother Ammon, and make him a mess.

13:8. And Thamar came to the house of Ammon her brother: but he was laid down: and she took meal and tempered it: and dissolving it in his sight she made little messes.

13:9. And taking what she had boiled, she poured it out, and set it before him, but he would not eat: and Ammon said: Put out all persons from me. And when they had put all persons out,

13:10. Ammon said to Thamar: Bring the mess into the chamber, that I may eat at thy hand. And Thamar took the little messes which she had made, and brought them in to her brother Ammon in the chamber.

13:11. And when she had presented him the meat, he took hold of her, and said: Come lie with me, my sister.

13:12. She answered him: Do not so, my brother, do not force me: for no

such thing must be done in Israel. Do not thou this folly.

13:13. For I shall not be able to bear my shame, and thou shalt be as one of the fools in Israel: but rather speak to the king, and he will not deny me to thee.

13:14. But he would not hearken to her prayers, but being stronger overpowered her and lay with her.

13:15. Then Ammon hated her with an exceeding great hatred: so that the hatred wherewith he hated her was greater than the love with which he had loved her before. And Ammon said to her: Arise, and get thee gone.

13:16. She answered him: The evil which now thou dost against me, in driving me away, is greater than that which thou didst before. And he would not hearken to her:

13:17. But calling the servants that ministered to him, he said: Thrust this woman out from me: and shut the door after her.

13:18. And she was clothed with a long robe: for the king's daughters that were virgins, used such kind of garments. Then his servant thrust her out: and shut the door after her.

13:19. And she put ashes on her head, and rent her long robe and laid her hands upon her head, and went on crying.

13:20. And Absalom her brother said to her: Hath thy brother Ammon lain with thee? but now, sister, hold thy peace, he is thy brother: and afflict not thy heart for this thing. So Tamar remained pining away in the house of Absalom her brother.

13:21. And when king David heard of these things he was exceedingly grieved: and he would not afflict the spirit of his son Ammon, for he loved him, because he was his firstborn.

13:22. But Absalom spoke not to Ammon neither good nor evil: for Absalom hated Ammon because he had ravished his sister Tamar.

13:23. And it came to pass after two years, that the sheep of Absalom were shorn in Baalhasor, which is near Ephraim: and Absalom invited all the king's sons:

13:24. And he came to the king, and said to him: Behold thy servant's sheep are shorn. Let the king, I pray, with his servants come to his servant.

13:25. And the king said to Absalom: Nay, my son, do not ask that we should all come, and be chargeable to thee. And when he pressed him, and he would not go, he blessed him.

13:26. And Absalom said: If thou wilt not come, at least let my brother Ammon, I beseech thee, come with us. And the king said to him: It is not necessary that he should go with thee.

13:27. But Absalom pressed him, so that he let Ammon and all the king's sons go with him. And Absalom made a feast as it were the feast of a

king.

13:28. And Absalom had commanded his servants, saying: Take notice when Ammon shall be drunk with wine, and when I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and be valiant men.

13:29. And the servants of Absalom did to Ammon as Absalom had commanded them. And all the king's sons arose and got up every man upon his mule, and fled.

13:30. And while they were yet in the way, a rumour came to David, saying: Absalom hath slain all the king's sons, and there is not one them left.

13:31. Then the king rose up, and rent his garments: and fell upon the ground, and all his servants, that stood about him, rent their garments.

13:32. But Jonadab the son of Semmaa David's brother answering, said: Let not my lord the king think that all the king's sons are slain: Ammon only is dead, for he was appointed by the mouth of Absalom from the day that he ravished his sister Tamar.

13:33. Now therefore let not my lord the king take this thing into his heart, saying: All the king's sons are slain: for Ammon only is dead.

13:34. But Absalom fled away: and the young man that kept the watch, lifted up his eyes and looked, and behold there came much people by a by-way on the side of the mountain.

13:35. And Jonadab said to the king: Behold the king's sons are come: as thy servant said, so it is.

13:36. And when he made an end of speaking, the king's sons also appeared: and coming in they lifted up their voice, and wept: and the king also and all his servants wept very much.

13:37. But Absalom fled, and went to Tholomai the son of Ammiud the king of Gessur. And David mourned for his son every day.

13:38. And Absalom after he was fled, and come into Gessur, was there three years. And king David ceased to pursue after Absalom, because he was comforted concerning the death of Ammon.

2 Kings Chapter 14

Joab procureth Absalom's return, and his admittance to the king's presence.

14:1. And Joab the son of Sarvia, understanding that the king's heart was turned to Absalom,

14:2. Sent to Thecua, and fetched from thence a wise woman: and said to

her: Feign thyself to be a mourner, and put on mourning apparel, and be not anointed with oil, that thou mayest be as a woman that had a long time been mourning for one dead.

14:3. And thou shalt go in to the king, and shalt speak to him in this manner. And Joab put the words in her mouth.

14:4. And when the woman of Thecua was come in to the king, she fell before him upon the ground, and worshipped, and said: Save me, O king.

14:5. And the king said to her: What is the matter with thee? She answered: Alas, I am a widow woman: for my husband is dead.

14:6. And thy handmaid had two sons: and they quarrelled with each other in the field, and there was none to part them: and the one struck the other, and slew him.

14:7. And behold the whole kindred rising against thy handmaid, saith: Deliver him that hath slain his brother, that we may kill him for the life of his brother, whom he slew, and that we may destroy the heir: and they seek to quench my spark which is left, and will leave my husband no name, nor remainder upon the earth.

14:8. And the king said to the woman: Go to thy house, and I will give charge concerning thee.

14:9. And the woman of Thecua said to the king: Upon me, my lord be the iniquity, and upon the house of my father: but may the king and his throne be guiltless.

14:10. And the king said: If any one shall say ought against thee, bring him to me, and he shall not touch thee any more.

14:11. And she said: Let the king remember the Lord his God, that the next of kin be not multiplied to take revenge, and that they may not kill my son. And he said: As the Lord liveth, there shall not one hair of thy son fall to the earth.

14:12. The woman said: Let thy hand maid speak one word to my lord the king. And he said: Speak.

14:13. And the woman said: Why hast thou thought such a thing against the people of God, and why hath the king spoken this word, to sin, and not bring home again his own exile?

14:14. We all die, and like waters that return no more, we fall down into the earth: neither will God have a soul to perish, but recalleth, meaning that he that is cast off should not altogether perish.

14:15. Now therefore I am come, to speak this word to my lord the king before the people. And thy handmaid said: I will speak to the king, it maybe the king will perform the request of his handmaid.

14:16. And the king hath hearkened to me to deliver his handmaid out of the hand of all that would destroy me and my son together out of the inheritance of God.

14:17. Then let thy handmaid say, that the word of the Lord the king be made as a sacrifice. For even as an angel of God, so is my lord the king, that he is neither moved with blessing nor cursing: wherefore the Lord thy God is also with thee.

14:18. And the king answering, said to the woman: Hide not from me the thing that I ask thee. And the woman said to him: Speak, my lord the king.

14:19. And the king said: Is not the hand of Joab with thee in all this? The woman answered, and said: By the health of thy soul, my lord, O king, it is neither on the left hand, nor on the right, in all these things which my lord the king hath spoken: for thy servant Joab, he commanded me, and he put all these words into the mouth of thy handmaid.

14:20. That I should come about with this form of speech, thy servant Joab commanded this: but thou, my lord, O king, art wise, according to the wisdom of an angel of God, to understand all things upon earth.

14:21. And the king said to Joab: Behold I am appeased and have granted thy request: Go therefore and fetch back the boy Absalom.

14:22. And Joab falling down to the ground upon his face, adored, and blessed the king: and Joab said: This day thy servant hath understood, that I have found grace in thy sight, my lord, O king: for thou hast fulfilled the request of thy servant.

Blessed. . . That is, and gave thanks to the king.

14:23. Then Joab arose and went to Gessur, and brought Absalom to Jerusalem.

14:24. But the king said: Let him return into his house, and let him not see my face. So Absalom returned into his house, and saw not the king's face.

14:25. But in all Israel there was not a man so comely, and so exceedingly beautiful as Absalom: from the sole of the foot to the crown of his head there was no blemish in him.

14:26. And when he polled his hair (now he was polled once a year, because his hair was burdensome to him) he weighed the hair of his head at two hundred sicles, according to the common weight.

14:27. And there were born to Absalom three sons: and one daughter, whose name was Tamar, and she was very beautiful.

14:28. And Absalom dwelt two years in Jerusalem, and saw not the king's face.

14:29. He sent therefore to Joab, to send him to the king: but he would not come to him. And when he had sent the second time, and he would not come to him,

14:30. He said to his servants: You know the field of Joab near my field, that hath a crop of barley: go now and set it on fire. So the

servants of Absalom set the corn on fire. And Joab's servants coming with their garments rent, said: The servants of Absalom have set part of the field on fire.

14:31. Then Joab arose, and came to Absalom to his house, and said: Why have thy servants set my corn on fire?

14:32. And Absalom answered Joab: I sent to thee beseeching thee to come to me, that I might send thee to the king, to say to him: Wherefore am I come from Gessur? it had been better for me to be there: I beseech thee therefore that I may see the face of the king: and if he be mindful of my iniquity, let him kill me.

14:33. So Joab going in to the king, told him all: and Absalom was called for, and, he went in to the king: and prostrated himself on the ground before him: and the king kissed Absalom.

2 Kings Chapter 15

Absalom's policy and conspiracy. David is obliged to flee.

15:1. Now after these things Absalom made himself chariots, and horsemen, and fifty men to run before him.

15:2. And Absalom rising up early stood by the entrance of the gate, and when any man had business to come to the king's judgment, Absalom called him to him, and said: Of what city art thou? He answered, and said: Thy servant is of such tribe of Israel.

15:3. And Absalom answered him: Thy words seem to me good and just. But there is no man appointed by the king to hear thee. And Absalom said:

15:4. O that they would make me judge over the land, that all that have business might come to me, that I might do them justice.

15:5. Moreover when any man came to him to salute him, he put forth his hand, and took him, and kissed him.

15:6. And this he did to all Israel that came for judgment, to be heard by the king, and he enticed the hearts of the men of Israel.

15:7. And after forty years, Absalom said to king David: Let me go, and pay my vows which I have vowed to the Lord in Hebron.

15:8. For thy servant made a vow, when he was in Gessur of Syria, saying: If the Lord shall bring me again into Jerusalem, I will offer sacrifice to the Lord.

15:9. And king David said to him: Go in peace. And he arose, and went to Hebron.

15:10. And Absalom sent spies into all the tribes of Israel, saying: As soon as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron.

15:11. Now there went with Absalom two hundred men out of Jerusalem that were called, going with simplicity of heart, and knowing nothing of the design.

15:12. Absalom also sent for Achitophel the Gilonite, David's counsellor, from his city Gilo. And while he was offering sacrifices, there was a strong conspiracy, and the people running together increased with Absalom.

15:13. And there came a messenger to David, saying: All Israel with their whole heart followeth Absalom.

15:14. And David said to his servants, that were with him in Jerusalem: Arise and let us flee: for we shall not escape else from the face of Absalom: make haste to go out, lest he come and overtake us, and bring ruin upon us, and smite the city with the edge of the sword.

15:15. And the king's servants said to him: Whatsoever our lord the king shall command, we thy servants will willingly execute.

15:16. And the king went forth, and all his household on foot: and the king left ten women his concubines to keep the house:

Concubines. . . That is, wives of an inferior degree.

15:17. And the king going forth and all Israel on foot, stood afar off from the house:

15:18. And all his servants walked by him, and the bands of the Cerethi, and the Phelethi, and all the Gethites, valiant warriors, six hundred men who had followed him from Geth on foot, went before the king.

15:19. And the king said to Ethai the Gethite: Why comest thou with us: return and dwell with the king, for thou art a stranger, and art come out of thy own place.

15:20. Yesterday thou camest, and to day shalt thou be forced to go forth with us? but I shall go whither I am going: return thou, and take back thy brethren with thee, and the Lord will shew thee mercy, and truth, because thou hast shewn grace and fidelity.

15:21. And Ethai answered the king, saying: As the Lord liveth, and as my lord the king liveth: in what place soever thou shalt be, my lord, O king, either in death, or in life, there will thy servant be.

15:22. And David said to Ethai: Come, and pass over. And Ethai the Gethite passed, and all the men that were with him, and the rest of the people.

15:23. And they all wept with a loud voice, and all the people passed over: the king also himself went over the brook Cedron, and all the people marched towards the way that looketh to the desert.

15:24. And Sadoc the priest also came, and all the Levites with him carrying the ark of the covenant of God, and they set down the ark of

God: and Abiathar went up, till all the people that was come out of the city had done passing.

15:25. And the king said to Sadoc: Carry back the ark of God into the city: if I shall find grace in the sight of the Lord, he will bring me again, and he will shew me it, and his tabernacle.

15:26. But if he shall say to me: Thou pleasest me not: I am ready, let him do that which is good before him.

15:27. And the king said to Sadoc the priest: O seer, return into the city in peace: and let Achimaas thy son, and Jonathan the son of Abiathar, your two sons, be with you.

15:28. Behold I will lie hid in the plains of the wilderness, till there come word from you to certify me.

15:29. So Sadoc and Abiathar carried back the ark of God into Jerusalem: and they tarried there.

15:30. But David went up by the ascent of mount Olivet, going up and weeping, walking barefoot, and with his head covered, and all the people that were with them, went up with their heads covered weeping.

Weeping, etc. . . David on this occasion wept for his sins, which he knew were the cause of all his sufferings.

15:31. And it was told David that Achitophel also was in the conspiracy with Absalom, and David said: Infatuate, O Lord, I beseech thee, the counsel of Achitophel.

15:32. And when David was come to the top of the mountain, where he was about to adore the Lord, behold Chusai the Arachite, came to meet him with his garment rent and his head covered with earth.

15:33. And David said to him: If thou come with me, thou wilt be a burden to me:

15:34. But if thou return into the city, and wilt say to Absalom: I am thy servant, O king: as I have been thy father's servant, so I will be thy servant: thou shalt defeat the counsel of Achitophel.

15:35. And thou hast with thee Sadoc, and soever thou shalt hear out of the king's house, thou shalt tell it to Sadoc and Abiathar the priests.

15:36. And there are with them their two sons Achimaas; the son of Sadoc, and Jonathan the son of Abiathar: and you shall send by them to me every thing that you shall hear.

15:37. Then Chusai the friend of David went into the city, and Absalom came into Jerusalem.

Siba bringeth provisions to David. Semei curseth him. Absalom defileth his father's wives.

16:1. And when David was a little past the top of the hill, behold Siba the servant of Miphiboseh came to meet him with two asses, laden with two hundred loaves of bread, and a hundred bunches of raisins, a hundred cakes of figs, and a vessel of wine.

16:2. And the king said to Siba: What mean these things? And Siba answered: The asses are for the king's household to sit on: and the loaves and the figs for thy servants to eat, and the wine to drink if any man be faint in the desert.

16:3. And the king said: Where is thy master's son? And Siba answered the king: He remained in Jerusalem, saying: To day, will the house of Israel restore me the kingdom of my father.

16:4. And the king said to Siba: I give thee all that belonged to Miphiboseh. And Siba said: I beseech thee let me find grace before thee, my lord, O king.

16:5. And king David came as far as Bahurim: and behold there came out from thence a man of the kindred of the house of Saul named Semei, the son of Gera, and coming out he cursed as he went on,

16:6. And he threw stones at David, and at all the servants of king David: and all the people, and all the warriors walked on the right, and on the left side of the king.

16:7. And thus said Semei when he cursed the king: Come out, come out, thou man of blood, and thou man of Belial.

16:8. The Lord hath repaid thee for all the blood of the house of Saul: because thou hast usurped the kingdom in his stead, and the Lord hath given the kingdom into the hand of Absalom thy son: and behold thy evils press upon thee, because thou art a man of blood.

16:9. And Abisai the son of Sarvia said to the king: Why should this dead dog curse my lord the king? I will go, and cut off his head.

16:10. And the king said: What have I to do with you, ye sons of Sarvia? Let him alone and let him curse: for the Lord hath bid him curse David: and who is he that shall dare say, why hath he done so?

Hath bid him curse. . .Not that the Lord was the author of Semei's sin, which proceeded purely from his own malice, and the abuse of his free will. But that knowing, and suffering his malicious disposition to break out on this occasion, he made use of him as his instrument to punish David for his sins.

16:11. And the king said to Abisai, and to all his servants: Behold my son, who came forth from my bowels, seeketh my life: how much more now a son of Jemini? let him alone that he may curse as the Lord hath bidden him.

16:12. Perhaps the Lord may look upon my affliction, and the Lord may render me good for the cursing of this day.

16:13. And David and his men with him went by the way. And Semei by the hill's side went over against him, cursing, and casting stones at him, and scattering earth.

16:14. And the king and all the people with him came weary, and refreshed themselves there.

16:15. But Absalom and all his people came into Jerusalem, and Achitophel was with him.

16:16. And when Chusai the Arachite, David's friend, was come to Absalom, he said to him: God save thee, O king, God save thee, O king.

16:17. And Absalom said to him, Is this thy kindness to thy friend? Why wentest thou not with thy friend?

16:18. And Chusai answered Absalom: Nay: for I will be his, whom the Lord hath chosen, and all this people, and all Israel, and with him will I abide.

16:19. Besides this, whom shall I serve? is it not the king's son? as I have served thy father, so will I serve thee also.

16:20. And Absalom said to Achitophel: Consult what we are to do.

16:21. And Achitophel said to Absalom: Go in to the concubines of thy father, whom he hath left to keep the house: that when all Israel shall hear that thou hast disgraced thy father, their hands may be strengthened with thee.

Their hands may be strengthened, etc. . . The people might apprehend lest Absalom should be reconciled to his father, and therefore they followed him with some fear of being left in the lurch, till they saw such a crime committed as seemed to make a reconciliation impossible.

16:22. So they spread a tent for Absalom on the top of the house, and he went in to his father's concubines before all Israel.

16:23. Now the counsel of Achitophel, which he gave in those days, was as if a man should consult God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom.

2 Kings Chapter 17

Achitophel's counsel is defeated by Chusai: who sendeth intelligence to David. Achitophel hangeth himself.

17:1. And Achitophel said to Absalom: I will choose me twelve thousand men, and I will arise and pursue after David this night.

17:2. And coming upon him (for he is now weary, and weak handed) I will defeat him: and when all the people is put to flight that is with him, I will kill the king who will be left alone.

17:3. And I will bring back all the people, as if they were but one man: for thou seekest but one man: and all the people shall be in peace.

17:4. And his saying pleased Absalom, and all the ancients of Israel.

17:5. But Absalom said: Call Chusai the Arachite, and let us hear what he also saith.

17:6. And when Chusai was come to Absalom, Absalom said to him: Achitophel hath spoken after this manner: shall we do it or not? what counsel dost thou give?

17:7. And Chusai said to Absalom: The counsel that Achitophel hath given this time is not good.

17:8. And again Chusai said: Thou knowest thy father, and the men that are with him, that they are very valiant, and bitter in their mind, as a bear raging in the wood when her whelps are taken away: and thy father is a warrior, and will not lodge with the people.

17:9. Perhaps he now lieth hid in pits, or in some other place where he liest: and when any one shall fall at the first, every one that heareth it shall say: There is a slaughter among the people that followed Absalom.

17:10. And the most valiant man whose heart is as the heart of a lion, shall melt for fear: for all the people of Israel know thy father to be a valiant man, and that all who are with him are valiant.

17:11. But this seemeth to me to be good counsel: Let all Israel be gathered to thee, from Dan to Bersabee, as the sand of the sea which cannot be numbered: and thou shalt be in the midst of them.

17:12. And we shall come upon him in what place soever he shall be found: and we shall cover him, as the dew falleth upon the ground, and we shall not leave of the men that are with him, not so much as one.

17:13. And if he shall enter into any city, all Israel shall cast ropes round about that city, and we will draw it into the river, so that there shall not be found so much as one small stone thereof.

17:14. And Absalom, and all the men of Israel said: The counsel of Chusai the Arachite is better than the counsel of Achitophel: and by the will of the Lord the profitable counsel of Achitophel was defeated, that the Lord might bring evil upon Absalom.

17:15. And Chusai said to Sadoc and Abiathar the priests: Thus and thus did Achitophel counsel Absalom, and the ancients of Israel: and thus and thus did I counsel them.

17:16. Now therefore send quickly, and tell David, saying: Tarry not this night in the plains of the wilderness, but without delay pass over: lest the king be swallowed up, and all the people that is with him.

17:17. And Jonathan and Achimaas stayed by the fountain Rogel: and there went a maid and told them: and they went forward, to carry the message to king David, for they might not be seen, nor enter into the city.

17:18. But a certain boy saw them, and told Absalom: but they making haste went into the house of a certain man in Bahurim, who had a well in his court, and they went down into it.

17:19. And a woman took, and spread a covering over the mouth of the well, as it were to dry sodden barley and so the thing was not known.

17:20. And when Absalom's servants were come into the house, they said to the woman: Where is Achimaas and Jonathan? and the woman answered them: They passed on in haste, after they had tasted a little water. But they that sought them, when they found them not, returned into Jerusalem.

17:21. And when they were gone, they came up out of the well, and going on told king David, and said: Arise, and pass quickly over the river: for this manner of counsel has Achitophel given against you.

17:22. So David arose, and all the people that were with him, and they passed over the Jordan, until it grew light, and not one of them was left that was not gone ever the river.

17:23. But Achitophel seeing that his counsel was not followed, saddled his ass, and arose and went home to his house and to his city, and putting his house in order, hanged himself, and was buried in the sepulchre of his father.

17:24. But David came to the camp, and Absalom passed over the Jordan, he and all the men of Israel with him.

To the camp. . .The city of Mahanaim, the name of which, in Hebrew, signifies The camp. It was a city of note at that time, as appears from its having been chosen by Isboseth for the place of his residence.

17:25. Now Absalom appointed Amasa in Joab's stead over the army: and Amasa was the son of a man who was called Jethra, of Jezrael, who went in to Abigail the daughter of Naas, the sister of Sarvia who was the mother of Joab.

17:26. And Israel camped with Absalom in the land of Galaad.

17:27. And when David was come to the camp, Sobi the son of Naas of Rabbath of the children of Ammon, and Machir the son of Ammiel of Lodabar and Berzellai the Galaadite of Rogelim,

17:28. Brought him beds, and tapestry, and earthen vessels, and wheat, and barley, and meal, and parched corn, and beans, and lentils, and fried pulse,

17:29. And honey, and butter, and sheep, and fat calves, and they gave to David and the people that were with him, to eat: for they suspected that the people were faint with hunger and thirst in the wilderness.

2 Kings Chapter 18

Absalom is defeated, and slain by Joab. David mourneth for him.

18:1. And David, having reviewed his people, appointed over them captains of thousands and of hundreds,

18:2. And sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abisai the son of Sarvia Joab's brother, and a third part under the hand of Ethai, who was of Geth: and the king said to the people: I also will go forth with you.

18:3. And the people answered: Thou shalt not go forth: for if we flee away, they will not much mind us: or if half of us should fall, they will not greatly care: for thou alone art accounted for ten thousand: it is better therefore that thou shouldst be in the city to succour us.

18:4. And the king said to them: What seemeth good to you, that will I do. And the king stood by the gate: and all the people went forth by their troops, by hundreds and by thousands.

18:5. And the king commanded Joab, and Abisai, and Ethai, saying: Save me the boy Absalom. And all the people heard the king giving charge to all the princes concerning Absalom.

18:6. So the people went out into the field against Israel, and the battle was fought in the forest of Ephraim.

18:7. And the people of Israel were defeated there by David's army, and a great slaughter was made that day of twenty thousand men.

18:8. And the battle there was scattered over the face of all the country, and there were many more of the people whom the forest consumed, than whom the sword devoured that day.

Consumed. . .Viz., by pits and precipices.

18:9. And it happened that Absalom met the servants of David, riding on a mule: and as the mule went under a thick and large oak, his head stuck in the oak: and while he hung between the heaven and the earth, the mule on which he rode passed on.

18:10. And one saw this and told Joab, saying: I saw Absalom hanging upon an oak.

18:11. And Joab said to the man that told him: If thou sawest him, why didst thou not stab him to the ground, and I would have given thee ten sicles of silver, and a belt?

18:12. And he said to Joab: If thou wouldst have paid down in my hands a thousand pieces of silver, I would not lay my hands upon the king's son for in our hearing the king charged thee, and Abisai, and Ethai, saying: Save me the boy Absalom.

18:13. Yea and if I should have acted boldly against my own life, this could not have been hid from the king, and wouldst thou have stood by me?

18:14. And Joab said: Not as thou wilt, but I will set upon him in thy sight. So he took three lances in his hand, and thrust them into the heart of Absalom: and whilst he yet panted for life, sticking on the oak,

18:15. Ten young men, armourbearers of Joab, ran up, and striking him slew him.

18:16. And Joab sounded the trumpet, and kept back the people from pursuing after Israel in their flight, being willing to spare the multitude.

18:17. And they took Absalom, and cast him into a great pit in the forest, and they laid an exceeding great heap of stones upon him: but all Israel fled to their own dwellings.

18:18. Now Absalom had reared up for himself, in his lifetime, a pillar, which is in the king's valley: for he said: I have no son, and this shall be the monument of my name. And he called the pillar by his own name, and it is called the hand of Absalom, to this day.

No son. . . The sons mentioned above, chap. 14.27, were dead when this pillar was erected: unless we suppose he raised this pillar before they were born.

18:19. And Achimaas the son of Sadoc said: I will run and tell the king, that the Lord hath done judgment for him from the hand of his enemies.

18:20. And Joab said to him: Thou shalt not be the messenger this day, but shalt bear tidings another day: this day I will not have thee bear tidings, because the king's son is dead.

18:21. And Joab said to Chusai: Go, and tell the king what thou hast seen. Chusai bowed down to Joab, and ran.

18:22. Then Achimaas the son of Sadoc said to Joab again: Why might not I also run after Chusai? And Joab said to him: Why wilt thou run, my son? thou wilt not be the bearer of good tidings.

18:23. He answered: But what if I run? And he said to him: Run. Then Achimaas running by a nearer way passed Chusai.

18:24. And David sat between the two gates: and the watchman that was on the top of the gate upon the wall, lifting up his eyes, saw a man running alone.

18:25. And crying out he told the king: and the king said: If he be alone, there are good tidings in his mouth. And as he was coming apace, and drawing nearer,

18:26. The watchman saw another man running, and crying aloud from above, he said: I see another man running alone. And the king said: He

also is a good messenger.

18:27. And the watchman said: The running of the foremost seemeth to me like the running of Achimaas the son of Sadoc. And the king said: He is a good man: and cometh with good news.

18:28. And Achimaas crying out, said to the king: God save thee, O king. And falling down before the king with his face to the ground, he said: Blessed be the Lord thy God, who hath shut up the men that have lifted up their hands against the lord my king.

18:29. And the king said: Is the young man Absalom safe? And Achimaas said: I saw a great tumult, O king, when thy servant Joab sent me thy servant: I know nothing else.

18:30. And the king said to him: Pass, and stand here.

18:31. And when he had passed, and stood still, Chusai appeared and coming up he said: I bring good tidings, my lord, the king, for the Lord hath judged for thee this day from the hand of all that have risen up against thee.

18:32. And the king said to Chusai: Is the young man Absalom safe? And Chusai answering him, said: Let the enemies of my lord, the king, and all that rise against him unto evil, be as the young man is.

18:33. The king therefore being much moved, went up to the high chamber over the gate, and wept. And as he went he spoke in this manner: My son Absalom, Absalom my son: would to God that I might die for thee, Absalom my son, my son Absalom.

Would to God. . . David lamented the death of Absalom, because of the wretched state in which he died: and therefore would have been glad to have saved his life, even by dying for him. In which he was a figure of Christ weeping, praying and dying for his rebellious children, and even for them that crucified him.

2 Kings Chapter 19

David, at the remonstrances of Joab, ceaseth his mourning. He is invited back and met by Semei and Miphiboseth: a strife between the men of Juda and the men of Israel.

19:1. And it was told Joab, that the king wept and mourned for his son:

19:2. And the victory that day was turned into mourning unto all the people: for the people heard say that day: The king grieveth for his son.

19:3. And the people shunned the going into the city that day as a people would do that hath turned their backs, and fled away from the battle.

19:4. And the king covered his head, and cried with a loud voice: O my

son Absalom, O Absalom my son, O my son.

19:5. Then Joab going into the house to the king, said: Thou hast shamed this day the faces of all thy servants, that have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

19:6. Thou lovest them that hate thee, and thou hatest them that love thee: and thou hast shewn this day that thou carest not for thy nobles, nor for thy servants: and I now plainly perceive that if Absalom had lived, and all we had been slain, then it would have pleased thee.

19:7. Now therefore arise, and go out, and speak to the satisfaction of thy servants: for I swear to thee by the Lord, that if thou wilt not go forth, there will not tarry with thee so much as one this night: and that will be worse to thee, than all the evils that have befallen thee from thy youth until now.

19:8. Then the king arose and sat in the gate: and it was told to all the people that the king sat in the gate: and all the people came before the king, but Israel fled to their own dwellings.

19:9. And all the people were at strife in all the tribes of Israel, saying: The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines: and now he is fled out of the land for Absalom.

19:10. But Absalom, whom we anointed over us, is dead in the battle: how long are you silent, and bring not back the king?

19:11. And king David sent to Sadoc, and Abiathar the priests, saying: Speak to the ancients of Juda, saying: Why are you the last to bring the king back to his house? (For the talk of all Israel was come to the king in his house.)

19:12. You are my brethren, you are my bone, and my flesh, why are you the last to bring back the king?

19:13. And say ye to Amasa: Art not thou my bone, and my flesh? So do God to me and add more, if thou be not the chief captain of the army before me always in the place of Joab.

19:14. And he inclined the heart of all the men of Juda, as it were of one man: and they sent to the king, saying: Return thou, and all thy servants.

19:15. And the king returned and came as far as the Jordan, and all Juda came as far as Galgal to meet the king, and to bring him over the Jordan.

19:16. And Semei the son of Gera the son of Jemini of Bahurim, made haste and went down with the men of Juda to meet king David,

19:17. With a thousand men of Benjamin, and Siba the servant of the house of Saul: and his fifteen sons, and twenty servants were with him: and going over the Jordan,

19:18. They passed the fords before the king, that they might help over the king's household, and do according to his commandment. And Semei the son of Gera falling down before the king, when he was come over the Jordan,

19:19. Said to him: Impute not to me, my lord, the iniquity, nor remember the injuries of thy servant on the day that thou, my lord, the king, wentest out of Jerusalem, nor lay it up in thy heart, O king.

19:20. For I thy servant acknowledge my sin: and therefore I am come this day the first of all the house of Joseph, and am come down to meet my lord the king.

19:21. But Abisai the son of Sarvia answering, said: Shall Semei for these words not be put to death, because he cursed the Lord's anointed?

19:22. And David said: What have I to do with you, ye sons of Sarvia? why are you a satan this day to me? shall there any man be killed this day in Israel? do not I know that this day I am made king over Israel?

19:23. And the king said to Semei: Thou shalt not die. And he swore unto him.

19:24. And Miphiboseh the son of Saul came down to meet the king, and he had neither washed his feet, nor trimmed his beard: nor washed his garments from the day that the king went out, until the day of his return in peace.

19:25. And when he met the king at Jerusalem, the king said to him: Why camest thou not with me, Miphiboseh?

19:26. And he answering, said: My lord, O king, my servant despised me: for I thy servant spoke to him to saddle me an ass, that I might get on and go with the king: for I thy servant am lame.

19:27. Moreover he hath also accused me thy servant to thee, my lord the king: but thou my lord the king art as an angel of God, do what pleaseth thee.

19:28. For all of my father's house were no better than worthy of death before my lord the king; and thou hast set me thy servant among the guests of thy table: what just complaint therefore have I? or what right to cry any more to the king?

19:29. Then the king said to him: Why speakest thou any more? what I have said is determined: thou and Siba divide the possessions.

19:30. And Miphiboseh answered the king: Yea, let him take all, forasmuch as my lord the king is returned peaceably into his house.

19:31. Berzellai also the Galaadite coming down from Rogelim, brought the king over the Jordan, being ready also to wait on him beyond the river.

19:32. Now Berzellai the Galaadite was of a great age, that is to say, fourscore years old, and he provided the king with sustenance when he abode in the camp: for he was a man exceeding rich.

19:33. And the king said to Berzellai: Come with me that thou mayest rest secure with me in Jerusalem.

19:34. And Berzellai said to the king: How many are the days of the years of my life, that I should go up with the king to Jerusalem?

19:35. I am this day fourscore years old, are my senses quick to discern sweet and bitter? or can meat or drink delight thy servant? or can I hear any more the voice of singing men and singing women? why should thy servant be a burden to my lord, the king?

19:36. I thy servant will go on a little way from the Jordan with thee: I need not this recompense.

19:37. But I beseech thee let thy servant return, and die in my own city, and be buried by the sepulchre of my father, and of my mother. But there is thy servant Chamaam, let him go with thee, my lord, the king, and do to him whatsoever seemeth good to thee.

19:38. Then the king said to him: Let Chamaam go over with me, and I will do for him whatsoever shall please thee, and all that thou shalt ask of me, thou shalt obtain.

19:39. And when all the people and the king had passed over the Jordan, the king kissed Berzellai, and blessed him: and he returned to his own place.

19:40. So the king went on to Galgal, and Chamaam with him. Now all the people of Juda had brought the king over, and only half of the people of Israel were there.

19:41. Therefore all the men of Israel running together to the king, said to him: Why have our brethren the men of Juda stolen thee away, and have brought the king and his household over the Jordan, and all the men of David with him?

19:42. And all the men of Juda answered the men of Israel: Because the king is nearer to me: why art thou angry for this matter? have we eaten any thing of the king's, or have any gifts been given us?

19:43. And the men of Israel answered the men of Juda, and said: I have ten parts in the king more than thou, and David belongeth to me more than to thee: why hast thou done me a wrong, and why was it not told me first, that I might bring back my king? And the men of Juda answered more harshly than the men of Israel.

2 Kings Chapter 20

Seba's rebellion. Amasa is slain by Joab. Abela is besieged, but upon the citizens casting over the wall the head of Seba, Joab departeth with all his army.

20:1. And there happened to be there a man of Belial, whose name was

Seba, the son of Bochri, a man of Jemini: and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai: return to thy dwellings, O Israel.

20:2. And all Israel departed from David, and followed Seba the son of Bochri: but the men of Juda stuck to their king from the Jordan unto Jerusalem.

20:3. And when the king was come into his house at Jerusalem, he took the ten women his concubines, whom he had left to keep the house, and put them inward, allowing them provisions: and he went not in unto them, but they were shut up unto the day of their death living in widowhood.

20:4. And the king said to Amasa: Assemble to me all the men of Juda against the third day, and be thou here present.

20:5. So Amasa went to assemble the men of Juda, but he tarried beyond the set time which the king had appointed him.

20:6. And David said to Abisai: Now will Seba the son of Bochri do us more harm than did Absalom: take thou therefore the servants of thy lord, and pursue after him, lest he find fenced cities, and escape us.

20:7. So Joab's men went out with him, and the Cerethi and the Phelethi: and all the valiant men went out of Jerusalem to pursue after Seba the son of Bochri.

20:8. And when they were at the great stone which is in Gabaon, Amasa coming met them. And Joab had on a close coat of equal length with his habit, and over it was girded with a sword hanging down to his flank, in a scabbard, made in such manner as to come out with the least motion and strike.

20:9. And Joab said to Amasa: God save thee, my brother. And he took Amasa by the chin with his right hand to kiss him.

20:10. But Amasa did not take notice of the sword, which Joab had, and he struck him in the side, and shed out his bowels to the ground, and gave him not a second wound, and he died. And Joab, and Abisai his brother pursued after Seba the son of Bochri.

20:11. In the mean time some men of Joab's company stopping at the dead body of Amasa, said: Behold he that would have been in Joab's stead the companion of David.

20:12. And Amasa imbrued with blood, lay in the midst of the way. A certain man saw this that all the people stood still to look upon him, so he removed Amasa out of the highway into the field, and covered him with a garment, that they who passed might, not stop on his account.

20:13. And when he was removed out of the way, all the people went on following Joab to pursue after Seba the son of Bochri.

20:14. Now he had passed through all the tribes of Israel unto Abela and Bethmaacha: and all the chosen men were gathered together unto him.

Abela and Bethmaacha. . .Cities of the tribe of Nephtali.

20:15. And they came, and besieged him in Abela, and in Bethmaacha, and they cast up works round the city, and the city was besieged: and all the people that were with Joab, laboured to throw down the walls.

20:16. And a wise woman cried out from the city: Hear, hear, and say to Joab: Come near hither, and I will speak with thee.

20:17. And when he was come near to her, she said to him: Art thou Joab? And he answered: I am. And she spoke thus to him: Hear the words of thy handmaid. He answered: I do hear.

20:18. And she again said: A saying was used in the old proverb: They that inquire, let them inquire in Abela: and so they made an end.

20:19. Am not I she that answer truth in Israel, and thou seekest to destroy the city, and to overthrow a mother in Israel? Why wilt thou throw down the inheritance of the Lord?

20:20. And Joab answering said: God forbid, God forbid that I should, I do not throw down, nor destroy.

20:21. The matter is not so, but a man of mount Ephraim, Seba the son of Bochri by name, hath lifted up his hand against king David: deliver him only, and we will depart from the city. And the woman said to Joab: Behold his head shall be thrown to thee from the wall.

20:22. So she went to all the people, and spoke to them wisely: and they cut off the head of Seba the son of Bochri, and cast it out to Joab. And he sounded the trumpet, and they departed from the city, every one to their home: and Joab returned to Jerusalem to the king.

20:23. So Joab was over all the army of Israel: and Banaias the son of Joiada was over the Cerethites and Phelethites,

20:24. But Aduram over the tributes: and Josaphat the son of Ahilud was recorder.

20:25. And Siva was scribe: and Sadoc and Abiathar, priests.

20:26. And Ira the Jairite was the priest of David.

2 Kings Chapter 21

A famine of three years, for the sin of Saul against the Gabaonites, at whose desire seven of Saul's race are crucified. War again with the Philistines.

21:1. And there was a famine in the days of David for three years successively: and David consulted the oracle of the Lord. And the Lord said: It is for Saul, and his bloody house, because he slew the Gabaonites.

21:2. Then the king, calling for the Gabaonites, said to them: (Now the Gabaonites were not of the children of Israel, but the remains of the Amorrites: and the children of Israel had sworn to them, and Saul sought to slay them out of zeal, as it were for the children of Israel and Juda:)

21:3. David therefore said to the Gabaonites: What shall I do for you? and what shall be the atonement or you, that you may bless the inheritance of the Lord?

21:4. And the Gabaonites said to him: We have no contest about silver and gold, but against Saul and against his house: neither do we desire that any man be slain of Israel. And the king said to them: What will you then that I should do for you?

21:5. And they said to the king: The man that crushed us and oppressed us unjustly, we must destroy in such manner that there be not so much as one left of his stock in all the coasts of Israel.

21:6. Let seven men of his children be delivered unto us, that we may crucify them to the Lord in Gabaa of Saul, once the chosen of the Lord. And the king said: I will give them.

21:7. And the king spared Miphiboseh the son of Jonathan the son of Saul, because of the oath of the Lord, that had been between David and Jonathan the son of Saul.

21:8. So the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Armoni, and Miphiboseh: and the five sons of Michol the daughter of Saul, whom she bore to Hadriel the son of Berzellai, that was of Molathi:

Of Michol. . . They were the sons of Merob, who was married to Hadriel: but they are here called the sons of Michol, because she adopted them, and brought them up as her own.

21:9. And gave them into the hands of the Gabaonites: and they crucified them on a hill before the Lord: and these seven died together in the first days of the harvest, when the barley began to be reaped.

21:10. And Respha the daughter of Aia took haircloth, and spread it under her upon the rock from the beginning of the harvest, till water dropped upon them out of heaven: and suffered neither the birds to tear them by day, nor the beasts by night.

21:11. And it was told David, what Respha the daughter of Aia, the concubine of Saul, had done.

21:12. And David went, and took the bones of Saul, and the bones of Jonathan his son from the men of Jabes Galaad, who had stolen them from the street of Bethsan, where the Philistines had hanged them when they had slain Saul in Gelboe.

21:13. And he brought from thence the bones of Saul, and the bones of Jonathan his son, and they gathered up the bones of them that were crucified,

21:14. And they buried them with the bones of Saul, and of Jonathan his son in the land of Benjamin, in the side, in the sepulchre of Cis his father: and they did all that the king had commanded, and God shewed mercy again to the land after these things.

21:15. And the Philistines made war again against Israel, and David went down, and his servants with him, and fought against the Philistines. And David growing faint,

21:16. Jesbibenob, who was of the race of Arapha, the iron of whose spear weighed three hundred ounces, being girded with a new sword, attempted to kill David.

21:17. And Abisai the son of Sarvia rescued him, and striking the Philistine killed him. Then David's men swore unto him saying: Thou shalt go no more out with us to battle, lest thou put out the lamp of Israel.

21:18. There was also a second battle in Gob against the Philistines: then Sobochai of Husathi slew Saph of the race of Arapha of the family of the giants.

21:19. And there was a third battle in Gob against the Philistines, in which Adeodatus the son of the Forrest an embroiderer of Bethlehem slew Goliath the Gethite, the shaft of whose spear was like a weaver's beam.

Adeodatus the son of the Forrest. . . So it is rendered in the Latin Vulgate, by giving the interpretation of the Hebrew names, which are Elhanan the son of Jaare.

21:20. A fourth battle was in Geth: where there was a man of great stature, that had six fingers on each hand, and six toes on each foot, four and twenty in all, and he was of the race of Arapha.

21:21. And he reproached Israel: and Jonathan the son of Samae the brother of David slew him.

21:22. These four were born of Arapha in Geth, and they fell by the hand of David, and of his servants.

2 Kings Chapter 22

King David's psalm of thanksgiving for his deliverance from all his enemies.

22:1. And David spoke to the Lord the words of this canticle, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul,

22:2. And he said: The Lord is my rock, and my strength, and my saviour.

22:3. God is my strong one, in him will I trust: my shield, and the horn of my salvation: he lifteth me up, and is my refuge: my saviour,

thou wilt deliver me from iniquity.

22:4. I will call on the Lord who is worthy to be praised: and I shall be saved from my enemies.

22:5. For the pangs of death have surrounded me: the floods of Belial have made me afraid.

22:6. The cords of hell compassed me: the snares of death prevented me.

22:7. In my distress I will call upon the Lord, and I will cry to my God: and he will hear my voice out of his temple, and my cry shall come to his ears.

22:8. The earth shook and trembled, the foundations of the mountains were moved, and shaken, because he was angry with them.

22:9. A smoke went up from his nostrils, and a devouring fire out of his mouth: coals were kindled by it.

22:10. He bowed the heavens, and came down: and darkness was under his feet.

22:11. And he rode upon the cherubims, and flew: and slid upon the wings of the wind.

22:12. He made darkness a covering round about him: dropping waters out of the clouds of the heavens.

22:13. By the brightness before him, the coals of fire were kindled.

22:14. The Lord shall thunder from heaven: and the most high shall give forth his voice.

22:15. He shot arrows and scattered them: lightning, and consumed them.

22:16. And the overflowings of the sea appeared, and the foundations of the world were laid open at the rebuke of the Lord, at the blast of the spirit of his wrath.

22:17. He sent from on high, and took me, and drew me out of many waters.

22:18. He delivered me from my most mighty enemy, and from them that hated me: for they were too strong for me.

22:19. He prevented me in the day of my affliction, and the Lord became my stay.

22:20. And he brought me forth into a large place, he delivered me, because I pleased him.

22:21. The Lord will reward me according to my justice: and according to the cleanness of my hands he will render to me.

22:22. Because I have kept the ways of the Lord, and have not wickedly departed from my God.

22:23. For all his judgments are in my sight: and his precepts I have not removed from me.

22:24. And I shall be perfect with him: and shall keep myself from my iniquity.

22:25. And the Lord will recompense me according to my justice: and according to the cleanness of my hands in the sight of his eyes.

22:26. With the holy one thou wilt be holy: and with the valiant perfect.

22:27. With the elect thou wilt be elect: and with the perverse thou wilt be perverted.

22:28. And the poor people thou wilt save: and with thy eyes thou shalt humble the haughty.

22:29. For thou art my lamp O Lord: and thou, O Lord, wilt enlighten my darkness.

22:30. For in thee I will run girded: in my God I will leap over the wall.

22:31. God, his way is immaculate, the word of the Lord is tried by fire: he is the shield of all that trust in him.

22:32. Who is God but the Lord: and who is strong but our God?

22:33. God who hath girded me with strength, and made my way perfect.

22:34. Making my feet like the feet of harts, and setting me upon my high places.

22:35. He teacheth my hands to war: and maketh my arms like a bow of brass.

22:36. Thou hast given me the shield of my salvation: and thy mildness hath multiplied me.

22:37. Thou shalt enlarge my steps under me: and my ankles shall not fail.

22:38. I will pursue after my enemies, and crush them: and will not return again till I consume them.

22:39. I will consume them and break them in pieces, so that they shall not rise: they shall fall under my feet.

22:40. Thou hast girded me with strength to battle: thou hast made them that resisted me to bow under me.

22:41. My enemies thou hast made to turn their back to me: them that hated me, and I shall destroy them.

22:42. They shall cry, and there shall be none to save: to the Lord,

and he shall not hear them.

22:43. I shall beat them as small as the dust of the earth: I shall crush them and spread them abroad like the mire of the streets.

22:44. Thou wilt save me from the contradictions of my people: thou wilt keep me to be the head of the Gentiles: the people which I know not, shall serve me,

22:45. The sons of the stranger will resist me, at the hearing of the ear they will obey me.

22:46. The strangers are melted away, and shall be straitened in their distresses.

22:47. The Lord liveth, and my God is blessed: and the strong God of my salvation shall be exalted:

22:48. God who giveth me revenge, and bringest down people under me,

22:49. Who bringest me forth from my enemies, and liftest me up from them that resist me: from the wicked man thou shalt deliver me.

22:50. Therefore will I give thanks to thee, O Lord, among the Gentiles, and will sing to thy name.

22:51. Giving great salvation to his king, and shewing mercy to David his anointed, and to his seed for ever.

2 Kings Chapter 23

The last words of David. A catalogue of his valiant men.

23:1. Now these are David's last words. David the son of Isai said: The man to whom it was appointed concerning the Christ of the God of Jacob, the excellent psalmist of Israel said:

23:2. The spirit of the Lord hath spoken by me and his word by my tongue.

23:3. The God of Israel said to me, the strong one of Israel spoke, the ruler of men, the just ruler in the fear of God.

23:4. As the light of the morning, when the sun riseth, shineth in the morning without clouds, and as the grass springeth out of the earth by rain.

As the light, etc. . . So shall be the kingdom of Christ.

23:5. Neither is my house so great with God, that he should make with me an eternal covenant, firm in all things and assured. For he is all my salvation, and all my will: neither is there ought thereof that springeth not up.

Neither is my house, etc. . .As if he should say: This everlasting covenant was not due to my house: but purely owing to his bounty; who is all my salvation, and my will: that is, who hath always saved me, and granted me what I beseeched of him; so that I and my house, through his blessing, have sprung up, and succeeded in all things.

23:6. But transgressors shall all of them be plucked up as thorns: which are not taken away with hands.

23:7. And if a man will touch them, he must be armed with iron and with the staff of a lance: but they shall be set on fire and burnt to nothing.

23:8. These are the names of the valiant men of David: Jesbaham sitting in the chair was the wisest chief among the three, he was like the most tender little worm of the wood, who killed eight hundred men at one onset.

Jesbaham. . .The son of Hachamoni. For this was the name of this hero, as appears from 1 Chron. or Paralip. 11.--Ibid. Most tender, etc. . .He appeared like one tender and weak, but was indeed most valiant and strong. It seems the Latin has here given the interpretation of the Hebrew name of the hero, to whom Jesbaham was like, instead of the name itself, which was Adino the Eznite, one much renowned of old for his valour.

23:9. After him was Eleazar the son of Dodo the Ahohite, one of the three valiant men that were with David when they defied the Philistines, and they were there gathered together to battle.

Dodo. . .In Latin, Patruj ejus, which is the interpretation of the Hebrew name Dodo. The same occurs in ver. 24.

23:10. And when the men of Israel were gone away, he stood and smote the Philistines till his hand was weary, and grew stiff with the sword: and the Lord wrought a great victory that day: and the people that were fled away, returned to take spoils of them that were slain.

23:11. And after him was Semma the son of Age of Arari. And the Philistines were gathered together in a troop: for there was a field full of lentils. And when the people were fled from the face of the Philistines,

23:12. He stood in the midst of the field, and defended it, and defeated the Philistines: and the Lord gave a great victory.

23:13. Moreover also before this the three who were princes among the thirty, went down and came to David in the harvest time into the cave of Odollam: and the camp of the Philistines was in the valley of the giants.

23:14. And David was then in a hold: and there was a garrison of the Philistines then in Bethlehem.

23:15. And David longed, and said: O that some man would get me a drink of the water out of the cistern, that is in Bethlehem, by the gate.

23:16. And the three valiant men broke through the camp of the Philistines, and drew water out of the cistern of Bethlehem, that was by the gate, and brought it to David: but he would not drink, but offered it to the Lord,

23:17. Saying: The Lord be merciful to me, that I may not do this: shall I drink the blood of these men that went, and the peril of their lives? therefore he would not drink. These things did these three mighty men.

23:18. Abisai also the brother of Joab, the son of Sarvia, was chief among three: and he lifted up his spear against three hundred whom he slew, and he was renowned among the three,

23:19. And the noblest of three, and was their chief, but to the three first he attained not.

23:20. And Banaias the son of Joiada a most valiant man, of great deeds, of Cabseel: he slew the two lions of Moab, and he went down, and slew a lion in the midst of a pit, in the time of snow.

23:21. He also slew an Egyptian, a man worthy to be a sight, having a spear in his hand: but he went down to him with a rod, and forced the spear out of the hand of the Egyptian, and slew him with his own spear.

23:22. These things did Banaias the son of Joiada.

23:23. And he was renowned among the three valiant men, who were the most honourable among the thirty: but he attained not to the first three: and David made him of his privy council.

23:24. Asael the brother of Joab was one of the thirty, Elehanan the son of Dodo of Bethlehem.

23:25. Semma of Harodi, Elica of Harodi,

23:26. Heles of Phalti, Hira the son of Acces of Thecua,

23:27. Abiezer of Anathoth, Mobonnai of Husati,

23:28. Selmon the Ahohite, Maharai the Netophathite,

23:29. Heled the son of Baana, also a Netophathite, Ithai the son of Ribai of Gabaath of the children of Benjamin,

23:30. Banaia the Pharathonite, Heddai of the torrent Gaas,

23:31. Abialbon the Arbathite, Azmaveth of Beromi,

23:32. Eliaba of Salaboni. The sons of Jassen, Jonathan,

23:33. Semma of Orori, Aliam the son of Sarar the Arorite,

23:34. Eliphelet the son of Aasbai the son of Machati, Eliam the son of Achitophel the Gelonite,

23:35. Hesrai of Carmel, Pharai of Arbi,

23:36. Igaal the son of Nathan of Soba, Bonni of Gadi,

23:37. Selec of Ammoni, Naharai the Berothite, armourbearer of Joab the son of Sarvia,

23:38. Ira the Jethrite, Gareb also a Jethrite;

23:39. Urias the Hethite, thirty and seven in all.

2 Kings Chapter 24

David numbereth the people: God sendeth a pestilence, which is stopt by David's prayer and sacrifice.

24:1. And the anger of the Lord was again kindled against Israel, and stirred up David among them, saying: Go, number Israel and Juda.

Stirred up, etc. . . This stirring up was not the doing of God, but of Satan; as it is expressly declared, 1 Chron. or Paralip. 21.1.

24:2. And the king said to Joab the general of his army: Go through all the tribes of Israel from Dan to Bersabee, and number ye the people that I may know the number of them.

24:3. And Joab said to the king: The Lord thy God increase thy people, and make them as many more as they are now, and again multiply them a hundredfold in the sight of my lord the king: but what meaneth my lord the king by this kind of thing?

24:4. But the king's words prevailed over the words of Joab, and of the captains of the army: and Joab, and the captains of the soldiers went out from the presence of the king, to number the people of Israel.

24:5. And when they had passed the Jordan, they came to Aroer to the right side of the city, which is in the vale of Gad.

24:6. And by Jazer they passed into Galaad, and to the lower land of Hodsi, and they came into the woodlands of Dan. And going about by Sidon,

24:7. They passed near the walls of Tyre, and all the land of the Hevite, and the Chanaanite, and they came to the south of Juda into Bersabee:

24:8. And having gone through the whole land, after nine months and twenty days, they came to Jerusalem.

24:9. And Joab gave up the sum of the number of the people to the king, and there were found of Israel eight hundred thousand valiant men that drew the sword: and of Juda five hundred thousand fighting men.

24:10. But David's heart struck him, after the people were numbered: and David said to the Lord: I have sinned very much in what I have

done: but I pray thee, O Lord, to take away the iniquity of thy servant, because I have done exceeding foolishly.

David's heart struck him, after the people were numbered. . . That is he was touched with a great remorse for the vanity and pride which had put him upon numbering the people.

24:11. And David arose in the morning, and the word of the Lord came to Gad the prophet and the seer of David, saying:

24:12. Go, and say to David: Thus saith the Lord: I give thee thy choice of three things, choose one of them which thou wilt, that I may do it to thee.

24:13. And when Gad was come to David, he told him, saying: Either seven years of famine shall come to thee in thy land: or thou shalt flee three months before thy adversaries, and they shall pursue thee: or for three days there shall be a pestilence in thy land. Now therefore deliberate, and see what answer I shall return to him that sent me.

24:14. And David said to Gad: I am in a great strait: but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men.

24:15. And the Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men.

24:16. And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough: now hold thy hand. And the angel of the Lord was by the thrashingfloor of Areuna the Jebusite.

24:17. And David said to the Lord, when he saw the angel striking the people: It is I; I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let thy hand, I beseech thee, be turned against me, and against my father's house.

24:18. And Gad came to David that day, and said: Go up, and build an altar to the Lord in the thrashingfloor of Areuna the Jebusite.

24:19. And David went up according to the word of Gad which the Lord had commanded him.

24:20. And Areuna looked, and saw the king and his servants coming towards him:

24:21. And going out he worshipped the king, bowing with his face to the earth, and said: Wherefore is my lord the king come to his servant? And David said to him: To buy the thrashingfloor of thee, and build an altar to the Lord, that the plague, which rageth among the people, may cease.

24:22. And Areuna said to David: Let my lord the king take, and offer, as it seemeth good to him: thou hast here oxen for a holocaust, and the

wain, and the yokes of the oxen for wood.

24:23. All these things Areuna as a king gave to the king: and Areuna said to the king: The Lord thy God receive thy vow.

24:24. And the king answered him, and said: Nay, but I will buy it of thee, at a price, and I will not offer to the Lord my God holocausts free cost. So David bought the floor, and the oxen, for fifty sicles of silver:

24:25. And David built there an altar to the Lord, and offered holocausts and peace offerings: and the Lord became merciful to the land, and the plague was stayed from Israel.

THE THIRD BOOK OF KINGS

This and the following Book are called by the holy fathers the third and fourth book of Kings; but by the Hebrews, the first and second. They contain the history of the kingdoms of Israel and Juda, from the beginning of the reign of Solomon, to the captivity. As to the writer of these books, it seems most probable they were not written by one man; nor at one time; but as there was all along a succession of prophets in Israel, who recorded, by divine inspiration, the most remarkable things that happened in their days, these books seem to have been written by these prophets. See 2 Paralip. alias 2 Chron. 9.29; 12.15; 13.22; 20.34; 26.22; 32.32.

3 Kings Chapter 1

King David growing old, Abisag a Sunamitess is brought to him. Adonias pretending to reign, Nathan and Bethsabee obtain that Solomon should be declared and anointed king.

1:1. Now king David was old, and advanced in years: and when he was covered with clothes he was not warm.

1:2. His servants therefore, said to him: Let us seek for our Lord the king, a young virgin, and let her stand before the king, and cherish him, and sleep in his bosom and warm our lord the king.

1:3. So they sought a beautiful young woman, in all the coasts of Israel and they found Abisag, a Sunamitess, and brought her to the king.

1:4. And the damsel was exceedingly beautiful, and she slept with the king, and served him, but the king did not know her.

1:5. And Adonias, the son of Haggith, exalted himself, saying: I will be king. And he made himself chariots and horsemen, and fifty men to

run before him.

1:6. Neither did his father rebuke him at any time, saying: Why hast thou done this? And he also was very beautiful, the next in birth after Absalom.

1:7. And he conferred with Joab, the son of Sarvia, and with Abiathar, the priest, who furthered Adonias's side.

1:8. But Sadoc, the priest, and Banaias, the son of Joiada, and Nathan, the prophet, and Semei, and Rei, and the strength of David's army, was not with Adonias.

1:9. And Adonias having slain rams and calves, and all fat cattle, by the stone of Zoheleth, which was near the fountain Rogel, invited all his brethren, the king's sons, and all the men of Juda, the king's servants:

1:10. But Nathan, the prophet, and Banaias, and all the valiant men, and Solomon, his brother, he invited not.

1:11. And Nathan said to Bethsabee, the mother of Solomon: Hast thou not heard that Adonias, the son of Haggith, reigneth, and our lord David knoweth it not?

1:12. Now then, come, take my counsel, and save thy life, and the life of thy son Solomon.

1:13. Go, and get thee in to king David, and say to him: Didst not thou, my lord, O king, swear to me, thy handmaid, saying: Solomon, thy son, shall reign after me, and he shall sit on my throne? why then doth Adonias reign?

1:14. And while thou art yet speaking there with the king, I will come in after thee, and will fill up thy words.

1:15. So Bethsabee went in to the king into the chamber. Now the king was very old, and Abisag, the Sunamitess, ministered to him.

1:16. Bethsabee bowed herself, and worshipped the king. And the king said to her: What is thy will?

1:17. She answered, and said: My lord, thou didst swear to thy handmaid, by the Lord thy God, saying: Solomon, thy son, shall reign after me, and he shall sit on my throne.

1:18. And behold, now Adonias reigneth, and thou, my lord the king, knowest nothing of it.

1:19. He hath killed oxen, and all fat cattle, and many rams, and invited all the king's sons, and Abiathar, the priest, and Joab, the general of the army: but Solomon, thy servant, he invited not.

1:20. And now, my lord, O king, the eyes of all Israel are upon thee, that thou shouldst tell them, who shall sit on thy throne, my lord the king, after thee.

1:21. Otherwise it shall come to pass, when my lord the king sleepeth with his fathers, that I, and my son, Solomon, shall be accounted offenders.

1:22. As she was yet speaking with the king, Nathan, the prophet, came.

1:23. And they told the king, saying: Nathan, the prophet, is here. And when he was come in before the king, and had worshipped, bowing down to the ground,

1:24. Nathan said: My lord, O king, hast thou said: Let Adonias reign after me, and let him sit upon my throne?

1:25. Because he is gone down to day, and hath killed oxen, and fatlings, and many rams, and invited all the king's sons, and the captains of the army, and Abiathar the priest: and they are eating and drinking before him, and saying: God save king Adonias:

1:26. But me, thy servant, and Sadoc, the priest, and Banaias, the son of Joiada, and Solomon, thy servant, he hath not invited.

1:27. Is this word come out from my lord the king, and hast thou not told me, thy servant, who should sit on the throne of my lord the king after him?

1:28. And king David answered, and said: Call to me Bethsabee. And when she was come in to the king, and stood before him,

1:29. The king swore, and said: As the Lord liveth, who hath delivered my soul out of all distress,

1:30. Even as I swore to thee, by the Lord, the God of Israel, saying: Solomon thy son, shall reign after me, and he shall sit upon my throne in my stead, so will I do this day.

1:31. And Bethsabee, bowing with her face to the earth, worshipped the king, saying: May my lord David live for ever.

1:32. King David also said: Call me Sadoc, the priest, and Nathan, the prophet, and Banaias, the son of Joiada. And when they were come in before the king,

1:33. He said to them: Take with you the servants of your lord, and set my son Solomon upon my mule: and bring him to Gihon:

1:34. And let Sadoc, the priest, and Nathan, the prophet, anoint him there king over Israel: and you shall sound the trumpet, and shall say: God save king Solomon.

1:35. And you shall come up after him, and he shall come, and shall sit upon my throne, and he shall reign in my stead: and I will appoint him to be ruler over Israel, and over Juda.

1:36. And Banaias, the son of Joiada, answered the king, saying: Amen: so say the Lord, the God of my lord the king.

1:37. As the Lord hath been with my lord the king, so be he with

Solomon, and make his throne higher than the throne of my lord king David.

1:38. So Sadoc, the priest, and Nathan, the prophet, went down, and Banaias, the son of Joiada, and the Cerethi, and Phelethi: and they set Solomon upon the mule of king David, and brought him to Gihon.

1:39. And Sadoc, the priest, took a horn of oil out of the tabernacle, and anointed Solomon: and they sounded the trumpet, and all the people said: God save king Solomon.

1:40. And all the multitude went up after him, and the people played with pipes, and rejoiced with a great joy, and the earth rang with the noise of their cry.

1:41. And Adonias, and all that were invited by him, heard it, and now the feast was at an end. Joab also, hearing the sound of the trumpet, said: What meaneth this noise of the city in an uproar?

1:42. While he yet spoke, Jonathan, the son of Abiathar, the priest, came: and Adonias said to him: Come in, because thou art a valiant man, and bringest good news.

1:43. And Jonathan answered Adonias: Not so: for our lord, king David, hath appointed Solomon king;

1:44. And hath sent with him Sadoc, the priest, and Nathan, the prophet, and Banaias, the son of Joiada, and the Cerethi, and the Phelethi, and they have set him upon the king's mule:

1:45. And Sadoc, the priest, and Nathan, the prophet, have anointed him king, in Gihon: and they are gone up from thence rejoicing, so that the city rang again: this is the noise that you have heard.

1:46. Moreover, Solomon sitteth upon the throne of the kingdom.

1:47. And the king's servants going in, have blessed our lord king David, saying: May God make the name of Solomon greater than thy name, and make his throne greater than thy throne. And the king adored in his bed:

1:48. And he said: Blessed be the Lord, the God of Israel, who hath given this day one to sit on my throne, my eyes seeing it.

1:49. Then all the guests of Adonias were afraid, and they all arose, and every man went his way.

1:50. And Adonias fearing Solomon, arose and went, and took hold of the horn of the altar.

1:51. And they told Solomon, saying: Behold Adonias fearing king Solomon, hath taken hold of the horn of the altar, saying: Let king Solomon swear to me this day, that he will not kill his servant with the sword.

1:52. And Solomon said: If he be a good man, there shall not so much as one hair of his head fall to the ground: but if evil be found in him,

he shall die.

1:53. Then king Solomon sent, and brought him out from the altar: and going in, he worshipped king Solomon: and Solomon said to him: Go to thy house.

3 Kings Chapter 2

David, after giving his last charge to Solomon, dieth. Adonias is put to death: Abiathar is banished: Joab and Semei are slain.

1:1. And the days of David drew nigh that he should die, and he charged his son Solomon, saying:

2:2. I am going the way of all flesh: take thou courage and shew thyself a man.

2:3. And keep the charge of the Lord thy God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies, as it is written in the law of Moses: that thou mayst understand all thou dost, and whithersoever thou shalt turn thyself:

2:4. That the Lord may confirm his words, which he hath spoken of me, saying: If thy children shall take heed to their ways, and shall walk before me in truth, with all their heart, and with all their soul, there shall not be taken away from thee a man on the throne of Israel.

2:5. Thou knowest also what Joab, the son of Sarvia, hath done to me, what he did to the two captains of the army of Israel, to Abner, the son of Ner, and to Amasa, the son of Jether: whom he slew, and shed the blood of war in peace, and put the blood of war on his girdle that was about his loins, and in his shoes that were on his feet.

Joab. . . These instructions given by David to his son, with relation to Joab and Semei, proceeded not from any rancour of heart, or private pique; but from a zeal for justice, that crimes so public and heinous might not pass unpunished.

2:6. Do, therefore, according to thy wisdom, and let not his hoary head go down to hell in peace.

To hell. . . This word hell doth not here signify the place or state of damnation; but the place and state of the dead.

2:7. But shew kindness to the sons of Berzellai, the Galaadite, and let them eat at thy table: for they met me when I fled from the face of Absalom, thy brother.

2:8. Thou hast also with thee Semei, the son of Gera, the son of Jemini, of Bahurim, who cursed me with a grievous curse, when I went to the camp: but because he came down to meet me when I passed over the Jordan, and I swore to him by the Lord, saying: I will not kill thee with the sword:

2:9. Do not thou hold him guiltless. But thou art a wise man, and knowest what to do with him, and thou shalt bring down his grey hairs with blood to the grave.

2:10. So David slept with his fathers, and was buried in the city of David.

2:11. And the days that David reigned in Israel, were forty years: in Hebron he reigned seven years, in Jerusalem thirty-three.

2:12. And Solomon sat upon the throne of his father David, and his kingdom was strengthened exceedingly.

2:13. And Adonias, the son of Haggith, came to Bethsabee the mother of Solomon. And she said to him: Is thy coming peaceable? He answered: It is peaceable.

2:14. And he added: I have a word to speak with thee. She said to him: Speak. And he said:

2:15. Thou knowest that the kingdom was mine, and all Israel had preferred me to be their king: but the kingdom is transferred, and is become my brother's: for it was appointed him by the Lord.

2:16. Now therefore, I ask one petition of thee; turn not away my face. And she said to him: Say on.

2:17. And he said I pray thee speak to king Solomon (for he cannot deny thee any thing) to give me Abisag, the Sunamitess, to wife.

2:18. And Bethsabee said: Well, I will speak for thee to the king.

2:19. Then Bethsabee came to king Solomon, to speak to him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne: and a throne was set for the king's mother, and she sat on his right hand.

2:20. And she said to him: I desire one small petition of thee; do not put me to confusion. And the king said to her: My mother ask, for I must not turn away thy face.

2:21. And she said: Let Abisag, the Sunamitess, be given to Adonias, thy brother, to wife.

2:22. And king Solomon answered, and said to his mother: Why dost thou ask Abisag, the Sunamitess, for Adonias? ask for him also the kingdom; for he is my elder brother, and hath Abiathar, the priest, and Joab, the son of Sarvia.

2:23. Then king Solomon swore by the Lord, saying: So and so may God do to me, and add more, if Adonias hath not spoken this word against his own life.

2:24. And now, as the Lord liveth, who hath established me, and placed me upon the throne of David, my father, and who hath made me a house, as he promised, Adonias shall be put to death this day.

2:25. And king Solomon sent by the hand of Banaias, the son of Joiada, who slew him, and he died.

2:26. And the king said also to Abiathar, the priest: Go to Anathoth, to thy lands, for indeed thou art worthy of death: but I will not at this time put thee to death, because thou didst carry the ark of the Lord God before David, my father, and hast endured trouble in all the troubles my father endured.

2:27. So Solomon cast out Abiathar from being the priest of the Lord, that the word of the Lord might be fulfilled, which he spoke concerning the house of Heli in Silo.

2:28. And the news came to Joab, because Joab had turned after Adonias, and had not turned after Solomon: and Joab fled into the tabernacle of the Lord, and took hold on the horn of the altar.

2:29. And it was told king Solomon, that Joab was fled into the tabernacle of the Lord, and was by the altar: and Solomon sent Banaias, the son of Joiada, saying. Go, kill him.

2:30. And Banaias came to the tabernacle of the Lord, and said to him: Thus saith the king: Come forth. And he said: I will not come forth, but here I will die. Banaias brought word back to the king, saying: Thus saith Joab, and thus he answered me.

2:31. And the king said to him: Do as he hath said; and kill him, and bury him, and thou shalt remove the innocent blood which hath been shed by Joab, from me, and from the house of my father:

2:32. And the Lord shall return his blood upon his own head; because he murdered two men, just and better than himself: and slew them with the sword, my father, David, not knowing it; Abner, the son of Ner, general of the army of Israel, and Amasa, the son of Jether general of the army of Juda;

2:33. And their blood shall return upon the head of Joab, and upon the head of his seed for ever. But to David and his seed, and his house, and to his throne, be peace for ever from the Lord.

2:34. So Banaias, the son of Joiada, went up, and setting upon him slew him, and he was buried in his house in the desert.

2:35. And the king appointed Banaias, the son of Joiada in his room over the army; and Sadoc, the priest, he put in the place of Abiathar.

2:36. The king also sent, and called for Semei, and said to him: Build thee a house in Jerusalem, and dwell there: and go not out from thence any where.

2:37. For on what day soever thou shalt go out, and shalt pass over the brook Cedron, know that thou shalt be put to death: thy blood shall be upon thy own head.

2:38. And Semei said to the king: The saying is good: as my lord the king hath said, so will thy servant do. And Semei dwelt in Jerusalem many days.

2:39. And it came to pass after three years, that the servants of Semei ran away to Achis, the son of Maacha, the king of Geth: and it was told Semei that his servants were gone to Geth.

2:40. And Semei arose, and saddled his ass, and went to Achis, to Geth, to seek his servants, and he brought them out of Geth.

2:41. And it was told Solomon, that Semei had gone from Jerusalem to Geth, and was come back.

2:42. And sending he called for him, and said to him: Did I not protest to thee by the Lord, and tell thee before: On what day soever thou shalt go out and walk abroad any where, know that thou shalt die? And thou answeredst me: The word that I have heard is good.

2:43. Why then hast thou not kept the oath of the Lord, and the commandment that I laid upon thee?

2:44. And the king said to Semei: Thou knowest all the evil, of which thy heart is conscious, which thou didst to David, my father: the Lord hath returned thy wickedness upon thy own head.

2:45. And king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever.

2:46. So the king commanded Banaias, the son of Joiada: and he went out and struck him; and he died.

3 Kings Chapter 3

Solomon married Pharaoh's daughter. He sacrificed in Gabaon: in the choice which God gave him he preferred wisdom. His wise judgment between the two harlots.

3:1. And the kingdom was established in the hand of Solomon, and he made affinity with Pharaoh, the king of Egypt: for he took his daughter, and brought her into the city of David: until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

3:2. But yet the people sacrificed in the high places: for there was no temple built to the name of the Lord until that day.

High places. . . That is, altars where they worshipped the Lord, but not according to the ordinance of the law; which allowed of no other places for sacrifice but the temple of God. Among these high places that of Gabaon was the chiefest, because there was the tabernacle of the testimony, which had been removed from Silo to Nob and from Nob to Gabaon.

3:3. And Solomon loved the Lord, walking in the precepts of David, his father; only he sacrificed in the high places, and burnt incense.

3:4. He went therefore to Gabaon, to sacrifice there: for that was the great high place: a thousand victims for holocausts, did Solomon offer upon that altar, in Gabaon.

3:5. And the Lord appeared to Solomon in a dream by night, saying: Ask what thou wilt that I should give thee.

3:6. And Solomon said: Thou hast shewed great mercy to thy servant David, my father, even as he walked before thee in truth, and justice, and an upright heart with thee: and thou hast kept thy great mercy for him, and hast given him a son to sit on his throne, as it is this day.

3:7. And now, O Lord God, thou hast made thy servant king instead of David, my father: and I am but a child, and know not how to go out and come in;

3:8. And thy servant is in the midst of the people which thou hast chosen, an immense people, which cannot be numbered nor counted for multitude.

3:9. Give therefore to thy servant an understanding heart, to judge thy people, and discern between good and evil. For who shall be able to judge this people, thy people, which is so numerous?

3:10. And the word was pleasing to the Lord, that Solomon had asked such a thing.

3:11. And the Lord said to Solomon: Because thou hast asked this thing, and hast not asked for thyself long life nor riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment;

3:12. Behold I have done for thee according to thy words, and have given thee a wise and understanding heart, in so much that there hath been no one like thee before thee, nor shall arise after thee.

3:13. Yea, and the things also which thou didst not ask, I have given thee; to wit, riches and glory: so that no one hath been like thee among the kings in all days heretofore.

3:14. And if thou wilt walk in my ways, and keep my precepts and my commandments, as thy father walked, I will lengthen thy days.

3:15. And Solomon awaked, and perceived that it was a dream: and when he was come to Jerusalem, he stood before the ark of the covenant of the Lord, and offered holocausts, and sacrificed victims of peace offerings, and made a great feast for all his servants.

3:16. Then there came two women that were harlots, to the king, and stood before him.

3:17. And one of them said: I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child with her in the chamber.

3:18. And the third day after I was delivered, she also was delivered; and we were together, and no other person with us in the house; only we two.

3:19. And this woman's child died in the night: for in her sleep she overlaid him.

3:20. And rising in the dead time of the night, she took my child from my side, while I, thy handmaid, was asleep, and laid it in her bosom: and laid her dead child in my bosom.

3:21. And when I arose in the morning, to give my child suck, behold it was dead: but considering him more diligently, when it was clear day, I found that it was not mine which I bore.

3:22. And the other woman answered: It is not so as thou sayest, but thy child is dead, and mine is alive. On the contrary, she said; Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king.

3:23. Then said the king: The one saith, My child is alive, and thy child is dead. And the other answereth: Nay; but thy child is dead, and mine liveth.

3:24. The king therefore said: Bring me a sword. And when they had brought a sword before the king,

3:25. Divide, said he, the living child in two, and give half to the one and half to the other.

3:26. But the woman, whose child was alive, said to the king; (for her bowels were moved upon her child) I beseech thee, my lord, give her the child alive, and do not kill it. But the other said: Let it be neither mine nor thine; but divide it.

3:27. The king answered, and said: Give the living child to this woman, and let it not be killed; for she is the mother thereof.

3:28. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

3 Kings Chapter 4

Solomon's chief officers. His riches and wisdom.

4:1. And king Solomon reigned over all Israel:

4:2. And these were the princes which he had: Azarias, the son of Sadoc, the priest:

4:3. Elihoreph, and Ahia, the sons of Sisa, scribes: Josaphat, the son of Ahilud, recorder:

4:4. Banaias, the son of Joiada, over the army: and Sadoc, and Abiathar, priests.

Abiathar. . .By this it appears that Abiathar was not altogether deposed from the high priesthood; but only banished to his country house, and by that means excluded from the exercise of his functions.

4:5. Azarias, the son of Nathan, over them that were about the king: Zabud, the son of Nathan, the priest, the king's friend:

4:6. And Ahisar, governor of the house: and Adoniram, the son of Abda, over the tribute.

4:7. And Solomon had twelve governors over all Israel, who provided victuals for the king and for his house hold: for every one provided necessaries, each man his month in the year.

4:8. And these are their names: Benhur, in mount Ephraim.

4:9. Bendecar, in Macces, and in Salebim, and in Bethsames, and in Elon, and in Bethanan.

4:10. Benhesed, in Aruboth: his was Socho, and all the land of Epher.

4:11. Benabinadab, to whom belonged all Nephath-Dor: he had Tapheth, the daughter of Solomon, to wife.

4:12. Bana, the son of Ahilud, who governed Thanac, and Mageddo, and all Bethsan, which is by Sarthana, beneath Jezrael, from Bethsan unto Abelmehula, over against Jecmaan.

4:13. Bengaber, in Ramoth Galaad: he had the town of Jair, the son of Manasses, in Galaad: he was chief in all the country of Argob, which is in Basan, threescore great cities with walls, and brazen bolts.

4:14. Ahinadab, the son of Addo, was chief in Manaim.

4:15. Achimaas, in Nephthali: he also had Basemath, the daughter of Solomon, to wife.

4:16. Baana, the son of Husi, in Aser, and in Baloth.

4:17. Josaphat, the son of Pharue, in Issachar.

4:18. Semei, the son of Ela, in Benjamin.

4:19. Gaber, the son of Uri, in the land of Galaad, in the land of Sehon, the king of the Amorrhites, and of Og, the king of Basan, over all that were in that land.

4:20. Juda and Israel were innumerable, as the sand of the sea in multitude; eating and drinking, and rejoicing.

4:21. And Solomon had under him all the kingdoms, from the river to the land of the Philistines, even to the border of Egypt: and they brought him presents, and served him all the days of his life.

The river. . .Euphrates.

4:22. And the provision of Solomon, for each day, was thirty measures

of fine flour, and threescore measures of meal;

4:23. Ten fat oxen, and twenty out of the pastures, and a hundred rams; besides venison of harts, roes, and buffles, and fatted fowls.

4:24. For he had all the country which was beyond the river, from Thaphsa to Gazan, and all the kings of those countries: and he had peace on every side round about.

4:25. And Juda, and Israel, dwelt without any fear, every one under his vine, and under his fig tree, from Dan to Bersabee, all the days of Solomon.

4:26. And Solomon had forty thousand stalls of chariot horses, and twelve thousand for the saddle.

4:27. And the foresaid governors of the king fed them; and they furnished the necessaries also for king Solomon's table, with great care, in their time.

4:28. They brought barley also, and straw for the horses and beasts, to the place where the king was, according as it was appointed them.

4:29. And God gave to Solomon wisdom, and understanding exceeding much, and largeness of heart, as the sand that is on the sea shore.

4:30. And the wisdom of Solomon surpassed the wisdom of all the Orientals, and of the Egyptians;

4:31. And he was wiser than all men: wiser than Ethan, the Ezrahite, and Heman, and Chalcol, and Dorda, the sons of Mahol, and he was renowned in all nations round about.

4:32. Solomon also spoke three thousand parables: and his poems were a thousand and five.

Three thousand parables, etc. . . These works are all lost, excepting some part of the parables extant in the book of Proverbs; and his chief poem called the Canticle of Canticles.

4:33. And he treated about trees, from the cedar that is in Libanus, unto the hyssop that cometh out of the wall: and he discoursed of beasts, and of fowls, and of creeping things, and of fishes.

4:34. And they came from all nations to hear the wisdom of Solomon, and from all the kings of the earth, who heard of his wisdom.

3 Kings Chapter 5

Hiram king of Tyre agreeth to furnish timber and workmen for building the temple: the number of workmen and overseers.

5:1. And Hiram, king of Tyre, sent his servants to Solomon: for he heard that they had anointed him king in the room of his father: for

Hiram had always been David's friend.

5:2. Solomon sent to Hiram, saying:

5:3. Thou knowest the will of David, my father, and that he could not build a house to the name of the Lord his God, because of the wars that were round about him, until the Lord put them under the soles of his feet.

5:4. But now the Lord my God hath given me rest round about; and there is no adversary nor evil occurrence.

5:5. Wherefore I purpose to build a temple to the name of the Lord my God, as the Lord spoke to David my father, saying: Thy son, whom I will set upon the throne, in thy place, he shall build a house to my name.

5:6. Give orders, therefore, that thy servants cut me down cedar trees, out of Libanus, and let my servants be with thy servants: and I will give thee the hire of thy servants whatsoever thou wilt ask: for thou knowest how there is not among my people a man that has skill to hew wood like to the Sidonians.

5:7. Now when Hiram had heard the words of Solomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who hath given to David a very wise son over this numerous people.

5:8. And Hiram sent to Solomon, saying: I have heard all thou hast desired of me; and I will do all thy desire concerning cedar trees, and fir trees.

5:9. My servants shall bring them down from Libanus to the sea: and I will put them together in floats, on the sea, and convey them to the place, which thou shalt signify to me, and will land them there, and thou shalt receive them: and thou shalt allow me necessaries to furnish food for my household.

5:10. So Hiram gave Solomon cedar trees, and fir trees, according to all his desire.

5:11. And Solomon allowed Hiram twenty thousand measures of wheat, for provision for his house, and twenty measures of the purest oil: thus gave Solomon to Hiram every year.

5:12. And the Lord gave wisdom to Solomon, as he promised him: and there was peace between Hiram and Solomon, and they two made a league together.

5:13. And king Solomon chose workmen out of all Israel, and the levy was of thirty thousand men.

5:14. And he sent them to Libanus, ten thousand every month, by turns, so that two months they were at home: and Adoniram was over this levy.

5:15. And Solomon had seventy thousand to carry burdens, and eighty thousand to hew stones in the mountain:

5:16. Besides the overseers who were over every work, in number three

thousand and three hundred, that ruled over the people, and them that did the work.

5:17. And the king commanded that they should bring great stones, costly stones, for the foundation of the temple, and should square them:

5:18. And the masons of Solomon, and the masons of Hiram, hewed them: and the Giblians prepared timber and stones to build the house.

3 Kings Chapter 6

The building of Solomon's temple.

6:1. And it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of the reign of Solomon over Israel, in the month Zio, (the same is the second month) he began to build a house to the Lord.

6:2. And the house, which king Solomon built to the Lord, was threescore cubits in length, and twenty cubits in breadth, and thirty cubits in height.

6:3. And there was a porch before the temple, of twenty cubits in length, according to the measure of the breadth of the temple: and it was ten cubits in breadth, before the face of the temple.

6:4. And he made in the temple oblique windows.

6:5. And upon the wall of the temple, he built floors round about, in the walls of the house, round about the temple and the oracle, and he made chambers in the sides round about.

Upon the wall, i. e., joining to the wall.--Ibid. He built floors round about. . .Chambers or cells adjoining to the temple, for the use of the temple and of the priests, so contrived as to be between the inward and outward wall of the temple, in three stories, one above another.--Ibid. The oracle. . .The inner temple or holy of holies, where God gave his oracles.

6:6. The floor that was underneath was five cubits in breadth, and the middle floor was six cubits in breadth, and the third floor was seven cubits in breadth. And he put beams in the house round about on the outside, that they might not be fastened in the walls of the temple.

6:7. And the house, when it was in building, was built of stones, hewed and made ready: so that there was neither hammer nor axe, nor any tool of iron heard in the house when it was in building.

Made ready, etc. . .So the stones for the building of God's eternal temple in the heavenly Jerusalem, (who are the faithful,) must first be hewn and polished here by many trials and sufferings, before they can be admitted to have a place in that celestial structure.

6:8. The door, for the middle side, was on the right hand of the house: and by winding stairs they went up to the middle room, and from the middle to the third.

6:9. So he built the house, and finished it: and he covered the house with roofs of cedar.

6:10. And he built a floor over all the house, five cubits in height, and he covered the house with timber of cedar.

6:11. And the word of the Lord came to Solomon,

6:12. As for this house, which thou art building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, walking in them, I will fulfil my word to thee, which I spoke to David thy father.

6:13. And I will dwell in the midst of the children of Israel, and I will not forsake my people Israel.

6:14. So Solomon built the house, and finished it.

6:15. And he built the walls of the house on the inside, with boards of cedar, from the floor of the house to the top of the walls, and to the roofs, he covered it with boards of cedar on the inside: and he covered the floor of the house with planks of fir.

6:16. And he built up twenty cubits with boards of cedar at the hinder part of the temple, from the floor to the top: and made the inner house of the oracle to be the holy of holies.

6:17. And the temple itself, before the doors of the oracle, was forty cubits long.

6:18. And all the house was covered within with cedar, having the turnings, and the joints thereof artfully wrought, and carvings projecting out: all was covered with boards of cedar: and no stone could be seen in the wall at all.

6:19. And he made the oracle in the midst of the house, in the inner part, to set there the ark of the covenant of the Lord.

6:20. Now the oracle was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height. And he covered it, and overlaid it with most pure gold. And the altar also he covered with cedar.

6:21. And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold.

6:22. And there was nothing in the temple that was not covered with gold: the whole altar of the oracle he covered also with gold.

6:23. And he made in the oracle two cherubims of olive tree, of ten cubits in height.

6:24. One wing of the cherub was five cubits, and the other wing of the cherub was five cubits: that is, in all ten cubits, from the extremity

of one wing to the extremity of the other wing.

6:25. The second cherub also was ten cubits: and the measure, and the work was the same in both the cherubims:

6:26. That is to say, one cherub was ten cubits high, and in like manner the other cherub.

6:27. And he set the cherubims in the midst of the inner temple: and the cherubims stretched forth their wings, and the wing of the one touched one wall, and the wing of the other cherub touched the other wall: and the other wings in the midst of the temple touched one another.

6:28. And he overlaid the cherubims with gold.

6:29. And all the walls of the temple round about he carved with divers figures and carvings: and he made in them cherubims and palm trees, and divers representations, as it were standing out, and coming forth from the wall.

6:30. And the floor of the house he also overlaid with gold within and without.

6:31. And in the entrance of the oracle, he made little doors of olive tree, and posts of five corners,

6:32. And two doors of olive tree: and he carved upon them figures of cherubims, and figures of palm trees, and carvings very much projecting; and he overlaid them with gold: and he covered both the cherubims and the palm trees, and the other things, with gold.

6:33. And he made in the entrance of the temple posts of olive tree foursquare:

6:34. And two doors of fir tree, one of each side: and each door was double, and so opened with folding leaves.

6:35. And he carved cherubims, and palm trees, and carved work standing very much out: and he overlaid all with golden plates in square work by rule.

6:36. And he built the inner court with three rows of polished stones, and one row of beams of cedar.

6:37. In the fourth year was the house of the Lord founded, in the month Zio:

6:38. And in the eleventh year, in the month Bul. (which is the eighth month) the house was finished in all the works thereof, and in all the appurtenances thereof: and he was seven years in building it.

Solomon's palace, his house in the forest, and the queen's house: the work of the two pillars: the sea (or laver) and other vessels.

7:1. And Solomon built his own house in thirteen years, and brought it to perfection.

7:2. He built also the house of the forest of Libanus; the length of it was a hundred cubits, and the breadth fifty cubits, and the height thirty cubits: and four galleries between pillars of cedar: for he had cut cedar trees into pillars.

7:3. And he covered the whole vault with boards of cedar, and it was held up with five and forty pillars. And one row had fifteen pillars,

7:4. Set one against another,

7:5. And looking one upon another, with equal space between the pillars, and over the pillars were square beams in all things equal.

7:6. And he made a porch of pillars of fifty cubits in length, and thirty cubits in breadth: and another porch before the greater porch, and pillars, and chapters upon the pillars.

7:7. He made also the porch of the throne wherein is the seat of judgment; and covered it with cedar wood from the floor to the top.

7:8. And in the midst of the porch, was a small house, where he sat in judgment of the like work. He made also a house for the daughter of Pharaoh (whom Solomon had taken to wife) of the same work, as this porch;

7:9. All of costly stones, which were sawed by a certain rule and measure, both within and without: from the foundation to the top of the walls, and without, unto the great court.

7:10. And the foundations were of costly stones, great stones of ten cubits or eight cubits.

7:11. And above there were costly stones of equal measure hewed, and in like manner planks of cedar.

7:12. And the great court was made round with three rows of hewed stones, and one row of planks of cedar, which also was observed in the inner court of the house of the Lord, and in the porch of the house.

7:13. And king Solomon sent, and brought Hiram from Tyre,

7:14. The son of a widow woman, of the tribe of Nephthali, whose father was a Tyrian, an artificer in brass, and full of wisdom, and understanding, and skill to work all work in brass. And when he was come to king Solomon, he wrought all his work.

7:15. And he cast two pillars in brass, each pillar was eighteen cubits high: and a line of twelve cubits compassed both the pillars.

7:16. He made also two chapters of molten brass, to be set upon the tops of the pillars: the height of one chapter was five cubits, and

the height of the other chapter was five cubits:

7:17. And a kind of network, and chain work wreathed together with wonderful art. Both the chapters of the pillars were cast: seven rows of nets were on one chapter, and seven nets on the other chapter.

7:18. And he made the pillars, and two rows round about each network to cover the chapters, that were upon the top, with pomegranates: and in like manner did he to the other chapter.

7:19. And the chapters that were upon the top of the pillars, were of lily work, in the porch of four cubits.

7:20. And again there were other chapters on the top of the pillars above, according to the measure of the pillar over against the network: and of pomegranates there were two hundred, in rows round about the other chapter.

7:21. And he set up the two pillars in the porch of the temple: and when he had set up the pillar on the right hand, he called the name thereof Jachin: in like manner he set up the second pillar, and called the name thereof Booz.

Jachin. . . That is, firmly established.--Ibid. Booz. . . That is, in its strength. By recording these names in holy writ, the spirit of God would have us understand the invincible firmness and strength of the pillars on which the true temple of God, which is the church, is established.

7:22. And upon the tops of the pillars he made lily work: so the work of the pillars was finished.

7:23. He made also a molten sea, of ten cubits, from brim to brim, round all about; the height of it was five cubits, and a line of thirty cubits compassed it round about.

7:24. And a graven work, under the brim of it, compassed it for ten cubits going about the sea: there were two rows cast of chamfered sculptures.

7:25. And it stood upon twelve oxen, of which three looked towards the north, and three towards the west, and three towards the south, and three towards the east: and the sea was above upon them, and their hinder parts were all hid within.

7:26. And the laver was a hand breadth thick: and the brim thereof was like the brim of a cup, or the leaf of a crisped lily: it contained two thousand bates.

Two thousand bates. . . That is, about ten thousand gallons. This was the quantity of water which was usually put into it: but it was capable, if brimful, of holding three thousand. See 2 Par. 4.5.

7:27. And he made ten bases of brass, every base was four cubits in length, and four cubits in breadth, and three cubits high.

7:28. And the work itself of the bases, was intergraven: and there were

gravings between the joinings.

7:29. And between the little crowns and the ledges, were lions, and oxen, and cherubims; and in the joinings likewise above: and under the lions and oxen, as it were bands of brass hanging down.

7:30. And every base had four wheels, and axletrees of brass: and at the four sides were undersetters, under the laver molten, looking one against another.

7:31. The mouth also of the laver within, was in the top of the chapter: and that which appeared without, was of one cubit all round, and together it was one cubit and a half: and in the corners of the pillars were divers engravings: and the spaces between the pillars were square, not round.

7:32. And the four wheels, which were at the four corners of the base, were joined one to another under the base: the height of a wheel was a cubit and a half.

7:33. And they were such wheels as are used to be made in a chariot: and their axletrees, and spokes, and strakes, and naves, were all cast.

7:34. And the four undersetters, that were at every corner of each base, were of the base itself, cast and joined together.

7:35. And on the top of the base, there was a round compass of half a cubit, so wrought that the laver might be set thereon, having its gravings, and divers sculptures of itself.

7:36. He engraved also in those plates, which were of brass, and in the corners, cherubims, and lions, and palm trees, in likeness of a man standing, so that they seemed not to be engraven, but added round about.

7:37. After this manner, he made ten bases, of one casting and measure, and the like graving.

7:38. He made also ten lavers of brass: one laver contained four bates, and was of four cubits: and upon every base, in all ten, he put as many lavers.

7:39. And he set the ten bases, five on the right side of the temple, and five on the left: and the sea he put on the right side of the temple, over against the east southward.

7:40. And Hiram made cauldrons, and shovels, and basins, and finished all the work of king Solomon in the temple of the Lord.

7:41. The two pillars and the two cords of the chapters, upon the chapters of the pillars: and the two networks, to cover the two cords, that were upon the top of the pillars.

7:42. And four hundred pomegranates for the two networks: two rows of pomegranates for each network, to cover the cords of the chapters, which were upon the tops of the pillars.

7:43. And the ten bases, and the ten lavers on the bases.

7:44. And one sea, and twelve oxen under the sea.

7:45. And the cauldrons, and the shovels, and the basins. All the vessels that Hiram made for king Solomon, for the house of the Lord, were of fine brass.

7:46. In the plains of the Jordan, did the king cast them in a clay ground, between Socoth and Sartham.

7:47. And Solomon placed all the vessels: but for its exceeding great multitude the brass could not be weighed.

7:48. And Solomon made all the vessels for the house of the Lord: the altar of gold, and the table of gold, upon which the loaves of proposition should be set:

7:49. And the golden candlesticks, five on the right hand, and five on the left, over against the oracle, of pure gold: and the flowers like lilies, and the lamps over them of gold: and golden snuffers,

7:50. And pots, and fleshhooks, and bowls, and mortars, and censers, of most pure gold: and the hinges for the doors of the inner house of the holy of holies, and for the doors of the house of the temple, were of gold.

7:51. And Solomon finished all the work that he made in the house of the Lord, and brought in the things that David, his father, had dedicated, the silver and the gold, and the vessels, and laid them up in the treasures of the house of the Lord.

3 Kings Chapter 8

The dedication of the temple: Solomon's prayer and sacrifices.

8:1. Then all the ancients of Israel, with the princes of the tribes, and the heads of the families of the children of Israel, were assembled to king Solomon, in Jerusalem: that they might carry the ark of the covenant of the Lord, out of the city of David, that is, out of Sion.

8:2. And all Israel assembled themselves to king Solomon, on the festival day, in the month of Ethanim, the same is the seventh month.

8:3. And all the ancients of Israel came, and the priests took up the ark,

8:4. And carried the ark of the Lord, and the tabernacle of the covenant, and all the vessels of the sanctuary, that were in the tabernacle: and the priests and the Levites carried them.

8:5. And king Solomon, and all the multitude of Israel, that were assembled unto him, went with him before the ark, and they sacrificed sheep and oxen, that could not be counted or numbered.

8:6. And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the temple, into the holy of holies, under the wings of the cherubims.

8:7. For the cherubims spread forth their wings over the place of the ark, and covered the ark, and the staves thereof above.

8:8. And whereas the staves stood out, the ends of them were seen without, in the sanctuary before the oracle, but were not seen farther out, and there they have been unto this day.

8:9. Now in the ark there was nothing else but the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

Nothing else, etc. . . There was nothing else but the tables of the law within the ark: but on the outside of the ark, or near the ark were also the rod of Aaron, and a golden urn with manna, Heb. 9.4.

8:10. And it came to pass, when the priests were come out of the sanctuary, that a cloud filled the house of the Lord,

8:11. And the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

8:12. Then Solomon said: The Lord said that he would dwell in a cloud.

8:13. Building, I have built a house for thy dwelling, to be thy most firm throne for ever.

8:14. And the king turned his face, and blessed all the assembly of Israel: for all the assembly of Israel stood.

8:15. And Solomon said: Blessed be the Lord the God of Israel, who spoke with his mouth to David, my father, and with his own hands hath accomplished it, saying:

8:16. Since the day that I brought my people Israel, out of Egypt, I chose no city out of all the tribes of Israel, for a house to be built, that my name might be there: but I chose David to be over my people Israel.

8:17. And David, my father, would have built a house to the name of the Lord, the God of Israel:

8:18. And the Lord said to David, my father: Whereas, thou hast thought in thy heart to build a house to my name, thou hast done well in having this same thing in thy mind.

8:19. Nevertheless, thou shalt not build me a house, but thy son, that shall come forth out of thy loins, he shall build a house to my name.

8:20. The Lord hath performed his word which he spoke. And I stand in the room of David, my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord, the God of Israel.

8:21. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when they came out of the land of Egypt.

8:22. And Solomon stood before the altar of the Lord, in the sight of the assembly of Israel, and spread forth his hands towards heaven,

8:23. And said: Lord God of Israel, there is no God like thee, in heaven above, or on the earth beneath: who keepest covenant and mercy with thy servants, that have walked before thee with all their heart:

8:24. Who hast kept with thy servant David, my father, what thou hast promised him: with thy mouth thou didst speak, and with thy hands thou hast performed, as this day proveth.

8:25. Now, therefore, O Lord God of Israel, keep with thy servant David, my father, what thou hast spoken to him, saying: There shall not be taken away of thee a man in my sight, to sit on the throne of Israel: yet so that thy children take heed to their way, that they walk before me as thou hast walked in my sight.

8:26. And now, Lord God of Israel, let thy words be established, which thou hast spoken to thy servant David, my father.

8:27. Is it then to be thought that God should indeed dwell upon earth? for if heaven, and the heavens of heavens, cannot contain thee, how much less this house which I have built?

8:28. But have regard to the prayer of thy servant, and to his supplications, O Lord, my God: hear the hymn and the prayer, which thy servant prayeth before thee this day:

8:29. That thy eyes may be open upon this house, night and day: upon the house of which thou hast said: My name shall be there: that thou mayst hearken to the prayer which thy servant prayeth, in this place to thee:

8:30. That thou mayst hearken to the supplication of thy servant, and of thy people Israel, whatsoever they shall pray for in this place, and hear them in the place of thy dwelling in heaven; and when thou hearest, shew them mercy.

8:31. If any man trespass against his neighbour, and have an oath upon him, wherewith he is bound, and come, because of the oath, before thy altar, to thy house,

8:32. Then hear thou in heaven: and do and judge thy servants, condemning the wicked, and bringing his way upon his own head, and justifying the just, and rewarding him according to his justice.

8:33. If thy people Israel shall fly before their enemies (because they will sin against thee) and doing penance, and confessing to thy name, shall come and pray, and make supplications to thee in this house:

8:34. Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them back to the land which thou gavest to their

fathers.

8:35. If heaven shall be shut up, and there shall be no rain, because of their sins, and they, praying in this place, shall do penance to thy name, and shall be converted from their sins, by occasion of their afflictions:

8:36. Then hear thou them in heaven, and forgive the sins of thy servants, and of thy people Israel: and shew them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people in possession.

8:37. If a famine arise in the land, or a pestilence, or corrupt air, or blasting, or locust, or mildew; if their enemy afflict them, besieging the gates, whatsoever plague, whatsoever infirmity,

8:38. Whatsoever curse or imprecation shall happen to any man of thy people Israel: when a man shall know the wound of his own heart, and shall spread forth his hands in this house;

8:39. Then hear thou in heaven, in the place of thy dwelling, and forgive, and do so as to give to every one according to his ways, as thou shalt see his heart (for thou only knowest the heart of all the children of men)

8:40. That they may fear thee all the days that they live upon the face of the land, which thou hast given to our fathers.

8:41. Moreover also the stranger, who is not of thy people Israel, when he shall come out of a far country for thy name's sake, (for they shall hear every where of thy great name, and thy mighty hand,

8:42. And thy stretched out arm) so when he shall come, and shall pray in this place,

8:43. Then hear thou in heaven, in the firmament of thy dwelling place, and do all those things, for which that stranger shall call upon thee: that all the people of the earth may learn to fear thy name, as do thy people Israel, and may prove that thy name is called upon on this house, which I have built.

8:44. If thy people go out to war against their enemies, by what way soever thou shalt send them, they shall pray to thee towards the way of the city, which thou hast chosen, and towards the house, which I have built to thy name:

8:45. And then hear thou in heaven their prayers, and their supplications, and do judgment for them.

8:46. But if they sin against thee, (for there is no man who sinneth not) and thou being angry, deliver them up to their enemies, so that they be led away captives into the land of their enemies, far or near;

8:47. Then if they do penance in their heart, in the place of captivity, and being converted, make supplication to thee in their captivity, saying: We have sinned, we have done unjustly, we have committed wickedness:

8:48. And return to thee with all their heart, and all their soul, in the land of their enemies, to which they have been led captives: and pray to thee towards the way of their land, which thou gavest to their fathers, and of the city which thou hast chosen, and of the temple which I have built to thy name:

8:49. Then hear thou in heaven, in the firmament of thy throne, their prayers, and their supplications, and do judgment for them:

8:50. And forgive thy people, that have sinned against thee, and all their iniquities, by which they have transgressed against thee: and give them mercy before them that have made them captives, that they may have compassion on them.

8:51. For they are thy people, and thy inheritance, whom thou hast brought out of the land of Egypt, from the midst of the furnace of iron.

8:52. That thy eyes may be open to the supplication of thy servant, and of thy people Israel, to hear them in all things for which they shall call upon thee.

8:53. For thou hast separated them to thyself for an inheritance, from amongst all the people of the earth, as thou hast spoken by Moses, thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

8:54. And it came to pass, when Solomon had made an end of praying all this prayer and supplication to the Lord, that he rose from before the altar of the Lord: for he had fixed both knees on the ground, and had spread his hands towards heaven.

8:55. And he stood, and blessed all the assembly of Israel with a loud voice, saying:

8:56. Blessed be the Lord, who hath given rest to his people Israel, according to all that he promised: there hath not failed so much as one word of all the good things that he promised by his servant Moses.

8:57. The Lord our God be with us, as he was with our fathers, and not leave us, nor cast us off:

8:58. But may he incline our hearts to himself, that we may walk in all his ways, and keep his commandments, and his ceremonies, and all his judgments, which he commanded our fathers.

8:59. And let these my words, wherewith I have prayed before the Lord, be nigh unto the Lord our God day and night, that he may do judgment for his servant, and for his people Israel, day by day:

8:60. That all the people of the earth may know, that the Lord he is God, and there is no other besides him.

8:61. Let our hearts also be perfect with the Lord our God, that we may walk in his statutes, and keep his commandments, as at this day.

8:62. And the king, and all Israel with him, offered victims before the

Lord.

8:63. And Solomon slew victims of peace offerings, which he sacrificed to the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep so the king, and all the children of Israel, dedicated the temple of the Lord.

8:64. In that day the king sanctified the middle of the court, that was before the house of the Lord for there he offered the holocaust, and sacrifice, and the fat of the peace offerings: because the brazen altar that was before the Lord, was too little to receive the holocaust, and sacrifice, and the fat of the peace offerings.

8:65. And Solomon made at the same time a solemn feast, and all Israel with him, a great multitude, from the entrance of Emath to the river of Egypt, before the Lord our God, seven days and seven days, that is, fourteen days.

8:66. And on the eighth day, he sent away the people: and they blessed the king, and went to their dwellings, rejoicing, and glad in heart, for all the good things that the Lord had done for David, his servant, and for Israel, his people.

3 Kings Chapter 9

The Lord appeareth again to Solomon: he buildeth cities: he sendeth a fleet to Ophir.

9:1. And it came to pass when Solomon had finished the building of the house of the Lord, and the king's house, and all that he desired and was pleased to do,

9:2. That the Lord appeared to him the second time, as he had appeared to him in Gabaon.

9:3. And the Lord said to him: I have heard thy prayer and thy supplication, which thou hast made before me: I have sanctified this house, which thou hast built, to put my name there for ever; and my eyes, and my heart, shall be there always.

9:4. And if thou wilt walk before me, as thy father walked, in simplicity of heart, and in uprightness: and wilt do all that I have commanded thee, and wilt keep my ordinances, and my judgments,

As thy father walked, in simplicity of heart. . . That is, in the sincerity and integrity of a single heart, as opposite to all double dealing and deceit.

9:5. I will establish the throne of thy kingdom over Israel for ever, as I promised David, thy father, saying: There shall not fail a man of thy race upon the throne of Israel.

9:6. But if you and your children, revolting, shall turn away from following me, and will not keep my commandments, and my ceremonies,

which I have set before you, but will go and worship strange gods, and adore them:

9:7. I will take away Israel from the face of the land which I have given them; and the temple which I have sanctified to my name, I will cast out of my sight; and Israel shall be a proverb, and a byword among all people.

9:8. And this house shall be made an example of: every one that shall pass by it, shall be astonished, and shall hiss, and say: Why hath the Lord done thus to this land, and to this house?

9:9. And they shall answer: Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and followed strange gods, and adored them, and worshipped them: therefore hath the Lord brought upon them all this evil.

9:10. And when twenty years were ended, after Solomon had built the two houses; that is, the house of the Lord, and the house of the king,

9:11. (Hiram, the king of Tyre, furnishing Solomon with cedar trees, and fir trees, and gold, according to all he had need of) then Solomon gave Hiram twenty cities in the land of Galilee.

9:12. And Hiram came out of Tyre, to see the towns which Solomon had given him, and they pleased him not;

9:13. And he said: Are these the cities which thou hast given me, brother? And he called them the land of Chabul, unto this day.

Chabul. . .That is, dirty or displeasing.

9:14. And Hiram sent to king Solomon a hundred and twenty talents of gold.

9:15. This is the sum of the expenses, which king Solomon offered to build the house of the Lord, and his own house, and Mello, and the wall of Jerusalem, and Hesar, and Mageddo, and Gazer.

9:16. Pharao, the king of Egypt, came up and took Gazer, and burnt it with fire: and slew the Chanaanite that dwelt in the city, and gave it for a dowry to his daughter, Solomon's wife.

9:17. So Solomon built Gazer, and Bethhoron the nether,

9:18. And Baalath, and Palmira, in the land of the wilderness.

9:19. And all the towns that belonged to himself, and were not walled, he fortified; the cities also of the chariots, and the cities of the horsemen, and whatsoever he had a mind to build in Jerusalem, and in Libanus, and in all the land of his dominion.

9:20. All the people that were left of the Amorrhites, and Hethites, and Pherezites, and Hevites, and Jebusites, that are not of the children of Israel:

9:21. Their children, that were left in the land; to wit, such as the

children of Israel had not been able to destroy, Solomon made tributary unto this day.

9:22. But of the children of Israel, Solomon made not any to be bondmen, but they were warriors, and his servants, and his princes, and captains, and overseers of the chariots and horses.

9:23. And there were five hundred and fifty chief officers set over all the works of Solomon, and they had people under them, and had charge over the appointed works.

9:24. And the daughter of Pharaoh came up out of the city of David to her house, which Solomon had built for her: then did he build Mello.

9:25. Solomon also offered three times every year holocausts, and victims of peace offerings, upon the altar which he had built to the Lord, and he burnt incense before the Lord: and the temple was finished.

9:26. And king Solomon made a fleet in Asiongaber, which is by Ailath, on the shore of the Red Sea, in the land of Edom.

9:27. And Hiram sent his servants in the fleet, sailors that had knowledge of the sea, with the servants of Solomon.

9:28. And they came to Ophir; and they brought from thence to king Solomon four hundred and twenty talents of gold.

3 Kings Chapter 10

The queen of Saba cometh to king Solomon: his riches and glory.

10:1. And the queen of Saba having heard of the fame of Solomon in the name of the Lord, came to try him with hard questions.

10:2. And entering into Jerusalem with a great train, and riches, and camels that carried spices, and an immense quantity of gold, and precious stones, she came to king Solomon, and spoke to him all that she had in her heart.

10:3. And Solomon informed her of all the things she proposed to him: there was not any word the king was ignorant of, and which he could not answer her.

10:4. And when the queen of Saba saw all the wisdom of Solomon, and the house which he had built,

10:5. And the meat of his table, and the apartments of his servants, and the order of his ministers, and their apparel, and the cupbearers, and the holocausts, which he offered in the house of the Lord, she had no longer any spirit in her;

10:6. And she said to the king: The report is true, which I heard in my own country,

10:7. Concerning thy words, and concerning thy wisdom. And I did not believe them that told me, till I came myself, and saw with my own eyes, and have found that the half hath not been told me: thy wisdom and thy works exceed the fame which I heard.

10:8. Blessed are thy men, and blessed are thy servants, who stand before thee always, and hear thy wisdom.

10:9. Blessed be the Lord thy God, whom thou hast pleased, and who hath set thee upon the throne of Israel, because the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice.

10:10. And she gave the king a hundred and twenty talents of gold, and of spices a very great store, and precious stones: there was brought no more such abundance of spices as these which the queen of Saba gave to king Solomon.

10:11. (The navy also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of thyine trees, and precious stones.

10:12. And the king made of the thyine trees the rails of the house of the Lord, and of the king's house: and cisterns and harps for singers: there were no such thyine trees as these brought nor seen unto this day.)

10:13. And king Solomon gave the queen of Saba all that she desired, and asked of him: besides what he offered her of himself of his royal bounty. And she returned, and went to her own country, with her servants.

10:14. And the weight of the gold that was brought to Solomon every year, was six hundred and sixty-six talents of gold:

10:15. Besides that which the men brought him that were over the tributes, and the merchants, and they that sold by retail, and all the kings of Arabia, and the governors of the country.

10:16. And Solomon made two hundred shields of the purest gold: he allowed six hundred sicles of gold for the plates of one shield.

10:17. And three hundred targets of fine gold: three hundred pounds of gold covered one target: and the king put them in the house of the forest of Libanus.

10:18. King Solomon also made a great throne of ivory: and overlaid it with the finest gold.

10:19. It had six steps: and the top of the throne was round behind: and there were two hands on either side holding the seat: and two lions stood, one at each hand,

10:20. And twelve little lions stood upon the six steps, on the one side and on the other: there was no such work made in any kingdom.

10:21. Moreover, all the vessels out of which king Solomon drank, were of gold: and all the furniture of the house of the forest of Libanus

was of most pure gold: there was no silver, nor was any account made of it in the days of Solomon:

10:22. For the king's navy, once in three years, went with the navy of Hiram by sea to Tharsis, and brought from thence gold, and silver, and elephants' teeth, and apes, and peacocks.

10:23. And king Solomon exceeded all the kings of the earth in riches and wisdom.

10:24. And all the earth desired to see Solomon's face, to hear his wisdom, which God had given in his heart.

10:25. And every one brought him presents, vessels of silver and of gold, garments, and armour, and spices, and horses, and mules, every year.

10:26. And Solomon gathered together chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he bestowed them in fenced cities, and with the king in Jerusalem.

10:27. And he made silver to be as plentiful in Jerusalem as stones: and cedars to be as common as sycamores which grow in the plains.

10:28. And horses were brought for Solomon out of Egypt, and Coa: for the king's merchants bought them out of Coa, and brought them at a set price.

10:29. And a chariot of four horses came out of Egypt, for six hundred sicles of silver, and a horse for a hundred and fifty. And after this manner did all the kings of the Hethites, and of Syria, sell horses.

3 Kings Chapter 11

Solomon by means of his wives falleth into idolatry: God raiseth him adversaries, Adad, Razon, and Jeroboam: Solomon dieth.

11:1. And king Solomon loved many strange women, besides the daughter of Pharao, and women of Moab, and of Ammon, and of Edom, and of Sidon, and of the Hethites:

11:2. Of the nations concerning which the Lord said to the children of Israel: You shall not go in unto them, neither shall any of them come into yours: for they will most certainly turn away your hearts to follow their gods. And to these was Solomon joined with a most ardent love.

11:3. And he had seven hundred wives as queens, and three hundred concubines: and the women turned away his heart.

11:4. And when he was now old, his heart was turned away by women to follow strange gods: and his heart was not perfect with the Lord his God, as was the heart of David, his father.

11:5. But Solomon worshipped Astarthe, the goddess of the Sidonians, and Moloch, the idol of the Ammonites.

11:6. And Solomon did that which was not pleasing before the Lord, and did not fully follow the Lord, as David, his father.

11:7. Then Solomon built a temple for Chamos, the idol of Moab, on the hill that is over against Jerusalem, and for Moloch, the idol of the children of Ammon.

11:8. And he did in this manner for all his wives that were strangers, who burnt incense, and offered sacrifice to their gods.

11:9. And the Lord was angry with Solomon, because his mind was turned away from the Lord, the God of Israel, who had appeared to him twice;

11:10. And had commanded him concerning this thing, that he should not follow strange gods: but he kept not the things which the Lord commanded him.

11:11. The Lord therefore said to Solomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant.

11:12. Nevertheless, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son.

11:13. Neither will I take away the whole kingdom; but I will give one tribe to thy son, for the sake of David, my servant, and Jerusalem, which I have chosen.

One tribe. . . Besides that of Juda, his own native tribe.

11:14. And the Lord raised up an adversary to Solomon, Adad, the Edomite, of the king's seed, in Edom.

11:15. For when David was in Edom, and Joab, the general of the army, was gone up to bury them that were slain, and had killed every male in Edom,

11:16. (For Joab remained there six months with all Israel, till he had slain every male in Edom,)

11:17. Then Adad fled, he and certain Edomites of his father's servants, with him, to go into Egypt: and Adad was then a little boy.

11:18. And they arose out of Madian, and came into Pharan, and they took men with them from Pharan, and went into Egypt, to Pharao, the king of Egypt: who gave him a house, and appointed him victuals, and assigned him land.

11:19. And Adad found great favour before Pharao, insomuch that he gave him to wife the own sister of his wife, Taphnes, the queen.

11:20. And the sister of Taphnes bore him his son, Genubath; and Taphnes brought him up in the house of Pharao: and Genubath dwelt with

Pharao among his children.

11:21. And when Adad heard in Egypt that David slept with his fathers, and that Joab, the general of the army, was dead, he said to Pharao: Let me depart, that I may go to my own country.

11:22. And Pharao said to him: Why, what is wanting to thee with me, that thou seekest to go to thy own country? But he answered: Nothing; yet I beseech thee to let me go.

11:23. God also raised up against him an adversary, Razon, the son of Eliada, who had fled from his master, Adarezer, the king of Soba.

11:24. And he gathered men against him, and he became a captain of robbers, when David slew them of Soba: and they went to Damascus, and dwelt there, and they made him king in Damascus.

11:25. And he was an adversary to Israel all the days of Solomon: and this is the evil of Adad, and his hatred against Israel; and he reigned in Syria.

11:26. Jeroboam also, the son of Nabat, an Ephrathite, of Sareda, a servant of Solomon, whose mother was named Sarua, a widow woman, lifted up his hand against the king.

11:27. And this is the cause of his rebellion against him; for Solomon built Mello, and filled up the breach of the city of David, his father.

11:28. And Jeroboam was a valiant and mighty man: and Solomon seeing him a young man ingenious and industrious, made him chief over the tributes of all the house of Joseph.

11:29. So it came to pass at that time, that Jeroboam went out of Jerusalem, and the prophet Ahias, the Silonite, clad with a new garment, found him in the way: and they two were alone in the field.

11:30. And Ahias taking his new garment, wherewith he was clad, divided it into twelve parts:

11:31. And he said to Jeroboam: Take to thee ten pieces: for thus saith the Lord, the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes.

11:32. But one tribe shall remain to him for the sake of my servant, David, and Jerusalem, the city which I have chosen out of all the tribes of Israel:

11:33. Because he hath forsaken me, and hath adored Astarthe, the goddess of the Sidonians, and Chamos, the god of Moab, and Moloch, the god of the children of Ammon: and hath not walked in my ways, to do justice before me, and to keep my precepts, and judgments, as did David, his father.

11:34. Yet I will not take away all the kingdom out of his hand, but I will make him prince all the days of his life, for David my servant's sake, whom I chose, who kept my commandments, and my precepts.

11:35. But I will take away the kingdom out of his son's hand, and will give thee ten tribes:

11:36. And to his son I will give one tribe, that there may remain a lamp for my servant, David, before me always in Jerusalem, the city which I have chosen, that my name might be there.

11:37. And I will take thee, and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel.

11:38. If then thou wilt hearken to all that I shall command thee, and wilt walk in my ways, and do what is right before me, keeping my commandments and my precepts, as David, my servant, did: I will be with thee, and will build thee up a faithful house, as I built a house for David, and I will deliver Israel to thee:

11:39. And I will for this afflict the seed of David, but yet not for ever.

11:40. Solomon, therefore, sought to kill Jeroboam: but he arose, and fled into Egypt, to Sesac, the king of Egypt, and was in Egypt till the death of Solomon.

11:41. And the rest of the words of Solomon, and all that he did and his wisdom: behold they are all written in the book of the words of the days of Solomon.

The book of the words, etc. . . This book is lost, with divers others mentioned in holy writ.

11:42. And the days that Solomon reigned in Jerusalem, over all Israel, were forty years.

11:43. And Solomon slept with his fathers, and was buried in the city of David, his father; and Roboam, his son, reigned in his stead.

Solomon slept, etc. . . That is, died. He was then about fifty-eight years of age, having reigned forty years.

3 Kings Chapter 12

Roboam, following the counsel of young men alienateth from him the minds of the people. They make Jeroboam king over ten tribes: he setteth up idolatry.

12:1. And Roboam went to Sichem: for thither were all Israel come together to make him king.

12:2. But Jeroboam, the son of Nabat, who was yet in Egypt, a fugitive from the face of king Solomon, hearing of his death, returned out of Egypt.

12:3. And they sent and called him: and Jeroboam came, and all the multitude of Israel, and they spoke to Roboam, saying:

12:4. Thy father laid a grievous yoke upon us: now, therefore, do thou take off a little of the grievous service of thy father, and of his most heavy yoke, which he put upon us, and we will serve thee.

12:5. And he said to them: Go till the third day, and come to me again. And when the people was gone,

12:6. King Roboam took counsel with the old men, that stood before Solomon, his father, while he yet lived, and he said: What counsel do you give me, that I may answer this people?

12:7. They said to him: If thou wilt yield to this people to day, and condescend to them, and grant their petition, and wilt speak gentle words to them, they will be thy servants always.

12:8. But he left the counsel of the old men, which they had given him, and consulted with the young men that had been brought up with him, and stood before him.

12:9. And he said to them: What counsel do you give me, that I may answer this people, who have said to me: Make the yoke, which thy father put upon us, lighter?

12:10. And the young men that had been brought up with him, said: Thus shalt thou speak to this people, who have spoken to thee, saying: Thy father made our yoke heavy, do thou ease us. Thou shalt say to them: My little finger is thicker than the back of my father.

12:11. And now my father put a heavy yoke upon you, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.

12:12. So Jeroboam, and all the people, came to Roboam the third day, as the king had appointed, saying: Come to me again the third day.

12:13. And the king answered the people roughly, leaving the counsel of the old men, which they had given him,

12:14. And he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy, but I will add to your yoke: My father beat you with whips, but I will beat you with scorpions.

12:15. And the king condescended not to the people: for the Lord was turned away from him, to make good his word, which he had spoken in the hand of Ahias, the Silonite, to Jeroboam, the son of Nabat.

12:16. Then the people, seeing that the king would not hearken to them, answered him, saying: What portion have we in David? or what inheritance in the son of Isai? Go home to thy dwellings, O Israel: now, David, look to thy own house. So Israel departed to their dwellings.

12:17. But as for all the children of Israel that dwelt in the cities of Juda, Roboam reigned over them.

12:18. Then king Roboam sent Aduram, who was over the tribute: and all

Israel stoned him, and he died. Wherefore king Roboam made haste to get him up into his chariot, and he fled to Jerusalem:

12:19. And Israel revolted from the house of David, unto this day.

12:20. And it came to pass when all Israel heard that Jeroboam was come again, that they gathered an assembly, and sent and called him, and made him king over all Israel, and there was none that followed the house of David but the tribe of Juda only.

Juda only. . . Benjamin was a small tribe, and so intermixed with the tribe of Juda, (the very city of Jerusalem being partly in Juda, partly in Benjamin,) that they are here counted but as one tribe.

12:21. And Roboam came to Jerusalem, and gathered together all the house of Juda, and the tribe of Benjamin, a hundred fourscore thousand chosen men for war, to fight against the house of Israel, and to bring the kingdom again under Roboam, the son of Solomon.

12:22. But the word of the Lord came to Semeias, the man of God, saying:

12:23. Speak to Roboam, the son of Solomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying:

12:24. Thus saith the Lord: You shall not go up, nor fight against your brethren, the children of Israel: let every man return to his house, for this thing is from me. They hearkened to the word of the Lord, and returned from their journey, as the Lord had commanded them.

12:25. And Jeroboam built Sichem in mount Ephraim, and dwelt there, and going out from thence, he built Phaniel.

12:26. And Jeroboam said in his heart: Now shall the kingdom return to the house of David,

12:27. If this people go up to offer sacrifices in the house of the Lord at Jerusalem: and the heart of this people will turn to their lord Roboam, the king of Juda, and they will kill me, and return to him.

12:28. And finding out a device, he made two golden calves, and said to them: Go ye up no more to Jerusalem: Behold thy gods, O Israel, who brought thee out of the land of Egypt.

Golden calves. . . It is likely, by making his gods in this form, he mimicked the Egyptians, among whom he had sojourned, who worshipped their Apis and their Osiris under the form of a bullock.

12:29. And he set the one in Bethel, and the other in Dan:

Bethel and Dan. . . Bethel was a city of the tribe of Ephraim in the southern part of the dominions of Jeroboam, about six leagues from Jerusalem; Dan was in the extremity of his dominions to the north in the confines of Syria.

12:30. And this thing became an occasion of sin: for the people went to

adore the calf as far as Dan.

12:31. And he made temples in the high places, and priests of the lowest of the people, who were not of the sons of Levi.

12:32. And he appointed a feast in the eighth month, on the fifteenth day of the month, after the manner of the feast that was celebrated in Juda. And going up to the altar, he did in like manner in Bethel, to sacrifice to the calves, which he had made: and he placed in Bethel priests of the high places, which he had made.

12:33. And he went up to the altar, which he had built in Bethel, on the fifteenth day of the eighth month, which he had devised of his own heart: and he ordained a feast to the children of Israel, and went up on the altar to burn incense.

3 Kings Chapter 13

A prophet sent from Juda to Bethel foretelleth the birth of Josias, and the destruction of Jeroboam's altar. Jeroboam's hand offering violence to the prophet withereth, but is restored by the prophet's prayer: the same prophet is deceived by another prophet, and slain by a lion.

13:1. And behold there came a man of God out of Juda, by the word of the Lord, to Bethel, when Jeroboam was standing upon the altar, and burning incense.

13:2. And he cried out against the altar in the word of the Lord, and said: O altar, altar, thus saith the Lord: Behold a child shall be born to the house of David, Josias by name, and he shall immolate upon thee the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee.

13:3. And he gave a sign the same day, saying: This shall be the sign, that the Lord hath spoken: Behold the altar shall be rent, and the ashes that are upon it, shall be poured out.

13:4. And when the king had heard the word of the man of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him, withered: and he was not able to draw it back again to him.

13:5. The altar also was rent, and the ashes were poured out from the altar, according to the sign which the man of God had given before in the word of the Lord.

13:6. And the king said to the man of God: Entreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord, and the king's hand was restored to him, and it became as it was before.

13:7. And the king said to the man of God: Come home with me to dine, and I will make thee presents.

13:8. And the man of God answered the king: If thou wouldst give me half thy house, I will not go with thee, nor eat bread, nor drink water in this place:

13:9. For so it was enjoined me by the word of the Lord commanding me: Thou shalt not eat bread, nor drink water, nor return by the same way that thou camest.

13:10. So he departed by another way, and returned not by the way that he came into Bethel.

13:11. Now a certain old prophet dwelt in Bethel, and his sons came to him, and told him all the works that the man of God had done that day in Bethel: and they told their father the words which he had spoken to the king.

13:12. And their father said to them: What way went he? His sons shewed him the way by which the man of God went, who came out of Juda.

13:13. And he said to his sons: Saddle me the ass. And when they had saddled it, he got up,

13:14. And went after the man of God, and found him sitting under a turpentine tree: and he said to him: Art thou the man of God who camest from Juda? He answered: I am.

13:15. And he said to him: Come home with me to eat bread.

13:16. But he said: I must not return, nor go with thee, neither will I eat bread, or drink water in this place:

13:17. Because the Lord spoke to me, in the word of the Lord, saying: Thou shalt not eat bread, and thou shalt not drink water there, nor return by the way thou wentest.

13:18. He said to him: I also am a prophet like unto thee: and an angel spoke to me, in the word of the Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He deceived him,

An angel spoke to me, etc. . . This old man of Bethel was indeed a prophet, but he sinned in thus deceiving the man of God; the more because he pretended a revelation for what he did.

13:19. And brought him back with him: so he ate bread, and drank water in his house.

13:20. And as they sat at table, the word of the Lord came to the prophet that brought him back:

13:21. And he cried out to the man of God who came out of Juda, saying: Thus saith the Lord: Because thou hast not been obedient to the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

13:22. And hast returned, and eaten bread, and drunk water in the place

wherein he commanded thee that thou shouldst not eat bread, nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers.

13:23. And when he had eaten and drunk, he saddled his ass for the prophet, whom he had brought back.

13:24. And when he was gone, a lion found him in the way, and killed him, and his body was cast in the way: and the ass stood by him, and the lion stood by the dead body.

Killed him. . . Thus the Lord often punishes his servants here, that he may spare them hereafter. For the generality of divines are of opinion, that the sin of this prophet, considered with all its circumstances, was not mortal.

13:25. And behold, men passing by, saw the dead body cast in the way, and the lion standing by the body. And they came and told it in the city, wherein that old prophet dwelt.

13:26. And when that prophet, who had brought him back out of the way, heard of it, he said: It is the man of God, that was disobedient to the mouth of the Lord, and the Lord hath delivered him to the lion, and he hath torn him, and killed him, according to the word of the Lord, which he spoke to him.

13:27. And he said to his sons: Saddle me an ass. And when they had saddled it,

13:28. And he was gone, he found the dead body cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten of the dead body, nor hurt the ass.

13:29. And the prophet took up the body of the man of God, and laid it upon the ass, and going back brought it into the city of the old prophet, to mourn for him.

13:30. And he laid his dead body in his own sepulchre: and they mourned over him, saying: Alas! alas, my brother.

13:31. And when they had mourned over him, he said to his sons: When I am dead, bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones.

13:32. For assuredly the word shall come to pass which he hath foretold in the word of the Lord, against the altar that is in Bethel: and against all the temples of the high places, that are in the cities of Samaria.

13:33. After these words, Jeroboam came not back from his wicked way: but on the contrary, he made of the meanest of the people priests of the high places: whosoever would, he filled his hand, and he was made a priest of the high places.

13:34. And for this cause did the house of Jeroboam sin, and was cut off, and destroyed from the face of the earth.

3 Kings Chapter 14

Ahiah prophesied the destruction of the family of Jeroboam. He died, and is succeeded by his son Nadab. The king of Egypt took and pillaged Jerusalem. Jeroboam died and his son Abiam succeeded.

14:1. At that time Abiah, the son of Jeroboam, fell sick.

14:2. And Jeroboam said to his wife: Arise, and change thy dress, that thou be not known to be the wife of Jeroboam, and go to Silo, where Ahiah, the prophet is, who told me that I should reign over this people.

14:3. Take also with thee ten loaves, and cracknels, and a pot of honey, and go to him: for he will tell thee what will become of this child.

14:4. Jeroboam's wife did as he told her: and rising up, went to Silo, and came to the house of Ahiah; but he could not see, for his eyes were dim by reason of his age.

14:5. And the Lord said to Ahiah: Behold the wife of Jeroboam cometh in, to consult thee concerning her son, that is sick: thus and thus shalt thou speak to her. So when she was coming in, and made as if she were another woman,

14:6. Ahiah heard the sound of her feet, coming in at the door, and said: Come in, thou wife of Jeroboam: why dost thou feign thyself to be another? But I am sent to thee with heavy tidings.

14:7. Go, and tell Jeroboam: Thus saith the Lord, the God of Israel: For as much as I exalted thee from among the people, and made thee prince over my people Israel;

14:8. And rent the kingdom away from the house of David, and gave it to thee, and thou hast not been as my servant, David, who kept my commandments, and followed me with all his heart, doing that which was well pleasing in my sight:

14:9. But hast done evil above all that were before thee, and hast made thee strange gods, and molten gods, to provoke me to anger, and hast cast me behind thy back:

14:10. Therefore, behold I will bring evils upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and the last in Israel: and I will sweep away the remnant of the house of Jeroboam, as dung is swept away till all be clean.

14:11. Them that shall die of Jeroboam in the city, the dogs shall eat: and them that shall die in the field, the birds of the air shall devour: for the Lord hath spoken it.

14:12. Arise thou, therefore, and go to thy house: and when thy feet

shall be entering into the city, the child shall die,

14:13. And all Israel shall mourn for him, and shall bury him: for he only of Jeroboam shall be laid in a sepulchre, because in his regard there is found a good word from the Lord, the God of Israel, in the house of Jeroboam.

14:14. And the Lord hath appointed himself a king over Israel, who shall cut off the house of Jeroboam in this day, and in this time:

14:15. And the Lord God shall strike Israel as a reed is shaken in the water: and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river: because they have made to themselves groves, to provoke the Lord.

14:16. And the Lord shall give up Israel for the sins of Jeroboam, who hath sinned, and made Israel to sin.

14:17. And the wife of Jeroboam arose, and departed, and came to Thersa: and when she was coming in to the threshold of the house, the child died,

14:18. And they buried him. And all Israel mourned for him, according to the word of the Lord, which he spoke by the hand of his servant Ahias, the prophet.

14:19. And the rest of the acts of Jeroboam, how he fought, and how he reigned, behold they are written in the book of the words of the days of the kings of Israel.

The book of the words of the days of the kings of Israel. . . This book, which is often mentioned in the Book of Kings, is long since lost. For as to the books of Paralipomenon, or Chronicles, (which the Hebrews call the words of the days,) they were certainly written after the Book of Kings, since they frequently refer to them.

14:20. And the days that Jeroboam reigned, were two and twenty years: and he slept with his fathers: and Nadab, his son, reigned in his stead.

14:21. And Roboam, the son of Solomon, reigned in Juda: Roboam was one and forty years old when he began to reign: and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel to put his name there. And his mother's name was Naama, an Ammonitess.

14:22. And Juda did evil in the sight of the Lord, and provoked him above all that their fathers had done, in their sins which they committed.

14:23. For they also built them altars, and statues, and groves, upon every high hill, and under every green tree:

14:24. There were also the effeminate in the land, and they did according to all the abominations of the people, whom the Lord had destroyed before the face of the children of Israel.

The effeminate. . . Catamites, or men addicted to unnatural lust.

14:25. And in the fifth year of the reign of Roboam, Sesac, king of Egypt, came up against Jerusalem.

14:26. And he took away the treasures of the house of the Lord, and the king's treasures, and carried all off: as also the shields of gold which Solomon had made:

14:27. And Roboam made shields of brass instead of them, and delivered them into the hand of the captains of the shieldbearers, and of them that kept watch before the gate of the king's house.

14:28. And when the king went into the house of the Lord, they whose office it was to go before him, carried them: and afterwards they brought them back to the armoury of the shieldbearers.

14:29. Now the rest of the acts of Roboam, and all that he did, behold they are written in the book of the words of the days of the kings of Juda.

14:30. And there was war between Roboam and Jeroboam always.

14:31. And Roboam slept with his fathers, and was buried with them, in the city of David: and his mother's name was Naama, an Ammonitess: and Abiam, his son, reigned in his stead.

3 Kings Chapter 15

The acts of Abiam and of Asa kings of Juda. And of Nadab and Baasa kings of Israel.

15:1. Now in the eighteenth year of the reign of Jeroboam, the son of Nabat, Abiam reigned over Juda.

15:2. He reigned three years in Jerusalem: the name of his mother was Maacha, the daughter of Abessalom.

Maacha, etc. . . She is called elsewhere Michaia, daughter of Uriel; but it was common in those days for the same person to have two names.

15:3. And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as was the heart of David, his father.

15:4. But for David's sake the Lord his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

15:5. Because David had done that which was right in the eyes of the Lord, and had not turned aside from any thing that he commanded him, all the days of his life, except the matter of Urias, the Hethite.

15:6. But there was war between Roboam and Jeroboam all the time of his life.

15:7. And the rest of the words of Abiam, and all that he did, are they not written in the book of the words of the days of the kings of Juda? And there was war between Abiam and Jeroboam.

15:8. And Abiam slept with his fathers, and they buried him in the city of David: and Asa, his son, reigned in his stead.

15:9. So in the twentieth year of Jeroboam, king of Israel, reigned Asa, king of Juda,

15:10. And he reigned one and forty years in Jerusalem. His mother's name was Maacha, the daughter of Abessalom.

His mother, etc. . . That is, his grandmother; unless we suppose, which is not improbable, that the Maacha here named is different from the Maacha mentioned, ver. 2.

15:11. And Asa did that which was right in the sight of the Lord, as did David, his father:

15:12. And he took away the effeminate out of the land, and removed all the filth of the idols, which his fathers had made.

15:13. Moreover, he also removed his mother, Maacha, from being the princess in the sacrifices of Priapus, and in the grove which she had consecrated to him: and he destroyed her den, and broke in pieces the filthy idol, and burnt it by the torrent Cedron:

15:14. But the high places he did not take away. Nevertheless, the heart of Asa was perfect with the Lord all his days:

The high places. . . There were excelsa or high places of two different kinds. Some were set up, and dedicated to the worship of idols, or strange gods; and these Asa removed, 2 Par. 14.2; others were only altars of the true God, but were erected contrary to the law, which allowed of no sacrifices but in the temple; and these were not removed by Asa.--Ibid. Perfect with the Lord. . . Asa had his faults; but never forsook the worship of the Lord.

15:15. And he brought in the things which his father had dedicated, and he had vowed, into the house of the Lord, silver and gold, and vessels.

15:16. And there was war between Asa, and Baasa, king of Israel, all their days.

15:17. And Baasa, king of Israel, went up against Juda, and built Rama, that no man might go out or come in of the side of Asa, king of Juda.

15:18. Then Asa took all the silver and gold that remained in the treasures of the house of the Lord, and in the treasures of the king's house, and delivered it into the hands of his servants: and sent them to Benadad, son of Tabremon, the son of Hezion, king of Syria, who dwelt in Damascus, saying:

15:19. There is a league between me and thee, and between my father and thy father: therefore I have sent thee presents of silver and gold: and

I desire thee to come, and break thy league with Baasa, king of Israel, that he may depart from me.

15:20. Benadad, hearkening to king Asa, sent the captains of his army against the cities of Israel, and they smote Ahion, and Dan, and Abeldomum Maacha, and all Cenneroth; that is all the land of Nephthali.

15:21. And when Baasa had heard this, he left off building Rama, and returned into Thersa.

15:22. But king Asa sent word into all Juda, saying: Let no man be excused: and they took away the stones from Rama, and the timber thereof, wherewith Baasa had been building, and with them king Asa built Gabaa of Benjamin, and Maspha.

15:23. But the rest of all the acts of Asa, and all his strength, and all that he did, and the cities that he built, are they not written in the book of the words of the days of the kings of Juda? But in the time of his old age he was diseased in his feet.

15:24. And he slept with his fathers, and was buried with them in the city of David, his father. And Josaphat, his son, reigned in his place.

15:25. But Nadab, the son of Jeroboam, reigned over Israel the second year of Asa, king of Juda: and he reigned over Israel two years.

15:26. And he did evil in the sight of the Lord, and walked in the ways of his father, and in his sins, wherewith he made Israel to sin.

15:27. And Baasa, the son of Ahias, of the house of Issachar, conspired against him, and slew him in Gebbethon, which is a city of the Philistines: for Nadab and all Israel besieged Gebbethon.

15:28. So Baasa slew him in the third year of Asa, king of Juda, and reigned in his place.

15:29. And when he was king, he cut off all the house of Jeroboam: he left not so much as one soul of his seed, till he had utterly destroyed him, according to the word of the Lord, which he had spoken in the hand of Ahias, the Silonite:

15:30. Because of the sin of Jeroboam, which he had sinned, and wherewith he had made Israel to sin, and for the offence wherewith he provoked the Lord, the God of Israel.

15:31. But the rest of the acts of Nadab, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

15:32. And there was war between Asa and Baasa, the king of Israel, all their days.

15:33. In the third year of Asa, king of Juda, Baasa, the son of Ahias, reigned over all Israel, in Thersa, four and twenty years.

15:34. And he did evil before the Lord, and walked in the ways of Jeroboam, and in his sins, wherewith he made Israel to sin.

3 Kings Chapter 16

Jehu prophesieth against Baasa: his son Ela is slain and all his family destroyed by Zambri. Of the reign of Amri father of Achab.

16:1. Then the word of the Lord came to Jehu, the son of Hanani, against Baasa, saying:

16:2. For as much as I have exalted thee out of the dust and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins:

16:3. Behold I will cut down the posterity of Baasa, and the posterity of his house, and I will make thy house as the house of Jeroboam, the son of Nabat.

16:4. Him that dieth of Baasa, in the city, the dogs shall eat: and him that dieth of his in the country, the fowls of the air shall devour.

16:5. But the rest of the acts of Baasa, and all that he did, and his battles, are they not written in the book of the words of the days of the kings of Israel?

16:6. So Baasa slept with his fathers, and was buried in Thersa: and Ela, his son, reigned in his stead.

16:7. And when the word of the Lord came in the hand of Jehu, the son of Hanani, the prophet, against Baasa, and against his house, and against all the evil that he had done before the Lord, to provoke him to anger by the works of his hands, to become as the house of Jeroboam: for this cause he slew him; that is to say, Jehu, the son of Hanani, the prophet.

16:8. In the six and twentieth year of Asa, king of Juda, Ela, the son of Baasa, reigned over Israel, in Thersa, two years.

16:9. And his servant Zambri, who was captain of half the horsemen, rebelled against him: now Ela was drinking in Thersa, and drunk in the house of Arsa, the governor of Thersa.

16:10. And Zambri rushing in, struck him, and slew him, in the seven and twentieth year of Asa, king of Juda and he reigned in his stead.

16:11. And when he was king, and sat upon his throne, he slew all the house of Baasa, and he left not one thereof to piss against a wall and all his kinsfolks and friends.

16:12. And Zambri destroyed all the house of Baasa, according to the word of the Lord, that he had spoken to Baasa, in the hand of Jehu, the prophet,

16:13. For all the sins of Baasa, and the sins of Ela, his son, who

sinned, and made Israel to sin, provoking the Lord, the God of Israel, with their vanities.

16:14. But the rest of the acts of Ela, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

16:15. In the seven and twentieth year of Asa, king of Juda, Zambri reigned seven days in Thersa: now the army was besieging Gebbethon, a city of the Philistines.

16:16. And when they heard that Zambri had rebelled, and slain the king, all Israel made Amri their king, who was general over Israel in the camp that day.

16:17. And Amri went up, and all Israel with him, from Gebbethon, and they besieged Thersa.

16:18. And Zambri, seeing that the city was about to be taken, went into the palace, and burnt himself with the king's house: and he died

16:19. In his sins, which he had sinned, doing evil before the Lord, and walking in the way of Jeroboam, and in his sin, wherewith he made Israel to sin.

16:20. But the rest of the acts of Zambri, and of his conspiracy and tyranny, are they not written in the book of the words of the days of the kings of Israel?

16:21. Then were the people of Israel divided into two parts: one half of the people followed Thebni, the son of Gineth, to make him king: and one half followed Amri.

16:22. But the people that were with Amri, prevailed over the people that followed Thebni, the son of Gineth: and Thebni died, and Amri reigned.

16:23. In the one and thirtieth year of Asa, king of Juda, Amri reigned over Israel twelve years: in Thersa he reigned six years.

In the one and thirtieth year, etc. . . Amri began to reign in the seven and twentieth year of Asa; but had not quiet possession of the kingdom till the death of his competitor Thebni, which was in the one and thirtieth year of Asa's reign.

16:24. And he bought the hill of Samaria of Semer, for two talents of silver: and he built upon it, and he called the city which he built Samaria, after the name of Semer, the owner of the hill.

16:25. And Amri did evil in the sight of the Lord, and acted wickedly above all that were before him.

16:26. And he walked in all the way of Jeroboam, the son of Nabat, and in his sins, wherewith he made Israel to sin: to provoke the Lord, the God of Israel, to anger with their vanities.

With their vanities. . . That is, their idols their golden calves, vain,

false, deceitful things.

16:27. Now the rest of the acts of Amri, and the battles he fought, are they not written in the book of the words of the days of the kings of Israel?

16:28. And Amri slept with his fathers, and was buried in Samaria, and Achab, his son, reigned in his stead.

16:29. Now Achab, the son of Amri, reigned over Israel in the eight and thirtieth year of Asa, king of Juda. And Achab, the son of Amri, reigned over Israel in Samaria two and twenty years.

16:30. And Achab, the son of Amri, did evil in the sight of the Lord above all that were before him.

16:31. Nor was it enough for him to walk in the sins of Jeroboam, the son of Nabat: but he also took to wife Jezabel, daughter of Ethbaal, king of the Sidonians. And he went, and served Baal, and adored him.

16:32. And he set up an altar for Baal, in the temple of Baal, which he had built in Samaria;

16:33. And he planted a grove: and Achab did more to provoke the Lord, the God of Israel, than all the kings of Israel that were before him.

16:34. In his days Hiel, of Bethel, built Jericho: in Abiram, his firstborn, he laid its foundations: and in his youngest son, Segub, he set up the gates thereof: according to the word of the Lord, which he spoke in the hand of Josue, the son of Nun.

3 Kings Chapter 17

Elias shutteth up the heaven from raining. He is fed by ravens, and afterwards by a widow of Sarephta. He raiseth the widow's son to life.

17:1. And Elias the Thesbite, of the inhabitants of Galaad, said to Achab: As the Lord liveth, the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth.

17:2. And the word of the Lord came to him, saying:

17:3. Get thee hence, and go towards the east, and hide thyself by the torrent of Carith, which is over against the Jordan;

17:4. And there thou shalt drink of the torrent: and I have commanded the ravens to feed thee there.

17:5. So he went, and did according to the word of the Lord: and going, he dwelt by the torrent Carith, which is over against the Jordan.

17:6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the torrent.

17:7. But after some time the torrent was dried up: for it had not rained upon the earth.

17:8. Then the word of the Lord came to him, saying:

17:9. Arise, and go to Sarephta of the Sidonians, and dwell there: for I have commanded a widow woman there to feed thee.

Sarephta of the Sidonians. . . That is, a city of the Sidonians.

17:10. He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink.

17:11. And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand.

17:12. And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruise: behold I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it and die.

17:13. And Elias said to her: Fear not; but go, and do as thou hast said but first make for me of the same meal a little hearth cake, and bring it to me, and after make for thyself and thy son.

17:14. For thus saith the Lord, the God of Israel: The pot of meal shall not waste, nor the cruise of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth.

17:15. She went, and did according to the word of Elias: and he ate, and she, and her house: and from that day

17:16. The pot of meal wasted not, and the cruise of oil was not diminished according to the word of the Lord, which he spoke in the hand of Elias.

17:17. And it came to pass after this, that the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him.

17:18. And she said to Elias: What have I to do with thee, thou man of God? art thou come to me, that my iniquities should be remembered, and that thou shouldst kill my son?

17:11. And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed.

17:20. And he cried to the Lord, and said: O Lord, my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son?

17:21. And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord, my God, let the soul of

this child, I beseech thee, return into his body.

17:22. And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived.

17:23. And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth.

17:24. And the woman said to Elias: Now by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

3 Kings Chapter 18

Elias cometh before Achab. He convinceth the false prophets by bringing fire from heaven: he obtaineth rain by his prayer.

18:1. After many days, the word of the Lord came to Elias, in the third year, saying: Go, and shew thyself to Achab, that I may give rain upon the face of the earth.

18:2. And Elias went to shew himself to Achab, and there was a grievous famine in Samaria.

18:3. And Achab called Abdias the governor of his house: now Abdias feared the Lord very much.

18:4. For when Jezabel killed the prophets of the Lord, he took a hundred prophets, and hid them by fifty and fifty in caves, and fed them with bread and water.

18:5. And Achab said to Abdias: Go into the land unto all fountains of waters, and into all valleys, to see if we can find grass, and save the horses and mules, that the beasts may not utterly perish.

18:6. And they divided the countries between them, that they might go round about them: Achab went one way, and Abdias another way by himself.

18:7. And as Abdias was in the way, Elias met him: and he knew him, and fell on his face, and said: Art thou my lord Elias?

18:8. And he answered: I am. Go, and tell thy master: Elias is here.

18:9. And he said: What have I sinned, that thou wouldst deliver me, thy servant, into the hand of Achab, that he should kill me?

18:10. As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when all answered: He is not here: he took an oath of every kingdom and nation, because thou wast not found.

18:11. And now thou sayest to me: Go and tell thy master: Elias is here.

18:12. And when I am gone from thee, the Spirit of the Lord will carry thee into a place that I know not: and I shall go in and tell Achab; and he, not finding thee, will kill me: but thy servant feareth the Lord from his infancy.

18:13. Hath it not been told thee, my lord, what I did when Jezabel killed the prophets of the Lord; how I hid a hundred men of the prophets of the Lord, by fifty and fifty in caves, and fed them with bread and water?

18:14. And now thou sayest: Go and tell thy master: Elias is here: that he may kill me.

18:15. And Elias said: As the Lord of hosts liveth, before whose face I stand, this day I will shew myself unto him.

18:16. Abdias therefore went to meet Achab, and told him: and Achab came to meet Elias.

18:17. And when he had seen him, he said: Art thou he that troublest Israel?

18:18. And he said: I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim.

18:19. Nevertheless send now, and gather unto me all Israel, unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezabel's table.

18:20. Achab sent to all the children of Israel, and gathered together the prophets unto mount Carmel.

18:21. And Elias coming to all the people, said: How long do you halt between two sides? If the Lord be God, follow him: but if Baal, then follow him. And the people did not answer him a word.

18:22. And Elias said again to the people: I only remain a prophet of the Lord: but the prophets of Baal are four hundred and fifty men.

18:23. Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces, and lay it upon wood, but put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under it.

18:24. Call ye on the names of your gods, and I will call on the name of my Lord: and the God that shall answer by fire, let him be God. And all the people answering, said: A very good proposal.

18:25. Then Elias said to the prophets of Baal: Choose you one bullock and dress it first, because you are many: and call on the names of your gods; but put no fire under.

18:26. And they took the bullock, which he gave them, and dressed it: and they called on the name of Baal from morning even until noon, saying: O Baal, hear us. But there was no voice, nor any that answered:

and they leaped over the altar that they had made.

18:27. And when it was now noon, Elias jested at them, saying: Cry with a louder voice: for he is a god; and perhaps he is talking, or is in an inn, or on a journey; or perhaps he is asleep, and must be awaked.

18:28. So they cried with a loud voice, and cut themselves after their manner with knives and lancets, till they were all covered with blood.

18:29. And after midday was past, and while they were prophesying, the time was come of offering sacrifice, and there was no voice heard, nor did any one answer, nor regard them as they prayed.

18:30. Elias said to all the people: Come ye unto me. And the people coming near unto him, he repaired the altar of the Lord, that was broken down:

18:31. And he took twelve stones, according to the number of the tribes of the sons of Jacob to whom the word of the Lord came, saying: Israel shall be thy name.

18:32. And he built with the stones an altar to the name of the Lord: and he made a trench for water, of the breadth of two furrows, round about the altar.

18:33. And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood.

18:34. And he said: Fill four buckets with water, and pour it upon the burnt offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time. And they did so the third time.

18:35. And the water run round about the altar, and the trench was filled with water.

18:36. And when it was now time to offer the holocaust, Elias, the prophet, came near and said: O Lord God of Abraham, and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things.

18:37. Dear me, O Lord, hear me: that this people may learn that thou art the Lord God, and that thou hast turned their heart again.

18:38. Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

18:39. And when all the people saw this, they fell on their faces, and they said: The Lord, he is God; the Lord, he is God.

18:40. And Elias said to them: Take the prophets of Baal, and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.

18:41. And Elias said to Achab: Go up, eat and drink: for there is a

sound of abundance of rain.

18:42. Achab went up to eat and drink: and Elias went up to the top of Carmel, and casting himself down upon the earth, put his face between his knees,

18:43. And he said to his servant: Go up, and look towards the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times.

18:44. And at the seventh time: Behold a little cloud arose out of the sea like a man's foot. And he said: Go up, and say to Achab: Prepare thy chariot, and go down, lest the rain prevent thee.

18:45. And while he turned himself this way and that way, behold the heavens grew dark, with clouds and wind, and there fell a great rain. And Achab getting up, went away to Jezrahel:

18:46. And the hand of the Lord was upon Elias, and he girded up his loins, and ran before Achab, till he came to Jezrahel.

3 Kings Chapter 19

Elias, fleeing from Jezabel, is fed by an angel in the desert; and by the strength of that food walketh forty days, till he cometh to Horeb, where he hath a vision of God.

19:1. And Achab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword.

19:2. And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to morrow I make not thy life as the life of one of them.

19:3. Then Elias was afraid, and rising up, he went whithersoever he had a mind: and he came to Bersabee of Juda, and left his servant there,

19:4. And he went forward, one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said: It is enough for me, Lord; take away my soul: for I am no better than my fathers.

That he might die. . . Elias requested to die, not out of impatience or pusillanimity, but out of zeal against sin; and that he might no longer be witness of the miseries of his people; and the war they were waging against God and his servants. See ver. 10.

19:5. And he cast himself down, and slept in the shadow of the juniper tree: and behold an angel of the Lord touched him, and said to him: Arise and eat.

19:6. He looked, and behold there was at his head a hearth cake, and a vessel of water: and he ate and drank, and he fell asleep again.

19:7. And the angel of the Lord came again the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go.

19:8. And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

In the strength of that food, etc. . . This bread, with which Elias was fed in the wilderness, was a figure of the bread of life which we receive in the blessed sacrament; by the strength of which we are to be supported in our journey through the wilderness of this world till we come to the true mountain of God, and his vision in a happy eternity.

19:9. And when he was come thither, he abode in a cave. and behold the word of the Lord came unto him, and he said to him: What dost thou here, Elias?

19:10. And he answered: With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant: they have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away.

I alone am left. . . Viz., of the prophets in the kingdom of Israel, or of the ten tribes; for in the kingdom of Juda religion was at that time in a very flourishing condition under the kings Asa and Josaphat. And even in Israel there remained several prophets, though not then known to Elias. See chap. 20.13, 28, 35.

19:11. And he said to him: Go forth, and stand upon the mount before the Lord: and behold the Lord passeth, and a great and strong wind before the Lord, overthrowing the mountains, and breaking the rocks in pieces: but the Lord is not in the wind. And after the wind, an earthquake: but the Lord is not in the earthquake.

19:12. And after the earthquake, a fire: but the Lord is not in the fire. And after the fire, a whistling of a gentle air.

19:13. And when Elias heard it, he covered his face with his mantle, and coming forth, stood in the entering in of the cave, and behold a voice unto him, saying: What dost thou here, Elias? And he answered:

19:14. With zeal have I been zealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant: they have destroyed thy altars, they have slain thy prophets with the sword; and I alone am left, and they seek my life to take it away.

19:15. And the Lord said to him: Go, and return on thy way, through the desert, to Damascus: and when thou art come thither, thou shalt anoint Hazael to be king over Syria;

19:16. And thou shalt anoint Jehu, the son of Namsi, to be king over Israel: and Eliseus, the son of Saphat, of Abelmeula, thou shalt anoint to be prophet in thy room.

19:17. And it shall come to pass, that whosoever shall escape the sword of Hazael, shall be slain by Jehu: and whosoever shall escape the sword of Jehu, shall be slain by Eliseus.

Shall be slain by Eliseus. . . Eliseus did not kill any of the idolaters with the material sword: but he is here joined with Hazael and Jehu, the great instruments of God in punishing the idolatry of Israel, because he foretold to the former his exaltation to the kingdom of Syria, and the vengeance he would execute against Israel, and anointed the latter by one of his disciples to be king of Israel, with commission to extirpate the house of Achab.

19:18. And I will leave me seven thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshipped him, kissing the hands.

19:19. And Elias departing from thence, found Eliseus, the son of Saphat, ploughing with twelve yoke of oxen: and he was one of them that were ploughing with, twelve yoke of oxen: and when Elias came up to him, he cast his mantle upon him.

19:20. And he forthwith left the oxen, and run after Elias, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said to him: Go, and return back: for that which was my part, I have done to thee.

19:21. And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plough of the oxen, and gave to the people, and they ate: and rising up, he went away, and followed Elias, and ministered to him.

3 Kings Chapter 20

The Syrians besiege Samaria: they are twice defeated by Achab: who is reprehended by a prophet for letting Benadad go.

20:1. And Benadad, king of Syria, gathered together all his host, and there were two and thirty kings with him, and horses, and chariots: and going up, he fought against Samaria, and besieged it.

20:2. And sending messengers to Achab, king of Israel, into the city,

20:3. He said: Thus saith Benadad: Thy silver and thy gold is mine: and thy wives and thy goodliest children are mine.

20:4. And the king of Israel answered: According to thy word, my lord, O king, I am thine, and all that I have.

20:5. And the messengers came again, and said: Thus saith Benadad, who sent us unto thee: Thy silver and thy gold, and thy wives and thy children, thou shalt deliver up to me.

20:6. To morrow, therefore, at this same hour, I will send my servants to thee, and they shall search thy house, and the houses of thy servants: and all that pleaseth them, they shall put in their hands, and take away.

20:7. And the king of Israel called all the ancients of the land, and said: Mark, and see that he layeth snares for us. For he sent to me for my wives, and for my children, and for my silver and gold: and I said not nay.

20:8. And all the ancients, and all the people said to him: Hearken not to him, nor consent to him.

20:9. Wherefore he answered the messengers of Benadad: Tell my lord, the king: All that thou didst send for to me, thy servant at first, I will do: but this thing I cannot do.

20:10. And the messengers returning brought him word. And he sent again, and said: Such and such things may the gods do to me, and more may they add, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

20:11. And the king of Israel answering, said: Tell him: Let not the girded boast himself as the ungirded.

Let not the girded, etc. . . Let him not boast before the victory: it will then be time to glory when he putteth off his armour, having overcome his adversary.

20:12. And it came to pass, when Benadad heard this word, that he and the kings were drinking in pavilions, and he said to his servants: Beset the city. And they beset it.

20:13. And behold a prophet coming to Achab, king of Israel, said to him: Thus saith the Lord: Hast thou seen all this exceeding great multitude? behold I will deliver them into thy hand this day: that thou mayst know that I am the Lord.

20:14. And Achab said: By whom? And he said to him: Thus saith the Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou.

20:15. So he mustered the servants of the princes of the provinces, and he found the number of two hundred and thirty-two: and he mustered after them the people, all the children of Israel, seven thousand:

20:16. And they went out at noon. But Benadad was drinking himself drunk in his pavilion, and the two and thirty kings with him, who were come to help him.

20:17. And the servants of the princes of the provinces went out first. And Benadad sent. And they told him, saying: There are men come out of Samaria.

20:18. And he said: Whether they come for peace, take them alive: or whether they come to fight, take them alive.

20:19. So the servants of the princes of the provinces went out, and the rest of the army followed:

20:20. And every one slew the man that came against him: and the Syrians fled, and Israel pursued after them. And Benadad, king of

Syria, fled away on horseback with his horsemen.

20:21. But the king of Israel going out overthrew the horses and chariots, and slew the Syrians with a great slaughter.

20:22. (And a prophet coming to the king of Israel, said to him: Go, and strengthen thyself, and know, and see what thou dost: for the next year the king of Syria will come up against thee.)

20:23. But the servants of the king of Syria said to him: Their gods are gods of the hills, therefore they have overcome us: but it is better that we should fight against them in the plains, and we shall overcome them.

20:24. Do thou, therefore, this thing: Remove all the kings from thy army, and put captains in their stead:

20:25. And make up the number of soldiers that have been slain of thine, and horses, according to the former horses, and chariots, according to the chariots which thou hadst before: and we will fight against them in the plains, and thou shalt see that we shall overcome them. He believed their counsel, and did so.

20:26. Wherefore, at the return of the year, Benadad mustered the Syrians, and went up to Aphec, to fight against Israel.

20:27. And the children of Israel were mustered, and taking victuals, went out on the other side, and encamped over against them, like two little flocks of goats: but the Syrians filled the land.

20:28. (And a man of God coming, said to the king of Israel: Thus saith the Lord: Because the Syrians have said: The Lord is God of the hills, but is not God of the valleys: I will deliver all this great multitude into thy hand, and you shall know that I am the Lord.)

20:29. And both sides set their armies in array one against the other seven days, and on the seventh day the battle was fought: and the children of Israel slew, of the Syrians, a hundred thousand footmen in one day.

20:30. And they that remained fled to Aphec, into the city: and the wall fell upon seven and twenty thousand men, that were left. And Benadad fleeing, went into the city, into a chamber that was within a chamber.

20:31. And his servants said to him: Behold, we have heard that the kings of the house of Israel are merciful; so let us put sackcloths on our loins, and ropes on our heads, and go out to the king of Israel: perhaps he will save our lives.

20:32. So they girded sackcloths on their loins, and put ropes on their heads, and came to the king of Israel, and said to him: Thy servant, Benadad, saith: I beseech thee let me have my life. And he said: If he be yet alive, he is my brother.

20:33. The men took this for good luck: and in haste caught the word out of his mouth, and said: Thy brother Benadad. And he said to them:

Go, and bring him to me. Then Benadad came out to him, and he lifted him up into his chariot.

20:34. And he said to him: The cities which my father took from thy father, I will restore: and do thou make thee streets in Damascus, as my father made in Samaria and having made a league, I will depart from thee. So he made a league with him, and let him go.

20:35. Then a certain man of the sons of the prophets, said to his companion, in the word of the Lord: Strike me. But he would not strike.

20:36. Then he said to him: Because thou wouldst not hearken to the word of the Lord, behold thou shalt depart from me, and a lion shall slay thee. And when he was gone a little from him, a lion found him, and slew him.

20:37. Then he found another man, and said to him: Strike me. And he struck him and wounded him.

20:38. So the prophet went, and met the king in the way, and disguised himself by sprinkling dust on his face and his eyes.

20:39. And as the king passed by, he cried to the king, and said: Thy servant went out to fight hand to hand: and when a certain man was run away, one brought him to me, and said: Keep this man: and if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver.

20:40. And whilst I, in the hurry, turned this way and that, on a sudden he was not to be seen. And the king of Israel said to him: This is thy judgment, which thyself hast decreed.

20:41. But he forthwith wiped off the dust from his face, and the king of Israel knew him, that he was one of the prophets.

20:42. And he said to him: Thus saith the Lord. Because thou hast let go out of thy hand a man worthy of death, thy life shall be for his life, and thy people for his people.

20:43. And the king of Israel returned to his house, slighting to hear, and raging came into Samaria.

3 Kings Chapter 21

Naboth, for denying his vineyard to king Achab, is by Jezabel's commandment, falsely accused and stoned to death. For which crime Elias denounceth to Achab the judgments of God: upon his humbling himself the sentence is mitigated.

21:1. And after these things, Naboth the Jezrahelite, who was in Jezrahel, had at that time a vineyard, near the palace of Achab, king of Samaria.

21:2. And Achab spoke to Naboth, saying: Give me thy vineyard, that I

may make me a garden of herbs, because it is nigh, and adjoining to my house; and I will give thee for it a better vineyard: or if thou think it more convenient for thee, I will give thee the worth of it in money.

21:3. Naboth answered him: The Lord be merciful to me, and not let me give thee the inheritance of my fathers.

21:4. And Achab came into his house angry and fretting, because of the word that Naboth, the Jezrahelite, had spoken to him, saying: I will not give thee the inheritance of my fathers. And casting himself upon his bed, he turned away his face to the wall, and would eat no bread.

21:5. And Jezabel, his wife, went in to him, and said to him: What is the matter that thy soul is so grieved? and why eatest thou no bread?

21:6. And he answered her: I spoke to Naboth, the Jezrahelite, and said to him: Give me thy vineyard, and take money for it: or if it please thee, I will give thee a better vineyard for it. And he said: I will not give thee my vineyard.

21:7. Then Jezabel, his wife, said to him. Thou art of great authority indeed, and governest well the kingdom of Israel. Arise, and eat bread, and be of good cheer; I will give thee the vineyard of Naboth, the Jezrahelite.

21:8. So she wrote letters in Achab's name, and sealed them with his ring, and sent them to the ancients, and the chief men that were in his city, and that dwelt with Naboth.

21:9. And this was the tenor of the letters: Proclaim a fast, and make Naboth sit among the chief of the people;

21:10. And suborn two men, sons of Belial, against him. and let them bear false witness; that he hath blasphemed God and the king: and then carry him out, and stone him, and so let him die.

21:11. And the men of his city, the ancients and nobles, that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which she had sent to them;

21:12. They proclaimed a fast, and made Naboth sit among the chief of the people.

21:13. And bringing two men, sons of the devil, they made them sit against him: and they, like men of the devil, bore witness against him before the people: saying: Naboth hath blasphemed God and the king. Wherefore they brought him forth without the city, and stoned him to death.

21:14. And they sent to Jezabel, saying: Naboth is stoned, and is dead.

21:15. And it came to pass, when Jezabel heard that Naboth was stoned, and dead, that she said to Achab: Arise, and take possession of the vineyard of Naboth, the Jezrahelite, who would not agree with thee, and give it thee for money: for Naboth is not alive, but dead.

21:16. And when Achab heard this, to wit, that Naboth was dead, he

arose, and went down into the vineyard of Naboth, the Jezrahelite, to take possession of it.

21:17. And the word of the Lord came to Elias, the Thesbite, saying:

21:18. Arise, and go down to meet Achab, king of Israel, who is in Samaria: behold he is going down to the vineyard of Naboth, to take possession of it:

21:19. And thou shalt speak to him, saying: Thus saith the Lord: Thou hast slain: moreover also thou hast taken possession. And after these words thou shalt add: Thus saith the Lord: In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also.

21:20. And Achab said to Elias: Hast thou found me thy enemy? He said: I have found thee because thou art sold, to do evil in the sight of the Lord.

Sold, to do evil in the sight, etc. . . That is, so addicted to evil, as if thou hadst sold thyself to the devil, to be his slave to work all kinds of evil.

21:21. Behold I will bring evil upon thee, and I will cut down thy posterity, and I will kill of Achab him that pisseth against the wall, and him that is shut up, and the last in Israel.

21:22. And I will make thy house like the house of Jeroboam the son of Nabat, and like the house of Baasa the son of Ahias: for what thou hast done to provoke me to anger, and for making Israel to sin.

21:23. And of Jezabel also, the Lord spoke, saying: The dogs shall eat Jezabel in the field of Jezrahel.

21:24. If Achab die in the city, the dogs shall eat him: but if he die in the field, the birds of the air shall eat him.

21:25. Now, there was not such another as Achab, who was sold to do evil in the sight of the Lord: for his wife, Jezabel, set him on,

21:26. And he became abominable, insomuch that he followed the idols which the Amorrhites had made, whom the Lord destroyed before the face of the children of Israel.

21:27. And when Achab had heard these words, he rent his garments, and put haircloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down.

21:28. And the word of the Lord came to Elias, the Thesbite, saying:

21:29. Hast thou not seen Achab humbled before me? therefore, because he hath humbled himself, for my sake, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house.

Achab believing his false prophets, rather than Micheas, is slain in Ramoth Galaad. Ochozias succeedeth him. Good king Josaphat dieth, and his son Joram succeedeth him.

22:1. And there passed three years without war between Syria and Israel.

22:2. And in the third year, Josaphat, king of Juda, came down to the king of Israel.

22:3. (And the king of Israel said to his servants: Know ye not that Ramoth Galaad is ours, and we neglect to take it out of the hand of the king of Syria?)

22:4. And he said to Josaphat: Wilt thou come with me to battle to Ramoth Galaad?

22:5. And Josaphat said to the king of Israel: As I am, so art thou: my people and thy people are one: and my horsemen are thy horsemen. And Josaphat said to the king of Israel: Inquire, I beseech thee, this day the word of the Lord.

22:6. Then the king of Israel assembled the prophets, about four hundred men, and he said to them: Shall I go to Ramoth Galaad to fight, or shall I forbear? They answered: Go up, and the Lord will deliver it into the hand of the king.

22:7. And Josaphat said: Is there not here some prophet of the Lord, that we may inquire by him?

22:8. And the king of Israel said to Josaphat. There is one man left, by whom we may inquire of the Lord; Micheas, the son of Jemla: but I hate him, for he doth not prophecy good to me, but evil. And Josaphat said: Speak not so, O king.

22:9. Then the king of Israel called an eunuch, and said to him: Make haste, and bring hither Micheas, the son of Jemla.

22:10. And the king of Israel, and Josaphat, king of Juda, sat each on his throne, clothed with royal robes, in a court, by the entrance of the gate of Samaria, and all the prophets prophesied before them.

22:11. And Sedecias, the son of Chanaana, made himself horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

22:12. And all the prophets prophesied in like manner, saying: Go up to Ramoth Galaad, and prosper, for the Lord will deliver it into the king's hands.

22:13. And the messenger that went to call Micheas, spoke to him, saying: Behold the words of the prophets with one mouth declare good things to the king: let thy word, therefore, be like to theirs, and speak that which is good.

22:14. But Micheas said to him: As the Lord liveth, whatsoever the Lord

shall say to me, that will I speak.

22:15. So he came to the king, and the king said to him: Micheas, shall we go to Ramoth Galaad to battle, or shall we forbear? He answered him: Go up, and prosper, and the Lord shall deliver it into the king's hands.

Go up, etc. . . This was spoken ironically, and by way of jesting at the flattering speeches of the false prophets: and so the king understood it, as appears by his adjuring Micheas, in the following verse, to tell him the truth in the name of the Lord.

22:16. But the king said to him: I adjure thee again and again, that thou tell me nothing but that which is true, in the name of the Lord.

22:17. And he said: I saw all Israel scattered upon the hills, like sheep that have no shepherd; and the Lord said: These have no master: let every man of them return to his house in peace.

22:18. (Then the king of Israel said to Josaphat: Did I not tell thee, that he prophesieth no good to me, but always evil?)

22:19. And he added and said: Hear thou, therefore, the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left:

22:20. And the Lord said: Who shall deceive Achab, king of Israel, that he may go up, and fall at Ramoth Galaad? And one spoke words of this manner, and another otherwise.

The Lord said, etc. . . God standeth not in need of any counsellor; nor are we to suppose that things pass in heaven in the manner here described: but this representation was made to the prophet, to be delivered by him in a manner adapted to the common ways and notions of men.

22:21. And there came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means?

22:22. And he said: I will go forth, and be a lying spirit, in the mouth of all his prophets. And the Lord said: Thou shalt deceive him, and shalt prevail: go forth, and do so.

Go forth, and do so. . . This was not a command, but a permission: for God never ordaineth lies; though he often permitteth the lying spirit to deceive those who love not the truth. 2 Thess. 2.10. And in this sense it is said in the following verse, The Lord hath given a lying spirit in the mouth of all thy prophets.

22:23. Now, therefore, behold the Lord hath given a lying spirit in the mouth of all thy prophets that are here, and the Lord hath spoken evil against thee.

22:24. And Sedecias, the son of Chanaana, came, and struck Micheas on the cheek, and said: Hath then the spirit of the Lord left me, and spoken to thee?

22:25. And Micheas said: Thou shalt see in the day when thou shalt go into a chamber within a chamber to hide thyself.

Go into a chamber, etc. . . This happened when he heard the king was slain, and justly apprehended that he should be punished for his false prophecy.

22:26. And the king of Israel said: Take Micheas and let him abide with Amon, the governor of the city, and with Joas, the son of Amalech;

22:27. And tell them: Thus saith the king: Put this man in prison, and feed him with bread of affliction, and water of distress till I return in peace.

22:28. And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

22:29. So the king of Israel, and Josaphat, king of Juda, went up to Ramoth-Galaad.

22:30. And the king of Israel said to Josaphat: Take thy armour, and go into the battle, and put on thy own garments. But the king of Israel changed his dress, and went into the battle.

22:31. And the king of Syria had commanded the two and thirty captains of the chariots, saying: You shall not fight against any, small or great, but against the king of Israel only.

22:32. So when the captains of the chariots saw Josaphat, they suspected that he was the king of Israel, and making a violent assault, they fought against him: and Josaphat cried out.

22:33. And the captains of the chariots perceived that he was not the king of Israel, and they turned away from him.

22:34. And a certain man bent his bow, shooting at a venture, and chanced to strike the king of Israel, between the lungs and the stomach. But he said to the driver of his chariot: Turn thy hand, and carry me out of the army, for I am grievously wounded.

22:35. And the battle was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the evening: and the blood ran out of the wound into the midst of the chariot.

22:36. And the herald proclaimed through all the army, before the sun set, saying: Let every man return to his own city, and to his own country.

22:37. And the king died, and was carried into Samaria: and they buried the king in Samaria.

22:38. And they washed his chariot in the pool of Samaria and the dogs licked up his blood, and they washed the reins according to the word of the Lord which he had spoken.

22:39. But the rest of the acts of Achab, and all that he did, and the house of ivory that he made, and all the cities that he built, are they

not written in the book of the words of the days of the kings of Israel?

22:40. So Achab slept with his fathers; and Ochozias, his son, reigned in his stead.

22:41. But Josaphat, the son of Asa, began to reign over Juda, in the fourth year of Achab, king of Israel.

22:42. He was five and thirty years old when he began to reign, and he reigned five and twenty years in Jerusalem: the name of his mother was Azuba, the daughter of Salai.

22:43. And he walked in all the way of Asa, his father, and he declined not from it: and he did that which was right in the sight of the Lord.

22:44. Nevertheless, he took not away the high places for as yet the people offered sacrifice, and burnt incense in the high places.

He took not away, etc. . . He left some of the high places, viz., those in which they worshipped the true God: but took away all others, 2 Par. 17.6, and note ver. 14 of chap. 15. 3 Kings.

22:45. And Josaphat had peace with the king of Israel.

22:46. But the rest of the acts of Josaphat, and his works which he did, and his battles, are they not written in the book of the words of the days of the kings of Juda?

22:47. And the remnant also of the effeminate, who remained in the days of Asa, his father, he took out of the land.

22:48. And there was then no king appointed in Edom.

22:49. But king Josaphat made navies on the sea, to sail into Ophir for gold: but they could not go, for the ships were broken in Asiongaber.

22:50. Then Ochozias, the son of Achab, said to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not.

Would not. . . He had been reprehended before for admitting such a partner: and therefore would have no more to do with him.

22:51. And Josaphat slept with his fathers, and was buried with them in the city of David, his father: and Joram, his son, reigned in his stead.

22:52. And Ochozias, the son of Achab, began to reign over Israel, in Samaria, in the seventeenth year of Josaphat, king of Juda, and he reigned over Israel two years.

22:53. And he did evil in the sight of the Lord, and walked in the way of his father and his mother, and in the way of Jeroboam, the son of Nabat, who made Israel to sin.

22:54. He served also Baal, and worshipped him, and provoked the Lord, the God of Israel, according to all that his father had done.

THE FOURTH BOOK OF KINGS

4 Kings Chapter 1

Ochozias sendeth to consult Beelzebub: Elias foretelleth his death: and causeth fire to come down from heaven, upon two captains and their companies.

1:1. And Moab rebelled against Israel, after the death of Achab.

1:2. And Ochozias fell through the lattices of his upper chamber, which he had in Samaria, and was sick: and he sent messengers, saying to them: Go, consult Beelzebub, the god of Accaron, whether I shall recover of this my illness.

1:3. And an angel of the Lord spoke to Elias, the Thesbite, saying: Arise, and go up to meet the messengers of the king of Samaria, and say to them: Is there not a God in Israel, that ye go to consult Beelzebub, the god of Accaron?

1:4. Wherefore, thus saith the Lord: From the bed, on which thou art gone up, thou shalt not come down, but thou shalt surely die. And Elias went away.

1:5. And the messengers turned back to Ochozias. And he said to them: Why are you come back?

1:6. But they answered him: A man met us, and said to us: Go, and return to the king, that sent you, and you shall say to him: Thus saith the Lord: Is it because there was no God in Israel, that thou sendest to Beelzebub, the god of Accaron? Therefore thou shalt not come down from the bed, on which thou art gone up, but thou shalt surely die.

1:7. And he said to them: What manner of man was he who met you, and spoke these words?

1:8. But they said: A hairy man, with a girdle of leather about his loins. And he said: It is Elias, the Thesbite.

1:9. And he sent to him a captain of fifty, and the fifty men that were under him. And he went up to him, and as he was sitting on the top of a hill, he said to him: Man of God, the king hath commanded that thou come down.

1:10. And Elias answering, said to the captain of fifty: If I be a man of God, let fire come down from heaven and consume thee, and thy fifty. And there came down fire from heaven and consumed him, and the fifty that were with him.

Let fire, etc. . .Elias was inspired to call for fire from heaven upon

these captains, who came to apprehend him; not out of a desire to gratify any private passion; but to punish the insult offered to religion, to confirm his mission, and to shew how vain are the efforts of men against God, and his servants, whom he willeth to protect.

1:11. And he again sent to him another captain of fifty men, and his fifty with him. And he said to him: Man of God: Thus saith the king: Make haste and come down.

1:12. Elias answering, said: If I be a man of God, let fire come down from heaven, and consume thee, and thy fifty. And fire came down from heaven, and consumed him and his fifty.

1:13. Again he sent a third captain of fifty men, and the fifty that were with him. And when he was come, he fell upon his knees before Elias, and besought him, and said: Man of God, despise not my life, and the lives of thy servants that are with me.

1:14. Behold fire came down from heaven, and consumed the two first captains of fifty men, and the fifties that were with them: but now I beseech thee to spare my life.

1:15. And the angel of the Lord spoke to Elias, saying: Go down with him, fear not. He arose therefore, and went down with him to the king,

1:16. And said to him: Thus saith the Lord: Because thou hast sent messengers to consult Beelzebub, the god of Accaron, as though there were not a God in Israel, of whom thou mightest inquire the word; therefore, from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die.

1:17. So he died, according to the word of the Lord, which Elias spoke; and Joram, his brother, reigned in his stead, in the second year of Joram, the son of Josaphat, king of Juda, because he had no son.

The second year of Joram, etc. . . Counted from the time that he was associated to the throne by his father Josaphat.

1:18. But the rest of the acts of Ochozias, which he did, are they not written in the book of the words of the days of the kings of Israel?

4 Kings Chapter 2

Eliseus will not part from Elias. The water of the Jordan is divided by Elias' cloak. Elias is taken up in a fiery chariot, and his double spirit is given to Eliseus. Eliseus healeth the waters by casting in salt. Boys are torn by bears for mocking Eliseus.

2:1. And it came to pass, when the Lord would take up Elias, into heaven, by a whirlwind, that Elias and Eliseus were going from Galgal.

Heaven. . . By heaven here is meant the air, the lowest of the heavenly regions.

2:2. And Elias said to Eliseus: Stay thou here, because the Lord hath sent me as far as Bethel. And Eliseus said to him: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come down to Bethel,

2:3. The sons of the prophets, that were at Bethel, came forth to Eliseus, and said to him: Dost thou know that, this day, the Lord will take away thy master from thee? And he answered: I also know it: hold your peace.

The sons of the prophets. . . That is, the disciples of the prophets; who seem to have had their schools, like colleges or communities, in Bethel, Jericho, and other places in the days of Elias and Eliseus.

2:4. And Elias said to Eliseus: Stay here, because the Lord hath sent me to Jericho. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come to Jericho,

2:5. The sons of the prophets, that were at Jericho, came to Eliseus, and said to him: Dost thou know that, this day, the Lord will take away thy master from thee? And he said: I also know it: hold your peace.

2:6. And Elias said to him: Stay here, because the Lord hath sent me as far as the Jordan. And he said: as the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on together.

2:7. And fifty men, of the sons of the prophets, followed them, and stood in sight, at a distance: but they two stood by the Jordan.

2:8. And Elias took his mantle, and folded it together, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground.

2:9. And when they were gone over, Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken away from thee. And Eliseus said: I beseech thee, that in me may be thy double spirit.

Double spirit. . . A double portion of thy spirit, as the eldest son and heir: or thy spirit which is double in comparison of that which God usually imparteth to his prophets.

2:10. And he answered: Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not, thou shalt not have it.

2:11. And as they went on, walking and talking together, behold, a fiery chariot and fiery horses parted them both asunder: and Elias went up by a whirlwind into heaven.

2:12. And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof. And he saw him no more: and he took hold of his own garments, and rent them in two pieces.

2:13. And he took up the mantle of Elias, that fell from him: and going back, he stood on the bank of the Jordan;

2:14. And he struck the waters with the mantle of Elias, that had

fallen from him, and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided hither and thither, and Eliseus passed over.

2:15. And the sons of the prophets, at Jericho, who were over against him, seeing it, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshipped him, falling to the ground.

They worshipped him. . .viz., with an inferior, yet religious veneration, not for any temporal, but spiritual excellency.

2:16. And they said to him: Behold, there are with thy servants, fifty strong men, that can go, and seek thy master, lest, perhaps, the spirit of the Lord, hath taken him up and cast him upon some mountain, or into some valley. And he said: Do not send.

2:17. But they pressed him, till he consented, and said: Send. And they sent fifty men: and they sought three days, but found him not.

2:18. And they came back to him: for he abode at Jericho, and he said to them: Did I not say to you? Do not send.

2:19. And the men of the city, said to Eliseus . Behold the situation of this city is very good, as thou, my lord, seest: but the waters are very bad, and the ground barren.

2:20. And he said: Bring me a new vessel, and put salt into it. And when they had brought it,

2:21. He went out to the spring of the waters, and cast the salt into it, and said: Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness.

2:22. And the waters were healed unto this day, according to the word of Eliseus, which he spoke.

2:23. And he went up from thence to Bethel: and as he was going up by the way, little boys came out of the city and mocked him, saying: Go up, thou bald head, go up, thou bald head.

2:24. And looking back, he saw them, and cursed them in the name of the Lord: and there came forth two bears out of the forest, and tore of them, two and forty boys.

Cursed them. . .This curse, which was followed by so visible a judgment of God, was not the effect of passion, or of a desire of revenging himself; but of zeal for religion, which was insulted by these boys, in the person of the prophet; and of a divine inspiration: God punishing in this manner the inhabitants of Bethel, (the chief seat of the calf worship,) who had trained up their children in a prejudice against the true religion and its ministers.

2:25. And from thence he went to mount Carmel, and from thence he returned to Samaria.

4 Kings Chapter 3

The kings of Israel, Juda, and Edom, fight against the king of Moab. They want water, which Eliseus procureth without rain: and prophesieth victory. The king of Moab is overthrown, his city is besieged: he sacrificeth his firstborn son: so the Israelites raise the siege.

3:1. And Joram the son of Achab, reigned over Israel, in Samaria, in the eighteenth year of Josaphat, king of Juda. And he reigned twelve years.

3:2. And he did evil before the Lord, but not like his father and his mother: for he took away the statues of Baal, which his father had made.

3:3. Nevertheless, he stuck to the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he depart from them.

3:4. Now Mesa, king of Moab, nourished many sheep, and he paid to the king of Israel a hundred thousand lambs, and a hundred thousand rams, with their fleeces.

3:5. And when Achab was dead, he broke the league which he had made with the king of Israel.

3:6. And king Joram went out that day from Samaria, and mustered all Israel.

3:7. And he sent to Josaphat; king of Juda, saying: The king of Moab is revolted from me: come with me against him to battle. And he answered: I will come up: he that is mine, is thine: my people are thy people: and my horses, thy horses.

3:8. And he said: Which way shall we go up? But he answered: By the desert of Edom.

3:9. So the king of Israel, and the king of Juda, and the king of Edom, went, and they fetched a compass of seven days journey, and there was no water for the army, and for the beasts, that followed them.

3:10. And the king of Israel said: Alas, alas, alas, the Lord hath gathered us three kings together, to deliver us into the hands of Moab.

3:11. And Josaphat said: Is there not here a prophet of the Lord, that we may beseech the Lord by him? And one of the servants of the king of Israel answered: Here is Eliseus, the son of Saphat, who poured water on the hands of Elias.

3:12. And Josaphat said: The word of the Lord is with him. And the king of Israel, and Josaphat, king of Juda, and the king of Edom, went down to him.

3:13. And Eliseus said to the king of Israel: What have I to do with thee? go to the prophets of thy father, and thy mother. And the king of Israel said to him: Why hath the Lord gathered together these three kings, to deliver them into the hands of Moab?

3:14. And Eliseus said to him: As the Lord of hosts liveth, in whose sight I stand, if I did not reverence the face of Josaphat, king of Juda, I would not have hearkened to thee, nor looked on thee.

3:15. But now bring me hither a minstrel. And when the minstrel played, the hand of the Lord came upon him, and he said:

3:16. Thus saith the Lord: Make the channel of this torrent full of ditches.

3:17. For thus saith the Lord: You shall not see wind, nor rain: and yet this channel shall be filled with waters, and you shall drink, you and your families, and your beasts.

3:18. And this is a small thing in the sight of the Lord: moreover, he will deliver, also, Moab into your hands.

3:19. And you shall destroy every fenced city, and every choice city, and shall cut down every fruitful tree, and shall stop up all the springs of waters, and every goodly field you shall cover with stones.

3:20. And it came to pass, in the morning, when the sacrifices used to be offered, that behold, water came by the way of Edom, and the country was filled with water.

3:21. And all the Moabites hearing that the kings were come up to fight against them, gathered together all that were girded with a belt upon them, and stood in the borders.

3:22. And they rose early in the morning, and the sun being now up, and shining upon the waters, the Moabites saw the waters over against them red, like blood,

3:23. And they said: It is the blood of the sword: the kings have fought among themselves, and they have killed one another: go now, Moab, to the spoils.

3:24. And they went into the camp of Israel: but Israel rising up, defeated Moab, who fled before them. And they being conquerors, went and smote Moab.

3:25. And they destroyed the cities: And they filled every goodly field, every man casting his stone: and they stopt up all the springs of waters: and cut down all the trees that bore fruit, so that brick walls only remained: and the city was beset by the slingers, and a great part thereof destroyed.

Brick walls only remained. . .It was the proper name of the capital city of the Moabites. In Hebrew, Kir-Haraseth.

3:26. And when the king of Moab saw this, to wit, that the enemies had prevailed, he took with him seven hundred men that drew the sword, to break in upon the king of Edom: but they could not.

3:27. Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall: and there

was great indignation in Israel, and presently they departed from him, and returned into their own country.

4 Kings Chapter 4

Miracles of Eliseus. He raiseth a dead child to life.

4:1. Now a certain woman of the wives of the prophets, cried to Eliseus, saying: Thy servant, my husband, is dead, and thou knowest that thy servant was one that feared God, and behold the creditor is come to take away my two sons to serve him.

4:2. And Eliseus said to her: What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered: I, thy handmaid, have nothing in my house but a little oil, to anoint me.

4:3. And he said to her: Go, borrow of all thy neighbours empty vessels, not a few.

4:4. And go in, and shut thy door, when thou art within, and thy sons: and pour out thereof into all those vessels: and when they are full, take them away.

4:5. So the woman went, and shut the door upon her, and upon her sons: they brought her the vessels, and she poured in.

4:6. And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood.

4:7. And she came, and told the man of God. And he said: Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest.

4:8. And there was a day when Eliseus passed by Sunam: now there was a great woman there, who detained him to eat bread: and as he passed often that way, he turned into her house to eat bread.

4:9. And she said to her husband: I perceive that this is a holy man of God, who often passeth by us.

4:10. Let us, therefore, make him a little chamber, and put a little bed in it for him, and a table, and a stool, and a candlestick, that when he cometh to us he may abide there.

4:11. Now, there was a certain day, when he came, and turned into the chamber, and rested there.

4:12. And he said to Giezi, his servant: Call this Sunamitess. And when he had called her, and she stood before him,

4:13. He said to his servant: Say to her: Behold, thou hast diligently served us in all things; what wilt thou have me to do for thee? Hast thou any business, and wilt thou, that I speak to the king, or to the general of the army? And she answered: I dwell in the midst of my own people.

4:14. And he said: What will she then that I do for her? And Giezi said: Do not ask, for she hath no son, and her husband is old.

4:15. Then he bid him call her. And when she was called, and stood before the door,

4:16. He said to her: At this time, and this same hour, if life be in company, thou shalt have a son in thy womb. But she answered: Do not, I beseech thee, my lord, thou man of God, do not lie to thy handmaid.

4:17. And the woman conceived, and brought forth a son in the time, and at the same hour that Eliseus had said.

4:18. And the child grew. And on a certain day, when he went out to his father to the reapers,

4:19. He said to his father: My head acheth, my head acheth. But he said to his servant. Take him, and carry him to his mother.

4:20. And when he had taken him, and brought him to his mother, she sat him on her knees, until noon, and then he died.

4:21. And she went up, and laid him upon the bed of the man of God, and shut the door: and going out,

4:22. She called her husband, and said: Send with me, I beseech thee, one of thy servants, and an ass, that I may run to the man of God, and come again.

4:23. And he said to her: Why dost thou go to him? to day is neither new moon nor sabbath. She answered: I will go.

4:24. And she saddled an ass, and commanded her servant: Drive, and make haste, make no stay in going: And do that which I bid thee.

4:25. So she went forward, and came to the man of God, to mount Carmel: and when the man of God saw her coming towards, he said to Giezi, his servant: Behold that Sunamitess.

4:26. Go, therefore, to meet her, and say to her: Is all well with thee, and with thy husband, and with thy son? And she answered: Well.

4:27. And when she came to the man of God, to the mount, she caught hold on his feet: and Giezi came to remove her. And the man of God said: Let her alone for her soul is in anguish, and the Lord hath hid it from me, and hath not told me.

4:28. And she said to him: Did I ask a son of my lord? did I not say to thee: Do not deceive me?

4:29. Then he said to Giezi: Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child.

Salute him not. . .He that is sent to raise to life the sinner

spiritually dead, must not suffer himself to be called off, or diverted from his enterprise, by the salutations or ceremonies of the world.

4:30. But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her.

4:31. But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense: and he returned to meet him, and told him, saying: The child is not risen.

St. Augustine considers a great mystery in this miracle wrought by the prophet Eliseus, thus: By the staff sent by his servant is figured the rod of Moses, or the Old Law, which was not sufficient to bring mankind to life then dead in sin. It was necessary that Christ himself should come, and by taking on human nature, become flesh of our flesh, and restore us to life. In this Eliseus was a figure of Christ, as it was necessary that he should come himself to bring the dead child to life and restore him to his mother, who is here, in a mystical sense, a figure of the Church.

4:32. Eliseus, therefore, went into the house, and behold the child lay dead on his bed:

4:33. And going in, he shut the door upon him, and upon the child, and prayed to the Lord.

4:34. And he went up, and lay upon the child: and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm.

4:35. Then he returned and walked in the house, once to and fro: and he went up, and lay upon him: and the child gaped seven times, and opened his eyes.

4:36. And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in to him: and he said: Take up thy son.

4:37. She came and fell at his feet, and worshipped upon the ground: and took up her son, and went out.

4:38. And Eliseus returned to Galgal, and there was a famine in the land, and the sons of the prophets dwelt before him: And he said to one of his servants: Set on the great pot, and boil pottage for the sons of the prophets.

4:39. And one went out into the field to gather wild herbs: and he found something like a wild vine, and gathered of it wild gourds of the field, and filled his mantle, and coming back, he shred them into the pot of pottage; for he knew not what it was.

Wild gourds of the field. . .Colocynthidas. They are extremely bitter, and therefore are called the gall of the earth; and are poisonous if taken in a great quantity.

4:40. And they poured it out for their companions to eat: and when they had tasted of the pottage, they cried out, saying: Death is in the pot,

O man of God. And they could not eat thereof.

4:41. But he said: Bring some meal. And when they had brought it, he cast it into the pot, and said: Pour out for the people, that they may eat. And there was now no bitterness in the pot.

4:42. And a certain man came from Baalsalisa, bringing to the man of God, bread of the firstfruits, twenty loaves of barley, and new corn in his scrip. And he said: Give to the people, that they may eat.

4:43. And his servant answered him: How much is this, that I should set it before a hundred men? He said again: Give to the people, that they may eat: for thus saith the Lord: They shall eat, and there shall be left.

4:44. So he set it before them: and they ate, and there was left, according to the word of the Lord.

4 Kings Chapter 5

Naaman the Syrian is cleansed of his leprosy. He profeseth his belief in one God, promising to serve him. Giezi taketh gifts of Naaman, and is struck with leprosy.

5:1. Naaman, general of the army, of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man, and rich, but a leper.

5:2. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel, a little maid, and she waited upon Naaman's wife.

5:3. And she said to her mistress: I wish my master had been with the prophet that is in Samaria: he would certainly have healed him of the leprosy which he hath.

5:4. Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of Israel.

5:5. And the king of Syria said to him: Go; and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment;

5:6. And brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman, my servant, that thou mayst heal him of his leprosy.

5:7. And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me to heal a man of his leprosy? mark, and see how he seeketh occasions against me.

5:8. And when Eliseus, the man of God, had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast

thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel.

5:9. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus:

5:10. And Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean.

5:11. Naaman was angry, and went away, saying: I thought he would have come out to me, and standing, would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me.

5:12. Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation,

5:13. His servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt be clean?

5:14. Then he went down, and washed in the Jordan seven times, according to the word of the man of God; and his flesh was restored, like the flesh of a little child: and he was made clean.

5:15. And returning to the man of God, with all his train, he came, and stood before him, and said: In truth, I know there is no other God, in all the earth, but only in Israel: I beseech thee, therefore, take a blessing of thy servant.

A blessing. . .a present.

5:16. But he answered: As the Lord liveth, before whom I stand, I will receive none. And when he pressed him, he still refused.

5:17. And Naaman said: As thou wilt: but I beseech thee, grant to me, thy servant, to take from hence two mules' burden of earth: for thy servant will not henceforth offer holocaust, or victim, to other gods, but to the Lord.

5:18. But there is only this, for which thou shalt entreat the Lord for thy servant; when my master goeth into the temple of Remmon, to worship there, and he leaneth on my hand: if I bow down in the temple of Remmon, when he boweth down in the same place, that the Lord pardon me, thy servant, for this thing.

5:19. And he said to him: Go in peace. So he departed from him, in the spring time of the earth.

Go in peace. . .What the prophet here allowed, was not an outward conformity to an idolatrous worship; but only a service which by his office he owed to his master: who on all public occasions leaned on him: so that his bowing down when his master bowed himself down was not in effect adoring the idols: nor was it so understood by the standers

by, since he publicly professed himself a worshipper of the only true and living God, but it was no more than doing a civil office to the king his master, whose leaning upon him obliged him to bow at the same time that he bowed.

5:20. But Giezi, the servant of the man of God, said: My master hath spared Naaman this Syrian, in not receiving of him that which he brought: as the Lord liveth, I will run after him, and take something of him.

5:21. And Giezi followed after Naaman: and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well?

5:22. And he said: Well: my master hath sent me to thee, saying: Just now there are come to me from mount Ephraim, two young men of the sons of the prophets: give them a talent of silver, and two changes of garments.

5:23. And Naaman said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments, and laid them upon two of his servants, and they carried them before him.

5:24. And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away, and they departed.

5:25. But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither.

5:26. But he said: Was not my heart present, when the man turned back, from his chariot, to meet thee? So now thou hast received money, and received garments, to buy oliveyards and vineyards, and sheep, and oxen, and men-servants, and maid-servants.

5:27. But the leprosy of Naaman, shall also stick to thee, and to thy seed for ever. And he went out from him a leper, as white as snow.

4 Kings Chapter 6

Eliseus maketh iron to swim upon the water: he leadeth the Syrians that were sent to apprehend him into Samaria, where there eyes being opened, they are courteously entertained. The Syrians besiege Samaria: the famine there causeth a woman to eat her own child. Upon this the king commandeth Eliseus to be put to death.

6:1. And the sons of the prophets said to Eliseus: Behold, the place where we dwell with thee is too strait for us.

6:2. Let us go as far as the Jordan, and take out of the wood every man a piece of timber, that we may build us there a place to dwell in. And he said: Go.

6:3. And one of them said: But come thou also with thy servants. He answered: I will come.

6:4. So he went with them. And when they were come to the Jordan, they cut down wood.

6:5. And it happened, as one was felling some timber, that the head of the ax fell into the water: and he cried out, and said: Alas, alas, alas, my lord, for this same was borrowed.

6:6. And the man of God said: Where did it fall? and he shewed him the place: Then he cut off a piece of wood, and cast it in thither: and the iron swam.

6:7. And he said: Take it up. And he put out his hand, and took it.

6:8. And the king of Syria warred against Israel, and took counsel with his servants, saying: In such and such a place, let us lay an ambush.

6:9. And the man of God sent to the king of Israel, saying: Beware that thou pass not to such a place: for the Syrians are there in ambush.

6:10. And the king of Israel, sent to the place which the man of God had told him, and prevented him, and looked well to himself there not once nor twice.

6:11. And the heart of the king of Syria, was troubled for this thing. And calling together his servants, he said: Why do you not tell me who it is that betrays me to the king of Israel?

6:12. And one of his servants said: No one, my lord, O king: but Eliseus, the prophet, that is in Israel, telleth the king of Israel all the words, that thou speakest in thy privy chamber.

6:13. And he said to them: Go, and see where he is: that I may send and take him. And they told him: saying: Behold he is in Dothan.

6:14. Therefore, he sent thither horses, and chariots, and the strength of an army: and they came by night, and beset the city.

6:15. And the servant of the man of God, rising early went out, and saw an army round about the city, and horses and chariots: and he told him, saying: Alas, alas, alas, my lord, what shall we do?

6:16. But he answered: Fear not: for there are more with us than with them.

6:17. And Eliseus prayed, and said: Lord, open his eyes, that he may see. And the Lord opened the eyes of the servant, and he saw: and behold, the mountain was full of horses, and chariots of fire round about Eliseus.

6:18. And the enemies came down to him: but Eliseus prayed to the Lord, saying: Strike, I beseech thee, this people with blindness: and the Lord struck them with blindness, according to the word of Eliseus.

Blindness. . .The blindness here spoken of was of a particular kind,

which hindered them from seeing the objects that were really before them; and represented other different objects to their imagination: so that they no longer perceived the city of Dothan, nor were able to know the person of Eliseus; but were easily led by him, whom they took to be another man, to Samaria. So that he truly told them, this is not the way, neither is this the city, etc., because he spoke with relation to the way and to the city, which was represented to them.

6:19. And Eliseus said to them: This is not the way, neither is this the city: follow me, and I will shew you the man whom you seek. So he led them into Samaria.

6:20. And when they were come into Samaria, Eliseus said: Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw themselves to be in the midst of Samaria.

6:21. And the king of Israel said to Eliseus, when he saw them: My father, shall I kill them?

6:22. And he said: Thou shalt not kill them: for thou didst not take them with thy sword, or thy bow, that thou mayst kill them: but set bread and water before them, that they may eat and drink, and go to their master.

6:23. And a great provision of meats was set before them, and they ate and drank; and he let them go: and they went away to their master: and the robbers of Syria came no more into the land of Israel.

6:24. And it came to pass, after these things, that Benadad, king of Syria, gathered together all his army, and went up and besieged Samaria.

6:25. And there was a great famine in Samaria: and so long did the siege continue, till the head of an ass was sold for fourscore pieces of silver, and the fourth part of a cab of pigeons' dung, for five pieces of silver.

6:26. And as the king of Israel was passing by the wall, a certain woman cried out to him, saying: Save me, my lord, O king.

6:27. And he said: If the Lord doth not save thee, how can I save thee? out of the barnfloor, or out of the winepress? And the king said to her: What aileth thee? And she answered:

6:28. This woman said to me: Give thy son, that we may eat him today, and we will eat my son tomorrow.

6:29. So we boiled my son, and ate him. And I said to her on the next day: Give thy son, that we may eat him. And she hath hid her son.

6:30. When the king heard this, he rent his garments, and passed by upon the wall. And all the people saw the haircloth which he wore within next to his flesh.

6:31. And the king said: May God do so and so to me, and may he add more, if the head of Eliseus, the son of Saphat, shall stand on him this day.

6:32. But Eliseus sat in his house, and the ancients sat with him. So he sent a man before: and before that messenger came, he said to the ancients: Do you know that this son of a murderer hath sent to cut off my head? Look then when the messenger shall come, shut the door, and suffer him not to come in: for behold the sound of his master's feet is behind him.

6:33. While he was yet speaking to them, the messenger appeared, who was coming to him. And he said: Behold, so great an evil is from the Lord: what shall I look for more from the Lord?

4 Kings Chapter 7

Eliseus prophesieth a great plenty, which presently ensueth upon the sudden flight of the Syrians; of which four lepers bring the news to the city. The incredulous nobleman is trod to death.

7:1. And Eliseus said: Hear ye the word of the Lord: Thus saith the Lord: Tomorrow, about this time, a bushel of fine flour shall be sold for a stater, and two bushels of barley for a stater, in the gate of Samaria.

A stater. . . It is the same as a sicle or shekel.

7:2. Then one of the lords, upon whose hand the king leaned, answering the man of God, said: If the Lord should make flood-gates in heaven, can that possibly be which thou sayest? And he said: Thou shalt see it with thy eyes, but shalt not eat thereof.

7:3. Now there were four lepers, at the entering in of the gate: and they said one to another: What mean we to stay here till we die?

7:4. If we will enter into the city, we shall die with the famine: and if we will remain here, we must also die: come therefore, and let us run over to the camp of the Syrians. If they spare us, we shall live: but if they kill us, we shall but die.

7:5. So they arose in the evening, to go to the Syrian camp. And when they were come to the first part of the camp of the Syrians, they found no man there.

7:6. For the Lord had made them hear, in the camp of Syria, the noise of chariots, and of horses, and of a very great army: and they said one to another: Behold, the king of Israel hath hired against us the kings of the Hethites, and of the Egyptians; and they are come upon us.

7:7. Wherefore they arose, and fled away in the dark, and left their tents, and their horses and asses in the camp, and fled, desiring to save their lives.

7:8. So when these lepers were come to the beginning of the camp, they went into one tent, and ate and drank: and they took from thence silver, and gold, and raiment, and went, and hid it: and they came

again, and went into another tent, and carried from thence in like manner, and hid it.

7:9. Then they said one to another: We do not well: for this is a day of good tidings. If we hold our peace, and do not tell it till the morning, we shall be charged with a crime: come, let us go, and tell it in the king's court.

7:10. So they came to the gate of the city, and told them, saying: We went to the camp of the Syrians, and we found no man there, but horses, and asses tied, and the tents standing.

7:11. Then the guards of the gate went, and told it within in the king's palace.

7:12. And he arose in the night, and said to his servants: I tell you what the Syrians have done to us: They know that we suffer great famine, and therefore they are gone out of the camp, and lie hid in the fields, saying: When they come out of the city, we shall take them alive, and then we may get into the city.

7:13. And one of his servants answered: Let us take the five horses that are remaining in the city (because there are no more in the whole multitude of Israel, for the rest are consumed), and let us send and see.

7:14. They brought therefore two horses, and the king sent into the camp of the Syrians, saying: Go, and see.

7:15. And they went after them, as far as the Jordan: and behold, all the way was full of garments, and vessels, which the Syrians had cast away, in their fright, and the messengers returned, and told the king.

7:16. And the people going out, pillaged the camp of the Syrians: and a bushel of fine flour was sold for a stater, and two bushels of barley for a stater, according to the word of the Lord.

7:17. And the king appointed that lord on whose hand he leaned, to stand at the gate: and the people trod upon him in the entrance of the gate; and he died, as the man of God had said, when the king came down to him.

7:18. And it came to pass, according to the word of the man of God, which he spoke to the king, when he said: Two bushels of barley shall be for a stater, and a bushel of fine flour for a stater, at this very time tomorrow, in the gate of Samaria.

7:19. When that lord answered the man of God, and said: Although the Lord should make flood-gates in heaven, could this come to pass which thou sayest? And he said to him: Thou shalt see it with thy eyes, and shalt not eat thereof.

7:20. And so it fell out to him, as it was foretold, and the people trod upon him in the gate, and he died.

4 Kings Chapter 8

After seven years' famine foretold by Eliseus, the Sunamitess returning home, recovereth her lands, and revenues. Eliseus foresheweth the death of Benadad, king of Syria, and the reign of Hazael. Joram's wicked reign in Juda. He dieth, and his son Ochozias succeedeth.

8:1. And Eliseus spoke to the woman, whose son he had restored to life, saying: Arise, and go thou, and thy household, and sojourn wheresoever thou canst find: for the Lord hath called a famine, and it shall come upon the land seven years.

8:2. And she arose, and did according to the word of the man of God: and going with her household, she sojourned in the land of the Philistines many days.

8:3. And when the seven years were ended, the woman returned out of the land of the Philistines, and she went forth to speak to the king for her house and for her lands.

8:4. And the king talked with Giezi, the servant of the man of God, saying: Tell me all the great things that Eliseus hath done.

8:5. And when he was telling the king how he had raised one dead to life, the woman appeared, whose son he had restored to life, crying to the king for her house, and her lands. And Giezi said: My lord, O king, this is the woman, and this is her son, whom Eliseus raised to life.

8:6. And the king asked the woman: and she told him. And the king appointed her an eunuch, saying: Restore her all that is hers, and all the revenues of the lands, from the day that she left the land to this present.

8:7. Eliseus also came to Damascus, and Benadad, king of Syria was sick; and they told him, saying: The man of God is come hither.

8:8. And the king said to Hazael: Take with thee presents, and go to meet the man of God, and consult the Lord by him, saying: Can I recover of this my illness?

8:9. And Hazael went to meet him, taking with him presents, and all the good things of Damascus, the burdens of forty camels. And when he stood before him, he said: Thy son, Benadad, the king of Syria, hath sent me to thee, saying: Can I recover of this my illness?

8:10. And Eliseus said to him: Go tell him: Thou shalt recover: but the Lord hath shewed me that he shall surely die.

Tell him: thou shalt recover. . . By these words the prophet signified that the king's disease was not mortal: and that he would recover if no violence were used. Or he might only express himself in this manner, by way of giving Hazael to understand that he knew both what he would say and do; that he would indeed tell the king he should recover; but would be himself the instrument of his death.

8:11. And he stood with him, and was troubled so far as to blush: and

the man of God wept.

8:12. And Hazael said to him: Why doth my lord weep? And he said: Because I know the evil that thou wilt do to the children of Israel. Their strong cities thou wilt burn with fire, and their young men thou wilt kill with the sword, and thou wilt dash their children, and rip up their pregnant women.

8:13. And Hazael said: But what am I, thy servant, a dog, that I should do this great thing? And Eliseus said: The Lord hath shewed me that thou shalt be king of Syria.

8:14. And when he was departed from Eliseus he came to his master, who said to him: What said Eliseus to thee? And he answered: He told me: Thou shalt recover.

8:15. And on the next day, he took a blanket, and poured water on it, and spread it upon his face: and he died, and Hazael reigned in his stead.

8:16. In the fifth year of Joram, son of Achab, king of Israel, and of Josaphat, king of Juda, reigned Joram, son of Josaphat, king of Juda.

And of Josaphat, etc. . . That is, Josaphat being yet alive, who sometime before his death made his son Joram king, as David had done before by his own son Solomon.

8:17. He was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem.

8:18. And he walked in the ways of the kings of Israel, as the house of Achab had walked: for the daughter of Achab was his wife: and he did that which was evil in the sight of the Lord.

8:19. But the Lord would not destroy Juda, for David his servant's sake, as he had promised him, to give him a light, and to his children always.

8:20. In his days Edom revolted from being under Juda, and made themselves a king.

8:21. And Joram came to Seira, and all the chariots with him: and he arose in the night, and defeated the Edomites that had surrounded him, and the captains of the chariots, but the people fled into their tents.

8:22. So Edom revolted from being under Juda, unto this day. Then Lobna also revolted at the same time.

8:23. But the rest of the acts of Joram, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

8:24. And Joram slept with his fathers, and was buried with them in the city of David, and Ochozias, his son, reigned in his stead.

8:25. In the twelfth year of Joram, the son of Achab, king of Israel, reigned Ochozias, son of Joram, king of Juda.

8:26. Ochozias was two and twenty years old when he began to reign, and he reigned one year in Jerusalem: the name of his mother was Athalia the daughter of Amri king of Israel.

Daughter. . . That is, grand-daughter; for she was daughter of Achab son of Amri, ver. 18.

8:27. And he walked in the ways of the house of Achab: and he did evil before the Lord, as did the house of Achab: for he was the son in law of the house of Achab.

8:28. He went also with Joram, son of Achab, to fight against Hazael, king of Syria, in Ramoth Galaad, and the Syrians wounded Joram:

8:29. And he went back to be healed, in Jezrahel: because the Syrians had wounded him in Ramoth, when he fought against Hazael, king of Syria And Ochozias, the son of Joram, king of Juda, went down to visit Joram, the son of Achab, in Jezrahel, because he was sick there.

4 Kings Chapter 9

Jehu is anointed king of Israel, to destroy the house of Achab and Jezebel. He killeth Joram king of Israel, and Ochozias king of Juda. Jezebel is eaten by dogs.

9:1. And Eliseus the prophet, called one of the sons of the prophets, and said to him: Gird up thy loins, and take this little bottle of oil in thy hand, and go to Ramoth Galaad.

9:2. And when thou art come thither, thou shalt see Jehu the son of Josaphat the son of Namsi: and going in, thou shalt make him rise up from amongst his brethren, and carry him into an inner chamber.

9:3. Then taking the little bottle of oil, thou shalt pour it on his head, and shalt say: Thus saith the Lord: I have anointed thee king over Israel. And thou shalt open the door and flee, and shalt not stay there.

9:4. So the young man, the servant of the prophet, went away to Ramoth Galaad,

9:5. And went in thither: and behold, the captains of the army were sitting, and he said: I have a word to thee, O prince. And Jehu said: Unto whom of us all? And he said: To thee, O prince.

9:6. And he arose, and went into the chamber: and he poured the oil upon his head, and said: Thus saith the Lord God of Israel: I have anointed thee king over Israel, the people of the Lord.

9:7. And thou shalt cut off the house of Achab, thy master, and I will revenge the blood of my servants, the prophets, and the blood of all the servants of the Lord, at the hand of Jezabel.

9:8. And I will destroy all the house of Achab, and I will cut off from

Achab, him that pisseth against the wall, and him that is shut up, and the meanest in Israel.

9:9. And I will make the house of Achab, like the house of Jeroboam, the son of Nabat, and like the house of Baasa, the son of Ahias.

9:10. And the dogs shall eat Jezabel, in the field of Jezrahel, and there shall be no one to bury her. And he opened the door and fled.

9:11. Then Jehu went forth to the servants of his Lord: and they said to him: Are all things well? why came this madman to thee? And he said to them: You know the man, and what he said.

9:12. But they answered: It is false; but rather do thou tell us. And he said to them: Thus and thus did he speak to me: and he said: Thus saith the Lord: I have anointed thee king over Israel.

9:13. Then they made haste, and taking every man his garment, laid it under his feet, after the manner of a judgment seat, and they sounded the trumpet, and said: Jehu is king.

9:14. So Jehu, the son of Josaphat, the son of Namsi, conspired against Joram. Now Joram had besieged Ramoth Galaad, he, and all Israel, fighting with Hazael, king of Syria:

9:15. And was returned to be healed in Jezrahel of his wounds; for the Syrians had wounded him, when he fought with Hazael, king of Syria. And Jehu said: If it please you, let no man go forth or flee out of the city, lest he go, and tell in Jezrahel.

9:16. And he got up, and went into Jezrahel for Joram was sick there, and Ochozias king of Juda, was come down to visit Joram.

9:17. The watchman therefore, that stood upon the tower of Jezrahel, saw the troop of Jehu coming, and said: I see a troop. And Joram said: Take a chariot, and send to meet them, and let him that goeth say: Is all well?

9:18. So there went one in a chariot to meet him, and said: Thus saith the king: Are all things peaceable? And Jehu said: What hast thou to do with peace? go behind and follow me. And the watchman told, saying: The messenger came to them, but he returneth not.

9:19. And he sent a second chariot of horses: and he came to them, and said: Thus saith the king: Is there peace? And Jehu said: What hast thou to do with peace? pass, and follow me.

9:20. And the watchman told, saying: He came even to them, but returneth not: and the driving is like the driving of Jehu, the son of Namsi; for he drives furiously.

9:21. And Joram said: Make ready the chariot. And they made ready his chariot: and Joram, king of Israel, and Ochozias, king of Juda, went out, each in his chariot, and they went out to meet Jehu, and met him in the field of Naboth, the Jezrahelite.

9:22. And when Joram saw Jehu, he said: Is there peace, Jehu? And he

answered: What peace? so long as the fornications of Jezabel, thy mother, and her many sorceries, are in their vigour.

9:23. And Joram turned his hand, and fleeing, said to Ochozias: There is treachery, Ochozias.

9:24. But Jehu bent his bow with his hand, and shot Joram between the shoulders: and the arrow went out through his heart, and immediately he fell in his chariot.

9:25. And Jehu said to Badacer, his captain: Take him, and cast him into the field of Naboth, the Jezrahelite: for I remember, when I and thou, sitting in a chariot, followed Achab, this man's father, that the Lord laid this burden upon him, saying:

9:26. If I do not requite thee in this field, saith the Lord, for the blood of Naboth, and for the blood of his children, which I saw yesterday, saith the Lord. So now take him, and cast him into the field, according to the word of the Lord.

9:27. But Ochozias, king of Juda, seeing this, fled by the way of the garden house: and Jehu pursued him, and said: Strike him also in his chariot. And they struck him in the going up to Gaver, which is by Jeblaam: and he fled into Mageddo, and died there.

9:28. And his servants laid him upon his chariot, and carried him to Jerusalem: and they buried him in his sepulchre with his fathers, in the city of David.

9:29. In the eleventh year of Joram, the son of Achab, Ochozias reigned over Juda;

9:30. And Jehu came into Jezrahel. But Jezabel, hearing of his coming in, painted her face with stibic stone, and adorned her head, and looked out of a window.

9:31. At Jehu coming in at the gate, and said: Can there be peace for Zambri, that hath killed his master?

9:32. And Jehu lifted up his face to the window, and said: Who is this? And two or three eunuchs bowed down to him.

9:33. And he said to them: Throw her down headlong; And they threw her down, and the wall was sprinkled with her blood, and the hoofs of the horses trod upon her.

9:34. And when he was come in to eat, and to drink, he said: Go, and see after that cursed woman, and bury her; because she is a king's daughter.

9:35. And when they went to bury her, they found nothing but the skull, and the feet, and the extremities of her hands.

9:36. And coming back they told him. And Jehu said: It is the word of the Lord, which he spoke by his servant Elias, the Thesbite, saying: In the field of Jezrahel the dogs shall eat the flesh of Jezabel.

9:37. And the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel; so that they who pass by shall say: Is this that same Jezabel?

4 Kings Chapter 10

Jehu destroyeth the house of Achab: abolisheth the worship of Baal, and killeth the worshippers: but sticketh to the calves of Jeroboam. Israel is afflicted by the Syrians.

10:1. And Achab had seventy sons in Samaria: so Jehu wrote letters, and sent to Samaria, to the chief men of the city, and to the ancients, and to them that brought up Achab's children, saying:

10:2. As soon as you receive these letters, ye that have your master's sons, and chariots, and horses, and fenced cities, and armour,

10:3. Choose the best, and him that shall please you most of your master's sons, and set him on his father's throne, and fight for the house of your master.

10:4. But they were exceedingly afraid, and said: Behold two kings could not stand before him, and how shall we be able to resist?

10:5. Therefore they that were over the king's house, and the rulers of the city, and the ancients, and the bringers up of the children, sent to Jehu, saying: We are thy servants: whatsoever thou shalt command us we will do; we will not make us any king: do thou all that pleaseth thee.

10:6. And he wrote letters the second time to them, saying: If you be mine, and will obey me, take the heads of the sons of your master, and come to me to Jezrahel by tomorrow at this time. Now the king's sons, being seventy men, were brought up with the chief men of the city.

10:7. And when the letters came to them, they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent them to him to Jezrahel.

10:8. And a messenger came, and told him, saying: They have brought the heads of the king's sons. And he said: Lay ye them in two heaps by the entering in of the gate until the morning.

10:9. And when it was light, he went out, and standing, said to all the people: You are just: if I conspired against my master, and slew him; who hath slain all these?

10:10. See therefore now that there hath not fallen to the ground any of the words of the Lord, which the Lord spoke concerning the house of Achab, and the Lord hath done that which he spoke in the hand of his servant Elias.

10:11. So Jehu slew all that were left of the house of Achab in Jezrahel, and all his chief men, and his friends, and his priests, till

there were no remains left of him.

10:12. And he arose, and went to Samaria: and when he was come to the shepherds' cabin in the way,

10:13. He met with the brethren of Ochozias, king of Juda, and he said to them: Who are you? And they answered: We are the brethren of Ochozias, and are come down to salute the sons of the king, and the sons of the queen.

10:14. And he said: Take them alive. And they took them alive, and killed them at the pit by the cabin, two and forty men, and he left not any of them.

10:15. And when he was departed thence, he found Jonadab, the son of Rechab, coming to meet him, and he blessed him. And he said to him: Is thy heart right as my heart is with thy heart? And Jonadab said: It is. If it be, said he, give me thy hand. He gave him his hand. And he lifted him up to him into the chariot,

10:16. And said to him: Come with me, and see my zeal for the Lord. So he made him ride in his chariot,

10:17. And brought him into Samaria. And he slew all that were left of Achab, in Samaria, to a man, according to the word of the Lord which he spoke by Elias.

10:18. And Jehu gathered together all the people, and said to them: Achab worshipped Baal a little, but I will worship him more.

I will worship him more. . . Jehu sinned in thus pretending to worship Baal, and causing sacrifice to be offered to him: because evil is not to be done, that good may come of it. Rom. 3.8.

10:19. Now therefore call to me all the prophets of Baal, and all his servants, and all his priests: let none be wanting, for I have a great sacrifice to offer to Baal: whosoever shall be wanting, shall not live. Now Jehu did this craftily, that he might destroy the worshippers of Baal.

10:20. And he said: Proclaim a festival for Baal. And he called,

10:21. And he sent into all the borders of Israel; and all the servants of Baal came: there was not one left that did not come. And they went into the temple of Baal: and the house of Baal was filled, from one end to the other.

10:22. And he said to them that were over the wardrobe: Bring forth garments for all the servants of Baal. And they brought them forth garments.

10:23. And Jehu, and Jonadab, the son of Rechab, went to the temple of Baal, and said to the worshippers of Baal: Search, and see that there be not any with you of the servants of the Lord, but that there be the servants of Baal only.

10:24. And they went in to offer sacrifices and burnt offerings: but

Jehu had prepared him fourscore men without, and said to them: If any of the men escape, whom I have brought into your hands, he that letteth him go, shall answer life for life.

10:25. And it came to pass, when the burnt offering was ended, that Jehu commanded his soldiers and captains, saying: Go in, and kill them: let none escape. And the soldiers and captains slew them with the edge of the sword, and cast them out: and they went into the city of the temple of Baal,

10:26. And brought the statue out of Baal's temple, and burnt it,

10:27. And broke it in pieces. They destroyed also the temple of Baal, and made a jakes in its place unto this day.

10:28. So Jehu destroyed Baal out of Israel:

10:29. But yet he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he forsake the golden calves that were in Bethel, and Dan.

10:30. And the Lord said to Jehu: because thou hast diligently executed that which was right and pleasing in my eyes, and hast done to the house of Achab according to all that was in my heart: thy children shall sit upon the throne of Israel to the fourth generation.

10:31. But Jehu took no heed to walk in the law of the Lord, the God of Israel, with all his heart: for he departed not from the sins of Jeroboam, who had made Israel to sin.

10:32. In those days the Lord began to be weary of Israel: and Hazael ravaged them in all the coasts of Israel,

10:33. From the Jordan eastward, all the land of Galaad, and Gad, and Ruben, and Manasses, from Aroer, which is upon the torrent Arnon, and Galaad, and Basan.

10:34. But the rest of the acts of Jehu, and all that he did, and his strength, are they not written in the book of the words of the days of the kings of Israel?

10:35. And Jehu slept with his fathers, and they buried him in Samaria: and Joachaz, his son, reigned in his stead.

10:36. And the time that Jehu reigned over Israel, in Samaria, was eight and twenty years.

4 Kings Chapter 11

Athalia's usurpation and tyranny. Joas is made king. Athalia is slain.

11:1. Now Athalia, the mother of Ochozias, seeing that her son was dead, arose and slew all the royal seed.

11:2. But Josaba the daughter of king Joram, sister of Ochozias, took Joas, the son of Ochozias, and stole him from among the king's sons that were slain, out of the bedchamber with his nurse: and hid him from the face of Athalia; so that he was not slain.

11:3. And he was with her six years, hid in the house of the Lord. And Athalia reigned over the land.

11:4. And in the seventh year Joiada sent, and taking the centurions and soldiers, brought them in to him into the temple of the Lord, and made a covenant with them: and taking an oath of them in the house of the Lord, shewed them the king's son:

11:5. And he commanded them, saying: This is the thing that you must do.

11:6. Let a third part of you go in on the sabbath, and keep the watch of the king's house. And let a third part be at the gate of Sur; and let a third part be at the gate behind the dwelling of the shieldbearers; and you shall keep the watch of the house of Messa.

11:7. But let two parts of you all that go forth on the sabbath, keep the watch of the house of the Lord about the king.

11:8. And you shall compass him round about, having weapons in your hands: and if any man shall enter the precinct of the temple, let him be slain: and you shall be with the king, coming in and going out.

11:9. And the centurions did according to all things that Joiada the priest, had commanded them: and taking every one their men, that went in on the sabbath, with them that went out in the sabbath, came to Joiada, the priest.

11:10. And he gave them the spears, and the arms of king David, which were in the house of the Lord.

11:11. And they stood, having every one their weapons in their hands, from the right side of the temple, unto the left side of the altar, and of the temple, about the king.

11:12. And he brought forth the king's son, and put the diadem upon him, and the testimony: and they made him king, and anointed him: and clapping their hands, they said: God save the king.

The testimony. . .The book of the law.

11:13. And Athalia heard the noise of the people running: and going in to the people into the temple of the Lord,

11:14. She saw the king standing upon a tribunal, as the manner was, and the singers, and the trumpets near him, and all the people of the land rejoicing, and sounding the trumpets: and she rent her garments, and cried: A conspiracy, a conspiracy.

A tribunal. . .A tribune, or a place elevated above the rest.

11:15. But Joiada commanded the centurions that were over the army, and

said to them: Have her forth without the precinct of the temple, and whosoever shall follow her, let him be slain with the sword. For the priest had said: Let her not be slain in the temple of the Lord.

11:16. And they laid hands on her: and thrust her out by the way by which the horses go in, by the palace, and she was slain there.

11:17. And Joiada made a covenant between the Lord, and the king, and the people, that they should be the people of the Lord; and between the king and the people.

11:18. And all the people of the land went into the temple of Baal, and broke down his altars, and his images they broke in pieces thoroughly: they slew also Mathan the priest of Baal before the altar. And the priest set guards in the house of the Lord.

11:19. And he took the centurions, and the bands of the Cerethi, and the Phelethi, and all the people of the land, and they brought the king from the house of the Lord: and they came by the way of the gate of the shieldbearers into the palace, and he sat on the throne of the kings.

11:20. And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword in the king's house.

11:21. Now Joas was seven years old when he began to reign.

4 Kings Chapter 12

The temple is repaired. Hazael is bought off from attacking Jerusalem. Joas is slain.

12:1. In the seventh year of Jehu, Joas began to reign: and he reigned forty years in Jerusalem. The name of his mother was Sebia, of Bersabee.

12:2. And Joas did that which was right before the Lord all the days that Joiada, the priest, taught him.

12:3. But yet he took not away the high places: for the people still sacrificed and burnt incense in the high places.

12:4. And Joas said to the priests: all the money of the sanctified things, which is brought into the temple of the Lord by those that pass, which is offered for the price of a soul, and which of their own accord, and of their own free heart, they bring into the temple of the Lord:

Sanctified. . . That is, dedicated to God's service.--Ibid. The price of a soul. . . That is, the ordinary oblation, which every soul was to offer by the law. Ex. 30.

12:5. Let the priests take it according to their order and repair the house, wheresoever they shall see any thing that wanteth repairing.

12:6. Now till the three and twentieth year of king Joas the priests did not make the repairs of the temple.

12:7. And king Joas called Joiada, the high priest, and the priests, saying to them: Why do you not repair the temple? Take you, therefore, money no more according to your order, but restore it for the repairing of the temple.

12:8. And the priests were forbidden to take any more money of the people, and to make the repairs of the house.

12:9. And Joiada, the high priest, took a chest, and bored a hole in the top, and set it by the altar at the right hand of them that came into the house of the Lord; and the priests that kept the doors, put therein all the money that was brought to the temple of the Lord.

12:10. And when they saw that there was very much money in the chest, the king's scribe, and the high priest, came up, and poured it out, and counted the money that was found in the house of the Lord.

12:11. And they gave it out by number and measure into the hands of them that were over the builders of the house of the Lord: and they laid it out to the carpenters, and the masons, that wrought in the house of the Lord,

12:12. And made the repairs: and to them that cut stones, and to buy timber, and stones to be hewed, that the repairs of the house of the Lord might be completely finished, and wheresoever there was need of expenses to uphold the house.

12:13. But there were not made of the same money for the temple of the Lord, bowls, or fleshhooks, or censers, or trumpets, or any vessel of gold and silver, of the money that was brought into the temple of the Lord:

12:14. For it was given to them that did the work, that the temple of the Lord might be repaired.

12:15. And they reckoned not with the men that received the money to distribute it to the workmen, but they bestowed it faithfully.

12:16. But the money for trespass, and the money for sins, they brought not into the temple of the Lord, because it was for the priests.

12:17. Then Hazael, king of Syria, went up, and fought against Geth, and took it, and set his face to go up to Jerusalem.

12:18. Wherefore Joas, king of Juda, took all the sanctified things, which Josaphat, and Joram, and Ochozias, his fathers, the kings of Juda, had dedicated to holy uses, and which he himself had offered: and all the silver that could be found in the treasures of the temple of the Lord, and in the king's palace: and sent it to Hazael, king of Syria, and he went off from Jerusalem.

12:19. And the rest of the acts of Joas, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

12:20. And his servants arose, and conspired among themselves, and slew Joas, in the house of Mello, in the descent of Sella.

12:21. For Josachar the son of Semaath, and Jozabad the son of Somer his servant, struck him, and he died: and they buried him with his fathers in the city of David; and Amasias, his son, reigned in his stead.

The city of David. . .He was buried in the same city with his fathers, but not in the sepulchres of the kings. 2 Par. 14.

4 Kings Chapter 13

The reign of Joachaz and of Joas kings of Israel. The last acts and death of Eliseus the prophet: a dead man is raised to life by the touch of his bones.

13:1. In the three and twentieth year of Joas son of Ochozias, king of Juda, Joachaz, the son of Jehu, reigned over Israel, in Samaria, seventeen years.

13:2. And he did evil before the Lord, and followed the sins of Jeroboam, the son of Nabat, who made Israel to sin; and he departed not from them.

13:3. And the wrath of the Lord was kindled against Israel, and he delivered them into the hand of Hazael, the king of Syria, and into the hand of Benadad, the son of Hazael, all days.

13:4. But Joachaz besought the face of the Lord, and the Lord heard him: for he saw the distress of Israel, because the king of Syria had oppressed them:

13:5. And the Lord gave Israel a saviour, and they were delivered out of the hand of the king of Syria: and the children of Israel dwelt in their pavilions as yesterday and the day before.

13:6. But yet they departed not from the sins of the house of Jeroboam, who made Israel to sin, but walked in them: and there still remained a grove also in Samaria.

A grove. . .Dedicated to the worship of idols.

13:7. And Joachaz had no more left of the people than fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had slain them, and had brought them low as dust by threshing in the barnfloor.

13:8. But the rest of the acts of Joachaz, and all that he did, and his valour, are they not written in the book of the words of the days of the kings of Israel?

13:9. And Joachaz slept with his fathers, and they buried him in Samaria: and Joas, his son, reigned in his stead.

13:10. In the seven and thirtieth year of Joas, king of Juda, Joas the son of Joachaz reigned over Israel, in Samaria, sixteen years.

13:11. And he did that which is evil in the sight of the Lord: he departed not from all the sins of Jeroboam, the son of Nabat, who made Israel to sin; but he walked in them.

13:12. But the rest of the acts of Joas, and all that he did, and his valour wherewith he fought against Amasias, king of Juda, are they not written in the book of the words of the days of the kings of Israel?

13:13. And Joas slept with his fathers; and Jeroboam sat upon his throne. But Joas was buried in Samaria, with the kings of Israel.

13:14. Now Eliseus was sick of the illness whereof he died: and Joas, king of Israel, went down to him, and wept before him, and said: O my father, my father, the chariot of Israel, and the guider thereof.

13:15. And Eliseus said to him: Bring a bow and arrows. And when he had brought him a bow and arrows,

13:16. He said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands,

13:17. And said: Open the window to the east. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the Lord's deliverance, and the arrow of the deliverance from Syria: and thou shalt strike the Syrians in Aphec, till thou consume them.

13:18. And he said: Take the arrows. And when he had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times, and stood still.

13:19. And the man of God was angry with him, and said: If thou hadst smitten five or six or seven times, thou hadst smitten Syria even to utter destruction: but now three times shalt thou smite it.

If thou hadst smitten, etc. . .By this it appears that God had revealed to the prophet that the king should overcome the Syrians as many times as he should then strike on the ground; but as he had not at the same time revealed to him how often the king would strike, the prophet was concerned to see that he struck but thrice.

13:20. And Eliseus died, and they buried him. And the rovers from Moab came into the land the same year.

13:21. And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life and stood upon his feet.

13:22. Now Hazael, king of Syria, afflicted Israel all the days of Joachaz.

13:23. And the Lord had mercy on them, and returned to them, because of his covenant, which he had made with Abraham, and Isaac, and Jacob: and

he would not destroy them, nor utterly cast them away, unto this present time.

13:24. And Hazael, king of Syria, died; and Benadad, his son, reigned in his stead.

13:25. Now Joas the son of Joachaz, took the cities out of the hand of Benadad, the son of Hazael, which he had taken out of the hand of Joachaz, his father, by war; three times did Joas beat him, and he restored the cities to Israel.

4 Kings Chapter 14

Amasias reigneth in Juda: he overcometh the Edomites: but is overcome by Joas king of Israel. Jereboam the second reigneth in Israel.

14:1. In the second year of Joas son of Joachaz, king of Israel, reigned Amasias son of Joas, king of Juda.

14:2. He was five and twenty years old when he began to reign; and nine and twenty years he reigned in Jerusalem; the name of his mother was Joadan, of Jerusalem.

14:3. And he did that which was right before the Lord, but yet not like David his father. He did according to all things that Joas his father, did:

14:4. But this only, that he took not away the high places; for yet the people sacrificed, and burnt incense in the high places:

14:5. And when he had possession of the kingdom, he put his servants to death that had slain the king, his father.

14:6. But the children of the murderers he did not put to death, according to that which is written in the book of the law of Moses, wherein the Lord commanded, saying: The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: but every man shall die for his own sin.

14:7. He slew of Edom in the valley of the Saltpits, ten thousand men, and took the rock by war, and called the name thereof Jectehel, unto this day.

14:8. Then Amasias sent messengers to Joas, son of Joachaz, son of Jehu, king of Israel, saying: Come, let us see one another.

Let us see one another. . . This was a challenge to fight.

14:9. And Joas, king of Israel, sent again to Amasias, king of Juda, saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed, and trod down the thistle.

14:10. Thou hast beaten and prevailed over Edom, and thy heart hath

lifted thee up; be content with this glory, and sit at home; why provokest thou evil, that thou shouldst fall, and Juda with thee?

14:11. But Amasias did not rest satisfied. So Joas, king of Israel, went up; and he and Amasias, king of Juda, saw one another in Bethsames, a town in Juda.

14:12. And Juda was put to the worse before Israel, and they fled every man to their dwellings.

14:13. But Joas, king of Israel, took Amasias, king of Juda, the son of Joas, the son of Ochozias, in Bethsames, and brought him into Jerusalem; and he broke down the wall of Jerusalem, from the gate of Ephraim to the gate of the corner, four hundred cubits.

14:14. And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the king's treasures, and hostages, and returned to Samaria.

14:15. But the rest of the acts of Joas, which he did, and his valour, wherewith he fought against Amasias, king of Juda, are they not written in the book of the words of the days of the kings of Israel?

14:16. And Joas slept with his fathers, and was buried in Samaria, with the kings of Israel: and Jeroboam, his son, reigned in his stead.

14:17. And Amasias, the son of Joas, king of Juda, lived after the death of Joas, son of Joachaz, king of Israel, fifteen years.

14:18. And the rest of the acts of Amasias, are they not written in the book of the words of the days of the kings of Juda?

14:19. Now they made a conspiracy against him in Jerusalem: and he fled to Lachis. And they sent after him to Lachis, and killed him there.

14:20. And they brought him away upon horses, and he was buried in Jerusalem with his fathers, in the city of David.

14:21. And all the people of Juda took Azarias, who was sixteen years old, and made him king instead of his father, Amasias.

14:22. He built Elath, and restored it to Juda, after that the king slept with his fathers.

14:23. In the fifteenth year of Amasias, son of Joas, king of Juda, reigned Jeroboam, the son of Joas, king of Israel, in Samaria, one and forty years:

14:24. And he did that which is evil before the Lord. He departed not from all the sins of Jeroboam, the son of Nabat, who made Israel to sin.

14:25. He restored the borders of Israel from the entrance of Emath, unto the sea of the wilderness, according to the word of the Lord, the God of Israel, which he spoke by his servant, Jonas, the son of Amathi, the prophet, who was of Geth, which is in Opher.

Opher. . .The tribe of Zabulon.

14:26. For the Lord saw the affliction of Israel, that it was exceedingly bitter, and that they were consumed even to them that were shut up in prison, and the lowest persons, and that there was no one to help Israel.

14:27. And the Lord did not say that he would blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam, the son of Joas.

14:28. But the rest of the acts of Jeroboam, and all that he did, and his valour, wherewith he fought, and how he restored Damascus and Emath to Juda, in Israel, are they not written in the book of the words of the days of the kings of Israel?

14:29. And Jeroboam slept with his fathers, the kings of Israel; and Zacharias, his son, reigned in his stead.

4 Kings Chapter 15

The reign of Azarias, and Joatham in Juda: and of Zacharias, Sellum, Manahem, Phaceia, and Phacee in Israel.

15:1. In the seven and twentieth year of Jeroboam, king of Israel, reigned Azarias, son of Amasias, king of Juda.

Azarias. . .Otherwise called Ozias.

15:2. He was sixteen years old when he began to reign, and he reigned two and fifty years in Jerusalem: the name of his mother was Jechelia, of Jerusalem.

15:3. And he did that which was pleasing before the Lord, according to all that his father, Amasias, had done.

15:4. But the high places he did not destroy, for the people sacrificed, and burnt incense in the high places.

15:5. And the Lord struck the king, so that he was a leper unto the day of his death, and he dwelt in a free house apart: but Joatham, the king's son, governed the palace, and judged the people of the land.

A leper. . .In punishment of his usurping the priestly function. 2 Par. 26.

15:6. And the rest of the acts of Azarias, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

15:7. And Azarias slept with his fathers: and they buried him with his ancestors in the city of David, and Joatham, his son, reigned in his stead.

15:8. In the eight and thirtieth year of Azarias, king of Juda, reigned Zacharias, son of Jeroboam, over Israel, in Samaria, six months:

15:9. And he did that which is evil before the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin.

15:10. And Sellum, the son of Jabes, conspired against him: and struck him publicly, and killed him, and reigned in his place.

15:11. Now the rest of the acts of Zacharias, are they not written in the book of the words of the days of the kings of Israel?

15:12. This was the word of the Lord, which he spoke to Jehu, saying: Thy children, to the fourth generation, shall sit upon the throne of Israel. And so it came to pass.

15:13. Sellum, the son of Jabes, began to reign in the nine and thirtieth year of Azarias, king of Juda: and reigned one month in Samaria.

15:14. And Manahem, the son of Gadi, went up from Thersa, and he came into Samaria, and struck Sellum, the son of Jabes, in Samaria, and slew him, and reigned in his stead.

15:15. And the rest of the acts of Sellum, and his conspiracy which he made, are they not written in the book of the words of the days of the kings of Israel?

15:16. Then Manahem destroyed Thapsa and all that were in it, and the borders thereof from Thersa, because they would not open to him: and he slew all the women thereof that were with child, and ripped them up.

15:17. In the nine and thirtieth year of Azarias, king of Juda, reigned Manahem, son of Gadi, over Israel, ten years, in Samaria.

15:18. And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin, all his days.

15:19. And Phul, king of the Assyrians, came into the land, and Manahem gave Phul a thousand talents of silver to aid him and to establish him in the kingdom.

15:20. And Manahem laid a tax upon Israel, on all that were mighty and rich, to give the king of the Assyrians, each man fifty sicles of silver: so the king of the Assyrians turned back, and did not stay in the land.

15:21. And the rest of the acts of Manahem, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

15:22. And Manahem slept with his fathers: and Phaceia, his son, reigned in his stead.

15:23. In the fiftieth year of Azarias, king of Juda, reigned Phaceia,

the son of Manahem, over Israel, in Samaria, two years.

15:24. And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin.

15:25. And Phacee the son of Romelia, his captain, conspired against him, and smote him in Samaria, in the tower of the king's house, near Argob, and near Arie, and with him fifty men of the sons of the Galaadites, and he slew him, and reigned in his stead.

15:26. And the rest of the acts of Phaceia, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

15:27. In the two and fiftieth year of Azarias, king of Juda, reigned Phacee, the son of Romelia, over Israel, in Samaria, twenty years.

15:28. And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin.

15:29. In the days of Phacee, king of Israel, came Theglathphalasar, king of Assyria, and took Aion, and Abel Domum Maacha, and Janoe, and Cedec, and Asor, and Galaad, and Galilee, and all the land of Nephthali: and carried them captives into Assyria.

15:30. Now Osee, son of Ela, conspired, and formed a plot against Phacee, the son of Romelia, and struck him, and slew him: and reigned in his stead in the twentieth year of Joatham, the son of Ozias.

In the twentieth year of Joatham. . . That is, in the twentieth year, from the beginning of Joatham's reign. The sacred writer chooses rather to follow here this date than to speak of the years of Achaz, who had not yet been mentioned.

15:31. But the rest of the acts of Phacee, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

15:32. In the second year of Phacee, the son of Romelia king of Israel, reigned Joatham, son of Ozias, king of Juda.

15:33. He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa, the daughter of Sadoc.

15:34. And he did that which was right before the Lord: according to all that his father Ozias had done, so did he.

15:35. But the high places he took not away: the people still sacrificed, and burnt incense in the high places: he built the highest gate of the house of the Lord.

15:36. But the rest of the acts of Joatham, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

15:37. In those days the Lord began to send into Juda, Rasin king of

Syria, and Phacee the son of Romelia.

15:38. And Joatham slept with his fathers, and was buried with them in the city of David, his father; and Achaz, his son, reigned in his stead.

4 Kings Chapter 16

The wicked reign of Achaz: the kings of Syria and Israel war against him: he hireth the king of the Assyrians to assist him: he causeth an altar to be made after the pattern of that of Damascus.

16:1. In the seventeenth year of Phacee, the son of Romelia reigned Achaz, the son of Joatham, king of Juda.

16:2. Achaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which was pleasing in the sight of the Lord, his God, as David, his father.

16:3. But he walked in the way of the kings of Israel: moreover, he consecrated also his son, making him pass through the fire, according to the idols of the nations which the Lord destroyed before the children of Israel.

16:4. He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

16:5. Then Rasin, king of Syria, and Phacee, son of Romelia, king of Israel, came up to Jerusalem to fight: and they besieged Achaz, but were not able to overcome him.

16:6. At that time Rasin, king of Syria, restored Aila to Syria, and drove the men of Juda out of Aila: and the Edomites came into Aila, and dwelt there unto this day.

16:7. And Achaz sent messengers to Theglathphalasar, king of the Assyrians, saying: I am thy servant, and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are risen up together against me.

16:8. And when he had gathered together the silver and gold that could be found in the house of the Lord, and in the king's treasures, he sent it for a present to the king of the Assyrians.

16:9. And he agreed to his desire: for the king of the Assyrians went up against Damascus, and laid it waste: and he carried away the inhabitants thereof to Cyrene; but Rasin he slew.

16:10. And king Achaz went to Damascus to meet Theglathphalasar, king of the Assyrians, and when he had seen the altar of Damascus, king Achaz sent to Urias, the priest, a pattern of it, and its likeness, according to all the work thereof.

16:11. And Urias, the priest, built an altar according to all that king

Achaz had commanded from Damascus so did Urias, the priest, until king Achaz came from Damascus.

16:12. And when the king was come from Damascus, he saw the altar and worshipped it: and went up and offered holocausts, and his own sacrifice;

16:13. And he offered libations, and poured the blood of the peace offerings, which he had offered, upon the altar.

16:14. But the altar of brass that was before the Lord, he removed from the face of the temple, and from the place of the altar, and from the place of the temple of the Lord: and he set it at the side of the altar towards the north.

16:15. And king Achaz commanded Urias, the priest, saying: Upon the great altar offer the morning holocaust, and the evening sacrifice, and the king's holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libations: and all the blood of the holocaust, and all the blood of the victim, thou shalt pour out upon it: but the altar of brass shall be ready at my pleasure.

16:16. So Urias, the priest, did according to all that king Achaz had commanded him.

16:17. And king Achaz took away the graven bases, and the laver that was upon them: and he took down the sea from the brazen oxen that held it up, and put it upon a pavement of stone.

16:18. The Musach also for the sabbath, which he had built in the temple, and the king's entry from without, he turned into the temple of the Lord, because of the king of the Assyrians.

Musach. . .The covert, or pavilion, or tribune, for the king.

16:19. Now the rest of the acts of Achaz which he did, are they not written in the book of the words of the of the days of the kings of Juda?

16:20. And Achaz slept with his fathers, and was buried with them in the city of David, and Ezechias, his son, reigned in his stead.

4 Kings Chapter 17

The reign of Osee. The Israelites for their sins are carried into captivity: other inhabitants are sent to Samaria, who make a mixture of religion.

17:1. In the twelfth year of Achaz king of Juda, Osee the son of Ela reigned in Samaria, over Israel, nine years.

In the twelfth year of Achaz king of Juda. . .He began to reign before: but was not in quiet possession of the kingdom to the twelfth year of Achaz.

17:2. And he did evil before the Lord: but not as the kings of Israel that had been before him.

17:3. Against him came up Salmanasar, king of the Assyrians; and Osee became his servant, and paid him tribute.

17:4. And when the king of the Assyrians found that Osee, endeavouring to rebel, had sent messengers to Sua, the king of Egypt, that he might not pay tribute to the king of the Assyrians, as he had done every year, he besieged him, bound him, and cast him into prison.

17:5. And he went through all the land: and going up to Samaria, he besieged it three years.

17:6. And in the ninth year of Osee, the king of the Assyrians took Samaria, and carried Israel away to Assyria: and he placed them in Hala, and Habor, by the river of Gozan, in the cities of the Medes.

17:7. For so it was that the children of Israel had sinned against the Lord, their God, who brought them out of the land of Egypt, from under the hand of Pharaoh, king of Egypt; and they worshipped strange gods.

17:8. And they walked according to the way of the nations which the Lord had destroyed in the sight of the children of Israel, and of the kings of Israel: because they had done in like manner.

17:9. And the children of Israel offended the Lord, their God, with things that were not right: and built them high places in all their cities, from the tower of the watchmen to the fenced city.

17:10. And they made them statues and groves on every high hill, and under every shady tree:

17:11. And they burnt incense there upon altars, after the manner of the nations which the Lord had removed from their face: and they did wicked things, provoking the Lord.

17:12. And they worshipped abominations, concerning which the Lord had commanded them that they should not do this thing.

17:13. And the Lord testified to them in Israel, and in Juda, by the hand of all the prophets and seers, saying: Return from your wicked ways, and keep my precepts, and ceremonies, according to all the law which I commanded your fathers: and as I have sent to you in the hand of my servants the prophets.

17:14. And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the Lord, their God.

17:15. And they rejected his ordinances, and the covenant that he made with their fathers, and the testimonies which he testified against them: and they followed vanities, and acted vainly: and they followed the nations that were round about them, concerning which the Lord had commanded them that they should not do as they did.

17:16. And they forsook all the precepts of the Lord, their God: and

made to themselves two molten calves, and groves, and adored all the host of heaven: and they served Baal,

17:17. And consecrated their sons, and their daughters, through fire: and they gave themselves to divinations, and soothsayings: and they delivered themselves up to do evil before the Lord, to provoke him.

17:18. And the Lord was very angry with Israel, and removed them from his sight, and there remained only the tribe of Juda.

17:19. But neither did Juda itself keep the commandments of the Lord, their God: but they walked in the errors of Israel, which they had wrought.

17:20. And the Lord cast off all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, till he cast them away from his face:

17:21. Even from that time, when Israel was rent from the house of David, and made Jeroboam, son of Nabat, their king: for Jeroboam separated Israel from the Lord, and made them commit a great sin.

17:22. And the children of Israel walked in all the sins of Jeroboam, which he had done: and they departed not from them,

17:23. Till the Lord removed Israel from his face, as he had spoken in the hand of all his servants, the prophets: and Israel was carried away out of their land to Assyria, unto this day.

17:24. And the king of the Assyrians brought people from Babylon, and from Cutha, and from Avah, and from Emath, and from Sepharvaim: and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

17:25. And when they began to dwell there, they feared not the Lord: and the Lord sent lions among them, which killed them.

17:26. And it was told the king of the Assyrians, and it was said: The nations which thou hast removed, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath sent lions among them: and behold they kill them, because they know not the manner of the God of the land.

17:27. And the king of the Assyrians commanded, saying: Carry thither one of the priests whom you brought from thence captive, and let him go, and dwell with them: and let him teach them the ordinances of the God of the land.

17:28. So one of the priests, who had been carried away captive from Samaria, came and dwelt in Bethel, and taught them how they should worship the Lord.

17:29. And every nation made gods of their own and put them in the temples of the high places, which the Samaritans had made, every nation in their cities where they dwelt.

17:30. For the men of Babylon made Sochothbenoth: and the Cuthites made

Nergel: and the men of Emath made Asima.

17:31. And the Hevites made Nebahaz, and Tharthac. And they that were of Sepharvaim burnt their children in fire, to Adramelech and Anamelech, the gods of Sepharvaim.

17:32. And nevertheless they worshipped the Lord. And they made to themselves, of the lowest of the people, priests of the high places, and they placed them in the temples of the high places.

17:33. And when they worshipped the Lord, they served also their own gods, according to the custom of the nations out of which they were brought to Samaria:

17:34. Unto this day they follow the old manner: they fear not the Lord, neither do they keep his ceremonies, and judgments, and law, and the commandment, which the Lord commanded the children of Jacob, whom he surnamed Israel:

17:35. With whom he made a covenant, and charged them, saying: You shall not fear strange gods, nor shall you adore them, nor worship them, nor sacrifice to them.

17:36. But the Lord, your God, who brought you out of the land of Egypt, with great power, and a stretched out arm, him shall you fear, and him shall you adore, and to him shall you sacrifice.

17:37. And the ceremonies, and judgments, and law, and the commandment, which he wrote for you, you shall observe to do them always: and you shall not fear strange gods.

17:38. And the covenant that he made with you, you shall not forget: neither shall ye worship strange Gods,

17:39. But fear the Lord, your God, and he shall deliver you out of the hand of all your enemies.

17:40. But they did not hearken to them, but did according to their old custom.

17:41. So these nations feared the Lord, but nevertheless served also their idols: their children also, and grandchildren, as their fathers did, so do they unto this day.

4 Kings Chapter 18

The reign of Ezechias: he abolisheth idolatry and prospereth. Sennacherib cometh up against him: Rabsaces soliciteth the people to revolt; and blasphemeth the Lord.

18:1. In the third year of Osee, the son of Ela, king of Israel, reigned Ezechias, the son of Achaz, king of Juda.

18:2. He was five and twenty years old when he began to reign: and he

reigned nine and twenty years in Jerusalem: the name of his mother was Abi, the daughter of Zacharias.

18:3. And he did that which was good before the Lord, according to all that David, his father, had done

18:4. He destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent, which Moses had made: for till that time the children of Israel burnt incense to it: and he called its name Nohestan.

And he called its name Noheston. . . That is, their brass; or a little brass. So he called it in contempt, because they had made an idol of it.

18:5. He trusted in the Lord, the God of Israel: so that after him there was none like him among all the kings of Juda, nor any of them that were before him:

18:6. And he stuck to the Lord, and departed not from his steps, but kept his commandments, which the Lord commanded Moses.

18:7. Wherefore the Lord also was with him, and in all things, to which he went forth, he behaved himself wisely. And he rebelled against the king of the Assyrians, and served him not.

18:8. He smote the Philistines as far as Gaza, and all their borders, from the tower of the watchmen to the fenced city.

18:9. In the fourth year of king Ezechias, which was the seventh year of Osee, the son of Ela, king of Israel, Salmanasar, king of the Assyrians, came up to Samaria, and besieged it,

18:10. And took it. For after three years, in the sixth year of Ezechias, that is, in the ninth year of Osee, king of Israel, Samaria was taken:

18:11. And the king of the Assyrians carried away Israel into Assyria, and placed them in Hala, and in Habor, by the rivers of Gozan, in the cities of the Medes.

18:12. Because they hearkened not to the voice of the Lord, their God, but transgressed his covenant: all that Moses, the servant of the Lord, commanded, they would not hear, nor do.

18:13. In the fourteenth year of king Ezechias, Sennacherib, king of the Assyrians, came up against the fenced cities of Juda, and took them.

18:14. Then Ezechias, king of Juda, sent messengers to the king of the Assyrians, to Lachis, saying: I have offended, depart from me: and all that thou shalt put upon me, I will bear. And the king of the Assyrians put a tax upon Ezechias, king of Juda, of three hundred talents of silver, and thirty talents of gold.

18:15. And Ezechias gave all the silver that was found in the house of the Lord, and in the king's treasures.

18:16. At that time Ezechias broke the doors of the temple of the Lord, and the plates of gold which he had fastened on them, and gave them to the king of the Assyrians.

18:17. And the king of the Assyrians sent Tharthan, and Rabsaris, and Rabsaces, from Lachis, to king Ezechias, with a strong army, to Jerusalem: and they went up and came to Jerusalem, and they stood by the conduit of the upper pool, which is in the way of the fuller's field.

18:18. And they called for the king: and there went out to them Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder.

18:19. And Rabsaces said to them: Speak to Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence, wherein thou trustest?

18:20. Perhaps thou hast taken counsel, to prepare thyself for battle. On whom dost thou trust, that thou darest to rebel?

18:21. Dost thou trust in Egypt a staff of a broken reed, upon which if a man lean, it will break and go into his hand, and pierce it? so is Pharaoh, king of Egypt, to all that trust in him.

18:22. But if you say to me: We trust in the Lord, our God: is it not he, whose high places and altars Ezechias hath taken away: and hath commanded Juda and Jerusalem: You shall worship before this altar in Jerusalem?

18:23. Now therefore come over to my master, the king of the Assyrians, and I will give you two thousand horses, and see whether you be able to have riders for them.

18:24. And how can you stand against one lord of the least of my master's servants? Dost thou trust in Egypt for chariots and for horsemen?

18:25. Is it without the will of the Lord that I am come up to this place to destroy it? The Lord said to me: Go up to this land, and destroy it.

18:26. Then Eliacim, the son of Helcias, and Sobna, and Joahe, said to Rabsaces: We pray thee, speak to us, thy servants, in Syriac: for we understand that tongue: and speak not to us in the Jews' language, in the hearing of the people that are upon the wall.

18:27. And Rabsaces answered them, saying: Hath my master sent me to thy master, and to thee, to speak these words, and not rather to the men that sit upon the wall, that they may eat their own dung, and drink their urine with you?

18:28. Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the word of the great king, the king of the Assyrians.

18:29. Thus saith the king: Let not Ezechias deceive you: for he shall not be able to deliver you out of my hand.

18:30. Neither let him make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hand of the king of the Assyrians.

18:31. Do not hearken to Ezechias. For thus saith the king of the Assyrians: Do with me that which is for your advantage, and come out to me: and every man of you shall eat of his own vineyard, and of his own fig tree: and you shall drink water of your own cisterns,

18:32. Till I come, and take you away, to a land, like to your own land, a fruitful land, and plentiful in wine, a land of bread and vineyards, a land of olives, and oil, and honey, and you shall live, and not die. Hearken not to Ezechias, who deceiveth you, saying: The Lord will deliver us.

18:33. Have any of the gods of the nations delivered their land from the hand of the king of Assyria?

18:34. Where is the god of Emath, and of Arphad? where is the god of Sepharvaim, of Ana, and of Ava? have they delivered Samaria out of my hand?

18:35. Who are they among all the gods of the nations that have delivered their country out of my hand, that the Lord may deliver Jerusalem out of my hand?

18:36. But the people held their peace, and answered him not a word: for they had received commandment from the king that they should not answer him.

18:37. And Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder, came to Ezechias, with their garments rent, and told him the words of Rabsaces.

4 Kings Chapter 19

Ezechias is assured of God's help by Isaias the prophet. The king of the Assyrians still threateneth and blasphemeth. Ezechias prayeth, and God promiseth to protect Jerusalem. An angel destroyeth the army of the Assyrians, their king returneth to Nineve, and is slain by his two sons.

19:1. And when king Ezechias heard these words, he rent his garments, and covered himself with sackcloth, and went into the house of the Lord.

19:2. And he sent Eliacim, who was over the house, and Sobna, the scribe, and the ancients of the priests, covered with sackcloths, to Isaias, the prophet, the son of Amos.

19:3. And they said to him: Thus saith Ezechias: This day is a day of

tribulation, and of rebuke, and of blasphemy: the children are come to the birth, and the woman in travail hath not strength.

19:4. It may be the Lord, thy God, will hear all the words of Rabsaces, whom the king of the Assyrians, his master, hath sent to reproach the living God, and to reprove with words, which the Lord, thy God, hath heard: and do thou offer prayer for the remnants that are found.

19:5. So the servants of king Ezechias came to Isaias.

19:6. And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid for the words which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

19:7. Behold I will send a spirit upon him, and he shall hear a message, and shall return into his own country, and I will make him fall by the sword in his own country.

19:8. And Rabsaces returned, and found the king of the Assyrians besieging Lobna: for he had heard that he was departed from Lachis.

19:9. And when he heard of Tharaca, king of Ethiopia: Behold, he is come out to fight with thee: and was going against him, he sent messengers to Ezechias, saying:

19:10. Thus shall you say to Ezechias, king of Juda: Let not thy God deceive thee, in whom thou trustest: and do not say: Jerusalem shall not be delivered into the hands of the king of the Assyrians.

19:11. Behold, thou hast heard what the kings of the Assyrians have done to all countries, how they have laid them waste: and canst thou alone be delivered?

19:12. Have the gods of the nations delivered any of them, whom my fathers have destroyed, to wit, Gozan, and Haran, and Reseph, and the children of Eden, that were in Thelassar?

19:13. Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, and of Ana, and of Ava?

19:14. And when Ezechias had received the letter of the hand of the messengers, and had read it, he went up to the house of the Lord, and spread it before the Lord,

19:15. And he prayed in his sight, saying: O Lord God of Israel, who sittest upon the cherubims, thou alone art the God of all the kings of the earth: thou madest heaven and earth:

19:16. Incline thy ear, and hear: open, O Lord, thy eyes and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God.

19:17. Of a truth, O Lord, the kings of the Assyrians have destroyed nations, and the lands of them all.

19:18. And they have cast their gods into the fire: for they were not gods, but the work of men's hands, of wood and stone, and they

destroyed them.

19:19. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, the only God.

19:20. And Isaias, the son of Amos, sent to Ezechias, saying: Thus saith the Lord, the God of Israel: I have heard the prayer thou hast made to me concerning Sennacherib, king of the Assyrians.

19:21. This is the word that the Lord hath spoken of him: The virgin, the daughter of Sion, hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged her head behind thy back.

19:22. Whom hast thou reproached, and whom hast thou blasphemed? against whom hast thou exalted thy voice, and lifted up thy eyes on high? against the holy one of Israel.

19:23. By the hand of thy servants thou hast reproached the Lord, and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus, and have cut down its tall cedars, and its choice fir trees. And I have entered into the furthest parts thereof, and the forest of its Carmel.

Carmel. . .A pleasant fruitful hill in the forest. These expressions are figurative, signifying under the names of mountains and forests, the kings and provinces whom the Assyrians had triumphed over.

19:24. I have cut down, and I have drunk strange waters, and have dried up with the soles of my feet all the shut up waters.

19:25. Hast thou not heard what I have done from the beginning? from the days of old I have formed it, and now I have brought it to effect: that fenced cities of fighting men should be turned to heaps of ruins:

I have formed it, etc. . .All thy exploits, in which thou takest pride, are no more than what I have decreed; and are not to be ascribed to thy wisdom or strength, but to my will and ordinance: who have given to thee to take and destroy so many fenced cities, and to carry terror wherever thou comest.--Ibid. Heaps of ruin. . .Literally ruin of the hills.

19:26. And the inhabitants of them were weak of hand, they trembled and were confounded, they became like the grass of the field, and the green herb on the tops of houses, which withered before it came to maturity.

19:27. Thy dwelling, and thy going out, and thy coming in, and thy way I knew before, and thy rage against me.

19:28. Thou hast been mad against me, and thy pride hath come up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

19:29. And to thee, O Ezechias, this shall be a sign: Eat this year what thou shalt find: and in the second year, such things as spring of themselves: but in the third year sow and reap: plant vineyards, and eat the fruit of them.

19:30. And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward.

19:31. For out of Jerusalem shall go forth a remnant, and that which shall be saved out of mount Sion: the zeal of the Lord of hosts shall do this.

19:32. Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

19:33. By the way that he came he shall return: and into this city he shall not come, saith the Lord.

19:34. And I will protect this city, and will save it for my own sake, and for David, my servant's sake.

19:35. And it came to pass that night, that an angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead.

19:36. And Sennacherib, king of the Assyrians, departing, went away, and he returned and abode in Ninive.

19:37. And as he was worshipping in the temple of Nesroch, his god, Adramelech and Sarasar, his sons, slew him with the sword, and they fled into the land of the Armenians, and Asarhaddon, his son, reigned in his stead.

4 Kings Chapter 20

Ezechias being sick, is told by Isaias that he shall die; but praying to God, he obtaineth longer life, and in confirmation thereof receiveth a sign by the sun's returning back. He sheweth all his treasures to the ambassadors of the king of Babylon: Isaias reproving him for it, foretelleth the Babylonish captivity.

20:1. In those days Ezechias was sick unto death: and Isaias, the son of Amos, the prophet, came and said to him: Thus saith the Lord God: Give charge concerning thy house, for thou shalt die, and not live.

20:2. And he turned his face to the wall, and prayed to the Lord, saying:

20:3. I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is pleasing before thee. And Ezechias wept with much weeping.

20:4. And before Isaias was gone out of the middle of the court, the word of the Lord came to him, saying:

20:5. Go back, and tell Ezechias, the captain of my people: Thus saith

the Lord, the God of David, thy father: I have heard thy prayer, and I have seen thy tears: and behold I have healed thee: on the third day thou shalt go up to the temple of the Lord.

20:6. And I will add to thy days fifteen years: and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect this city for my own sake, and for David, my servant's sake.

20:7. And Isaias said: Bring me a lump of figs. And when they had brought it, and laid it upon his boil, he was healed.

20:8. And Ezechias had said to Isaias: What shall be the sign that the Lord will heal me, and that I will go up to the temple of the Lord the third day?

20:9. And Isaias said to him: This shall be the sign from the Lord, that the Lord will do the word which he hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees?

20:10. And Ezechias said: It is an easy matter for the shadow to go forward ten lines: and I do not desire that this be done, but let it return back ten degrees.

20:11. And Isaias, the prophet, called upon the Lord, and he brought the shadow ten degrees backwards by the lines, by which it had already gone down on the dial of Achaz.

20:12. At that time Berodach Baladan, the son of Baladan, king of the Babylonians, sent letters and presents to Ezechias: for he had heard that Ezechias had been sick.

20:13. And Ezechias rejoiced at their coming, and he shewed them the house of his aromatical spices, and the gold, and the silver, and divers precious odours, and ointments, and the house of his vessels, and all that he had in his treasures. There was nothing in his house, nor in all his dominions, that Ezechias shewed them not.

20:14. And Isaias, the prophet, came to king Ezechias, and said to him: What said these men? or from whence came they to thee? And Ezechias said to him: From a far country, they came to me out of Babylon.

20:15. And he said: What did they see in thy house? Ezechias said: They saw all the things that are in my house: There is nothing among my treasures that I have not shewed them.

20:16. And Isaias said to Ezechias: Hear the word of the Lord.

20:17. Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord.

20:18. And of thy sons also that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

20:19. Ezechias said to Isaias: The word of the Lord, which thou hast spoken, is good: let peace and truth be in my days.

20:20. And the rest of the acts of Ezechias, and all his might, and how he made a pool, and a conduit, and brought waters into the city, are they not written in the book of the words of the days of the kings of Juda?

20:21. And Ezechias slept with his fathers, and Manasses, his son reigned in his stead.

4 Kings Chapter 21

The wickedness of Manasses: God's threats by his prophets. His wicked son Amon succeedeth him, and is slain by his servants.

21:1. Manasses was twelve years old when he began to reign, and he reigned five and fifty years in Jerusalem: the name of his mother was Haphsiba.

21:2. And he did evil in the sight of the Lord, according to the idols of the nations, which the Lord destroyed from before the face of the children of Israel.

21:3. And he turned, and built up the high places, which Ezechias, his father, had destroyed: and he set up altars to Baal, and made groves, as Achab, the king of Israel, had done: and he adored all the host of heaven, and served them.

21:4. And he built altars in the house of the Lord, of which the Lord said: In Jerusalem I will put my name.

21:5. And he built altars for all the host of heaven, in the two courts of the temple of the Lord.

21:6. And he made his son pass through fire: and he used divinations, and observed omens, and appointed pythons, and multiplied soothsayers, to do evil before the Lord, and to provoke him.

Pythons. . . That is, diviners by spirits.

21:7. He set also an idol of the grove, which he had made, in the temple of the Lord: concerning which the Lord said to David, and to Solomon his son: In this temple, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever.

21:8. And I will no more make the feet of Israel to be moved out of the land, which I gave to their fathers: only if they will observe to do all that I have commanded them, according to the law which my servant Moses commanded them.

21:9. But they hearkened not: but were seduced by Manasses, to do evil more than the nations which the Lord destroyed before the children of Israel.

21:10. And the Lord spoke in the hand of his servants, the prophets,

saying:

21:11. Because Manasses, king of Juda, hath done these most wicked abominations, beyond all that the Amorrhites did before him, and hath made Juda also to sin with his filthy doings:

21:12. Therefore thus saith the Lord, the God of Israel: Behold, I will bring on evils upon Jerusalem and Juda: that whosoever shall hear of them, both his ears shall tingle.

21:13. And I will stretch over Jerusalem the line of Samaria, and the weight of the house of Achab: and I will efface Jerusalem, as writings tables are wont to be effaced, and I will erase and turn it, and draw the pencil often over the face thereof.

21:14. And I will leave the remnants of my inheritance, and will deliver them into the hands of their enemies: and they shall become a prey, and a spoil to all their enemies.

21:15. Because they have done evil before me, and have continued to provoke me, from the day that their fathers came out of Egypt, even unto this day.

21:16. Moreover, Manasses shed also very much innocent blood, till he filled Jerusalem up to the mouth: besides his sins, wherewith he made Juda to sin, to do evil before the Lord.

21:17. Now the rest of the acts of Manasses, and all that he did, and his sin, which he sinned, are they not written in the book of the words of the days of the kings of Juda?

21:18. And Manasses slept with his fathers, and was buried in the garden of his own house, in the garden of Oza: and Amon, his son, reigned in his stead.

21:19. Two and twenty years old was Amon when he began to reign, and he reigned two years in Jerusalem: the name of his mother was Messalemeth, the daughter of Harus, of Jeteba.

21:20. And he did evil in the sight of the Lord, as Manasses, his father, had done.

21:21. And he walked in all the way in which his father had walked: and he served the abominations which his father had served, and he adored them.

21:22. And forsook the Lord, the God of his fathers, and walked not in the way of the Lord.

21:23. And his servants plotted against him, and slew the king in his own house.

21:24. But the people of the land slew all them that had conspired against king Amon: and made Josias, his son, their king in his stead.

21:25. But the rest of the acts of Amon, which he did, are they not written in the book of the words of the days of the kings of Juda?

21:26. And they buried him in his sepulchre, in the garden of Oza: and his son, Josias, reigned in his stead.

4 Kings Chapter 22

Josias repaireth the temple. The book of the law is found, upon which they consult the Lord, and are told that great evils shall fall upon them, but not in the time of Josias.

22:1. Josias was eight years old when he began to reign: he reigned one and thirty years in Jerusalem: the name of his mother was Idida, the daughter of Hadaia, of Besecath.

22:2. And he did that which was right in the sight of the Lord, and walked in all the ways of David, his father: he turned not aside to the right hand, or to the left.

22:3. And in the eighteenth year of king Josias, the king sent Saphan, the son of Assia, the son of Messulam, the scribe of the temple of the Lord, saying to him:

22:4. Go to Helcias, the high priest, that the money may be put together which is brought into the temple of the Lord, which the doorkeepers of the temple have gathered of the people.

22:5. And let it be given to the workmen by the overseers of the house of the Lord: and let them distribute it to those that work in the temple of the Lord, to repair the temple:

22:6. That is, to carpenters and masons, and to such as mend breaches: and that timber may be bought, and stones out of the quarries, to repair the temple of the Lord.

22:7. But let there be no reckoning made with them of the money which they receive, but let them have it in their power, and in their trust.

22:8. And Helcias, the high priest, said to Saphan, the scribe: I have found the book of the law in the house of the Lord: and Helcias gave the book to Saphan, and he read it.

The book of the law. . . That is, Deuteronomy.

22:9. And Saphan, the scribe, came to the king, and brought him word again concerning that which he had commanded, and said: Thy servants have gathered together the money that was found in the house of the Lord: and they have given it to be distributed to the workmen, by the overseers of the works of the temple of the Lord.

22:10. And Saphan, the scribe, told the king, saying: Helcias, the priest, hath delivered to me a book. And when Saphan had read it before the king,

22:11. And the king had heard the words of the law of the Lord, he rent

his garments.

22:12. And he commanded Helcias, the priest, and Ahicam, the son of Saphan, and Achobor, the son of Micha, and Saphan, the scribe, and Asaia, the king's servant, saying:

22:13. Go and consult the Lord for me, and for the people, and for all Juda, concerning the words of this book which is found: for the great wrath of the Lord is kindled against us, because our fathers have not hearkened to the words of this book, to do all that is written for us.

22:14. So Helcias, the priest, and Ahicam, and Achobor, and Sapham, and Asaia, went to Holda, the prophetess, the wife of Sellum, the son of Thecua, the son of Araas, keeper of the wardrobe, who dwelt in Jerusalem, in the Second: and they spoke to her.

The Second. . . A street, or part of the city, so called; in Hebrew, Masseh.

22:15. And she said to them: Thus saith the Lord, the God of Israel: Tell the man that sent you to me:

22:16. Thus saith the Lord: Behold, I will bring evils upon this place, and upon the inhabitants thereof, all the words of the law which the king of Juda hath read:

22:17. Because they have forsaken me, and have sacrificed to strange gods, provoking me by all the works of their hands: therefore my indignation shall be kindled against this place, and shall not be quenched.

22:18. But to the king of Juda, who sent you to consult the Lord, thus shall you say: Thus saith the Lord, the God of Israel: for as much as thou hast heard the words of the book,

22:19. And thy heart hath been moved to fear, and thou hast humbled thyself before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse: and thou hast rent thy garments, and wept before me; I also have heard thee; saith the Lord.

22:20. Therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace; that thy eyes may not see all the evils which I will bring upon this place.

4 Kings Chapter 23

Josias readeth the law before all the people. They promise to observe it. He abolisheth all idolatry, celebrateth the phase: is slain in battle by the king of Egypt. The short reign of Joachaz, in whose place Joakim is made king.

23:1. And they brought the king word again what she had said. And he sent: and all the ancients of Juda and Jerusalem were assembled to him.

23:2. And the king went up to the temple of the Lord, and all the men of Juda, and all the inhabitants of Jerusalem with him, the priests, and the prophets, and all the people, both little and great: and in the hearing of them all he read all the words of the book of the covenant, which was found in the house of the Lord.

23:3. And the king stood upon the step: and he made a covenant with the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his ceremonies, with all their heart, and with all their soul, and to perform the words of this covenant, which were written in that book: and the people agreed to the covenant.

The king stood upon the step. . . That is, his tribune, or tribunal, a more eminent place, from whence he might be seen and heard by the people.

23:4. And the king commanded Helcias, the high priest, and the priests of the second order, and the doorkeepers, to cast out of the temple of the Lord all the vessels that had been made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem, in the valley of Cedron, and he carried the ashes of them to Bethel.

23:5. And he destroyed the soothsayers, whom the kings of Juda had appointed to sacrifice in the high places in the cities of Juda, and round about Jerusalem: them also that burnt incense to Baal, and to the sun, and to the moon, and to the twelve signs, and to all the host of heaven.

23:6. And he caused the grove to be carried out from the house of the Lord, without Jerusalem, to the valley of Cedron, and he burnt it there, and reduced it to dust, and cast the dust upon the graves of the common people.

23:7. He destroyed also the pavilions of the effeminate, which were in the house of the Lord, for which the women wove as it were little dwellings for the grove.

23:8. And he gathered together all the priests out of the cities of Juda: and he defiled the high places, where the priests offered sacrifice, from Gabaa to Bersabee: and he broke down the altars of the gates that were in the entering in of the gate of Josue, governor of the city, which was on the left hand of the gate of the city.

23:9. However, the priests of the high places came not up to the altar of the Lord, in Jerusalem: but only eat of the unleavened bread among their brethren.

23:10. And he defiled Topheth, which is in the valley of the son of Ennom: that no man should consecrate there his son, or his daughter, through fire, to Moloch.

23:11. And he took away the horses which the kings of Juda had given to the sun, at the entering in of the temple of the Lord, near the chamber of Nathanmelech the eunuch, who was in Pharurim: and he burnt the chariots of the sun with fire.

23:12. And the altars that were upon the top of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of the Lord, the king broke down: and he ran from thence, and cast the ashes of them into the torrent Cedron.

23:13. The high places also that were at Jerusalem, on the right side of the Mount of Offence, which Solomon, king of Israel, had built to Astaroth, the idol of the Sidonians, and to Chamos, the scandal of Moab, and to Melchom, the abomination of the children of Ammon, the king defiled.

23:14. And he broke in pieces the statues, and cut down the groves: and he filled their places with the bones of dead men.

23:15. Moreover, the altar also that was at Bethel, and the high place, which Jeroboam, the son of Nabat, who made Israel to sin, had made: both the altar, and the high place, he broke down and burnt, and reduced to powder, and burnt the grove.

23:16. And as Josias turned himself, he saw there the sepulchres that were in the mount: and he sent and took the bones out of the sepulchres, and burnt them upon the altar, and defiled it according to the word of the Lord, which the man of God spoke, who had foretold these things.

23:17. And he said: What is that monument which I see? And the men of that city answered: It is the sepulchre of the man of God, who came from Juda, and foretold these things which thou hast done upon the altar of Bethel.

23:18. And he said: Let him alone, let no man move his bones. So his bones were left untouched with the bones of the prophet, that came out of Samaria.

23:19. Moreover all the temples of the high places which were in the cities of Samaria, which the kings of Israel had made to provoke the Lord, Josias took away: and he did to them according to all the acts that he had done in Bethel.

23:20. And he slew all the priests of the high places, that were there, upon the altars; and he burnt men's bones upon them: and returned to Jerusalem.

23:21. And he commanded all the people, saying: Keep the Phase to the Lord your God, according as it is written in the book of this covenant.

23:22. Now there was no such a Phase kept from the days of the judges, who judged Israel, nor in all the days of the kings of Israel, and of the kings of Juda,

23:23. As was this Phase, that was kept to the Lord in Jerusalem, in the eighteenth year of king Josias.

23:24. Moreover the diviners by spirits, and soothsayers, and the figures of idols, and the uncleannesses, and the abominations, that had

been in the land of Juda and Jerusalem, Josias took away: that he might perform the words of the law, that were written in the book, which Helcias the priest had found in the temple of the Lord.

23:25. There was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses: neither after him did there arise any like unto him.

23:26. But yet the Lord turned not away from the wrath of his great indignation, wherewith his anger was kindled against Juda: because of the provocations, wherewith Manasses had provoked him.

23:27. And the Lord said: I will remove Juda also from before my face, as I have removed Israel: and I will cast off this city Jerusalem, which I chose, and the house, of which I said: My name shall be there.

23:28. Now the rest of the acts of Josias, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

23:29. In his days Pharao Nechao, king of Egypt, went up against the king of Assyria to the river Euphrates: and king Josias went to meet him: and was slain at Mageddo, when he had seen him.

23:30. And his servants carried him dead from Mageddo: and they brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Joachaz, the son of Josias: and they anointed him, and made him king in his father's stead.

23:31. Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Amital, the daughter of Jeremias, of Lobna.

23:32. And he did evil before the Lord, according to all that his fathers had done.

23:33. And Pharao Nechao bound him at Rebla, which is in the land of Emath, that he should not reign in Jerusalem: and he set a fine upon the land, of a hundred talents of silver, and a talent of gold.

23:34. And Pharao Nechao made Eliacim, the son of Josias, king in the room of Josias his father: and turned his name to Joakim. And he took Joachaz away and carried him into Egypt, and he died there.

23:35. And Joakim gave the silver and the gold to Pharao, after he had taxed the land for every man, to contribute according to the commandment of Pharao: and he exacted both the silver and the gold of the people of the land, of every man according to his ability: to give to Pharao Nechao.

23:36. Joakim was five and twenty years old when he began to reign: and he reigned eleven years in Jerusalem: the name of his mother was Zebida, the daughter of Phadaia, of Ruma.

23:37. And he did evil before the Lord according to all that his fathers had done.

4 Kings Chapter 24

The reign of Joakim, Joachin, and Sedecias.

24:1. In his days Nabuchodonosor, king of Babylon came up, and Joakim became his servant three years: then again he rebelled against him.

24:2. And the Lord sent against him the rovers of the Chaldees, and the rovers of Syria, and the rovers of Moab, and the rovers of the children of Ammon: and he sent them against Juda, to destroy it, according to the word of the Lord, which he had spoken by his servants, the prophets.

The Lord sent against him the rovers. . . Latrunculos. Bands or parties of men, who pillaged and plundered wherever they came.

24:3. And this came by the word of the Lord against Juda, to remove them from before him for all the sins of Manasses which he did;

24:4. And for the innocent blood that he shed, filling Jerusalem with innocent blood: and therefore the Lord would not be appeased.

24:5. But the rest of the acts of Joakim, and all that he did, are they not written in the book of the words of the days of the kings of Juda? And Joakim slept with his fathers:

24:6. And Joachin, his son, reigned in his stead.

24:7. And the king of Egypt came not again any more out of his own country: for the king of Babylon had taken all that had belonged to the king of Egypt, from the river of Egypt, unto the river Euphrates.

24:8. Joachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Nohesta, the daughter of Elnathan, of Jerusalem.

24:9. And he did evil before the Lord, according to all that his father had done.

24:10. At that time the servants of Nabuchodonosor, king of Babylon, came up against Jerusalem, and the city was surrounded with their forts.

24:11. And Nabuchodonosor, king of Babylon, came to the city, with his servants, to assault it.

24:12. And Joachin, king of Juda, went out to the king of Babylon, he, and his mother, and his servants, and his nobles, and his eunuchs: and the king of Babylon received him in the eighth year of his reign.

24:13. And he brought out from thence all the treasures of the house of the Lord, and the treasures of the king's house: and he cut in pieces all the vessels of gold which Solomon, king of Israel, had made in the

temple of the Lord, according to the word of the Lord.

24:14. And he carried away all Jerusalem, and all the princes, and all the valiant men of the army, to the number of ten thousand, into captivity: and every artificer and smith: and none were left, but the poor sort of the people of the land.

24:15. And he carried away Joachin into Babylon, and the king's mother, and the king's wives, and his eunuchs: and the judges of the land he carried into captivity, from Jerusalem, into Babylon.

24:16. And all the strong men, seven thousand, and the artificers, and the smiths, a thousand, all that were valiant men, and fit for war: and the king of Babylon led them captives into Babylon.

24:17. And he appointed Matthanias, his uncle, in his stead: and called his name Sedecias.

24:18. Sedecias was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: the name of his mother was Amital, the daughter of Jeremias, of Lobna.

24:19. And he did evil before the Lord, according to all that Joakim had done.

24:20. For the Lord was angry against Jerusalem and against Juda, till he cast them out from his face: and Sedecias revolted from the king of Babylon.

4 Kings Chapter 25

Jerusalem is besieged and taken by Nabuchodonosor: Sedecias is taken: the city and temple are destroyed. Godolias, who is left governor, is slain. Joachin is exalted by Evilmerodach.

25:1. And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor, king of Babylon, came, he and all his army, against Jerusalem: and they surrounded it: and raised works round about it.

25:2. And the city was shut up and besieged till the eleventh year of king Sedecias,

25:3. The ninth day of the month: and a famine prevailed in the city, and there was no bread for the people of the land.

25:4. And a breach was made into the city: and all the men of war fled in the night between the two walls by the king's garden (now the Chaldees besieged the city round about), and Sedecias fled by the way that leadeth to the plains of the wilderness.

25:5. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all the warriors that were with him were scattered, and left him:

25:6. So they took the king, and brought him to the king of Babylon, to Reblatha, and he gave judgment upon him.

25:7. And he slew the sons of Sedecias before his face, and he put out his eyes, and bound him with chains, and brought him to Babylon.

25:8. In the fifth month, the seventh day of the month, the same is the nineteenth year of the king of Babylon, came Nabuzardan, commander of the army, a servant of the king of Babylon, into Jerusalem.

25:9. And he burnt the house of the Lord, and the king's house, and the houses of Jerusalem, and every great house he burnt with fire.

25:10. And all the army of the Chaldees, which was with the commander of the troops, broke down the walls of Jerusalem round about.

25:11. And Nabuzardan, the commander of the army, carried away the rest of the people, that remained in the city, and the fugitives, that had gone over to the king of Babylon, and the remnant of the common people.

25:12. But of the poor of the land he left some dressers of vines and husbandmen.

25:13. And the pillars of brass that were in the temple of the Lord, and the bases, and the sea of brass, which was in the house of the Lord, the Chaldees broke in pieces, and carried all the brass of them to Babylon.

25:14. They took away also the pots of brass, and the mazers, and the forks, and the cups, and the mortars, and all the vessels of brass, with which they ministered.

25:15. Moreover also the censers, and the bowls, such as were of gold in gold: and such as were of silver in silver, the general of the army took away.

25:16. That is, two pillars, one sea, and the bases which Solomon had made in the temple of the Lord: the brass of all these vessels was without weight.

25:17. One pillar was eighteen cubits high: and the chapter of brass, which was upon it, was three cubits high: and the network, and the pomegranates that were upon the chapter of the pillar, were all of brass: and the second pillar had the like adorning.

25:18. And the general of the army took Seraias, the chief priest, and Sophonias, the second priest, and three doorkeepers:

25:19. And out of the city one eunuch, who was captain over the men of war: and five men of them who had stood before the king, whom he found in the city, and Sopher, the captain of the army, who exercised the young soldiers of the people of the land: and threescore men of the common people, who were found in the city:

25:20. These Nabuzardan, the general of the army, took away, and carried them to the king of Babylon, to Reblatha.

25:21. And the king of Babylon smote them, and slew them at Reblatha, in the land of Emath: so Juda was carried away out of their land.

25:22. But over the people that remained in the land of Juda, which Nabuchodonosor, king of Babylon, had left, he gave the government to Godolias, the son of Ahicam, the son of Saphan.

25:23. And when all the captains of the soldiers had heard this, they and the men that were with them, to wit, that the king of Babylon had made Godolias governor they came to Godolias to Maspha, Ismael, the son of Nathanias, and Johanan, the son of Caree, and Saraia, the son of Thanehumeth, the Netophathite, and Jezonias, the son of Maachathi, they and their men.

25:24. And Godolias swore to them and to their men, saying: Be not afraid to serve the Chaldees: stay in the land, and serve the king of Babylon, and it shall be well with you.

25:25. But it came to pass in the seventh month, that Ismael, the son of Nathanias, the son of Elisama, of the seed royal came, and ten men with him, and smote Godolias; so that he died: and also the Jews and the Chaldees that were with him in Maspha.

25:26. And all the people, both little and great, and the captains of the soldiers, rising up, went to Egypt, fearing the Chaldees.

25:27. And it came to pass in the seven and thirtieth year of the captivity of Joachin, king of Juda, in the twelfth month, the seven and twentieth day of the month: Evilmerodach, king of Babylon, in the year that he began to reign, lifted up the head of Joachin, king of Juda, out of prison.

25:28. And he spoke kindly to him: and he set his throne above the throne of the kings that were with him in Babylon.

25:29. And he changed his garments which he had in prison, and he ate bread always before him, all the days of his life.

25:30. And he appointed him a continual allowance, which was also given him by the king, day by day, all the days of his life.

THE FIRST BOOK OF PARALIPOMENON

These Books are called by the Greek interpreters, Paralipomenon, that is, of things left out, or omitted; because they are a kind of a supplement of such things as were passed over in the books of the Kings. The Hebrews call them Dibre Haijamim, that is, The words of the days, or The Chronicles.--Not that they are the books which are so often quoted in the Kings, under the title of the words of the days of the kings of Israel, and of the kings of Juda: for the books of Paralipomenon were written after the books of Kings: but because in all

probability they have been abridged from those ancient words of the days, by Esdras or some other sacred writer.

1 Paralipomenon Chapter 1

The genealogy of the patriarchs down to Abraham: The posterity of Abraham and of Esau.

1:1. Adam, Seth, Enos,

1:2. Cainan, Malaleel, Jared,

1:3. Henoc, Mathusale, Lamech,

1:4. Noe, Sem, Cham, and Japheth.

1:5. The sons of Japheth: Gomer, and Magog, and Madai, and Javan, Thubal, Mosoch, Thiras.

1:6. And the sons of Gomer: Ascenez, and Riphath, and Thogorma.

1:7. And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim.

1:8. The sons of Cham: Chus, and Mesrai, and Phut, and Chanaan.

1:9. And the sons of Chus: Saba, and Hevila, Sabatha, and Regma, and Sabathaca. And the sons of Regma: Saba, and Dadan.

1:10. Now Chus begot Nemrod: he began to be mighty upon earth.

1:11. But Mesraim begot Ludim, and Anamim, and Laabim, and Nephtuim,

1:12. Phetrusim also, and Casluim: from whom came the Philistines, and Caphtorim.

1:13. And Chanaan begot Sidon his firstborn, and the Hethite,

1:14. And the Jebusite, and the Amorrhite, and the Gergesite,

1:15. And the Hevite, and the Aracite, and the Sinite,

1:16. And the Aradian, and the Samarite, and the Hamathite.

1:17. The sons of Sem: Elam and Asur, and Arphaxad, and Lud, and Aram, and Hus, and Hul, and Gether, and Mosoch.

1:18. And Arphaxad begot Sale, and Sale begot Heber.

1:19. And to Heber were born two sons, the name of the one was Phaleg, because in his days the earth was divided; and the name of his brother was Jectan.

1:20. And Jectan begot Elmodad, and Saleph, and Asarmoth, and Jare,

1:21. And Adoram, and Usal, and Decla,

1:22. And Hebal, and Abimael, and Saba,

1:23. And Ophir, and Hevila, and Jobab. All these are the sons of Jectan.

1:24. Sem, Arphaxad, Sale,

1:25. Heber, Phaleg, Ragau,

1:26. Serug, Nachor, Thare,

1:27. Abram, this is Abraham.

1:28. And the sons of Abraham, Isaac and Ismahel.

1:29. And these are the generations of them. The firstborn of Ismahel, Nabajoth, then Cedar, and Adbeel, and Mabsam,

1:30. And Masma, and Duma, Massa, Hadad, and Thema,

1:31. Jetur, Naphis, Cedma: these are the sons of Ismahel.

1:32. And the sons of Cetura, Abraham's concubine, whom she bore: Zamran, Jecsan, Madan, Madian, Jesboc, and Sue. And the sons of Jecsan, Saba, and Dadan. And the sons of Dadan: Assurim, and Latussim, and Laomin.

Concubine. . .She was his lawful wife, but of an inferior degree.

1:33. And the sons of Madian: Epha, and Epher, and Henoah, and Abida, and Eldaa. All these are the sons of Cetura.

1:34. And Abraham begot Isaac: and his sons were Esau and Israel.

1:35. The sons of Esau: Eliphaz, Rahuel, Jehus, Ihelom, and Core.

1:36. The sons of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, and by Thamna, Amalec.

1:37. The sons of Rahuel: Nahath, Zara, Samma, Meza.

1:38. The sons of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Eser, Disan.

1:39. The sons of Lotan: Hori, Homam. And the sister of Lotan was Thamna.

1:40. The sons of Sobal: Alian, and Manahath, and Ebal, Sephi, and Onam. The sons of Sebeon: Aia, and Ana. The son of Ana: Dison.

1:41. The sons of Dison: Hamram, and Eseban, and Jethran, and Charan.

1:42. The sons of Eser: Balaan, and Zavan, and Jacan. The sons of Disan: Hus and Aran.

1:43. Now these are the kings that reigned in the land of Edom, before

there was a king over the children of Israel: Bale the son of Beor: and the name of his city was Denaba.

1:44. And Bale died, and Jobab the son of Zare of Bosra, reigned in his stead.

1:45. And when Jobab also was dead, Husam of the land of the Themanites reigned in his stead.

1:46. And Husam also died, and Adad the son of Badad reigned in his stead, and he defeated the Madianites in the land of Moab: the name of his city was Avith.

1:47. And when Adad also was dead, Semla of Masreca reigned in his stead.

1:48. Semla also died, and Saul of Rohoboth, which is near the river, reigned in his stead.

1:49. And when Saul was dead, Balanan the son of Achobor reigned in his stead.

1:50. He also died, and Adad reigned in his stead: and the name of his city was Phau, and his wife was called Meetabel the daughter of Matred, the daughter of Mezaab.

1:51. And after the death of Adad, there began to be dukes in Edom instead of kings: duke Thamna, duke Alva, duke Jetheth,

1:52. Duke Oolibama, duke Ela, duke Phinon,

1:53. Duke Cenez, duke Theman, duke Mabsar,

1:54. Duke Magdiel, duke Hiram. These are the dukes of Edom.

1 Paralipomenon Chapter 2

The twelve tribes of Israel. The genealogy of Juda down to David. Other genealogies of the tribe of Juda.

2:1. And these are the sons of Israel: Ruben, Simeon, Levi, Juda, Issachar, and Zabulon,

2:2. Dan, Joseph, Benjamin, Nephtali, Gad, and Aser.

2:3. The sons of Juda: Her, Onan and Sela. These three were born to him of the Chanaanitess the daughter of Sue. And Her the firstborn of Juda, was wicked in the sight of the Lord, and he slew him.

2:4. And Tamar his daughter in law bore him Phares and Zara. So all the sons of Juda were five.

2:5. And the sons of Phares, were Hesron and Hamul.

2:6. And the sons also of Zare: Zamri, and Ethan, and Eman, and Chalchal, and Dara, five in all.

2:7. And the sons of Charmi: Achar, who troubled Israel, and sinned by the theft of the anathema.

Achar. . .Alias Achan. Jos. 7.--Ibid. The anathema. . .The thing devoted or accursed, viz., the spoils of Jericho.

2:8. The sons of Ethan: Azarias,

2:9. And the sons of Hesron that were born to him: Jerameel, and Ram, and Calubi.

2:10. And Ram begot Aminadab, and Aminadab begot Nahasson, prince of the children of Juda.

Ram. . .He is commonly called Aram. But it is to be observed here, once for all, that it was a common thing among the Hebrews for the same persons to have different names: and that it is not impossible among so many proper names, as here occur in the first nine chapters of this book, that the transcribers of the ancient Hebrew copies may have made some slips in the orthography.

2:11. And Nahasson begot Salma, the father of Booz.

2:12. And Booz begot Obed, and Obed begot Isai.

2:13. And Isai begot Eliab his firstborn, the second Abinadab, the third Simmaa,

2:14. The fourth, Nathanael, the fifth Raddai,

2:15. The sixth Asom, the seventh David.

2:16. And their sisters were Sarvia, and Abigail. The sons of Sarvia: Abisai, Joab, and Asael, three.

2:17. And Abigail bore Amasa, whose father was Jether the Ismahelite.

2:18. And Caleb the son of Hesron took a wife named Azuba, of whom he had Jerioth: and her sons were Jaser, and Sobab, and Ardon.

Caleb. . .Alias Calubi, ver. 9.

2:19. And when Azuba was dead, Caleb took to wife Ephrata: who bore him Hur.

2:20. And Hur begot Uri: and Uri begot Bezeleel.

2:21. And afterwards Hesron went in to the daughter of Machir the father of Galaad, and took her to wife when he was threescore years old: and she bore him Segub.

2:22. And Segub begot Jair, and he had three and twenty cities in the land of Galaad.

2:23. And he took Gessur, and Aram the towns of Jair, and Canath, and the villages thereof, threescore cities. All these, the sons of Machir father of Galaad.

2:24. And when Hesron was dead, Caleb went in to Ephrata. Hesron also had to wife Abia who bore him Ashur the father of Thecua.

2:25. And the sons of Jerameel the firstborn of Hesron, were Ram his firstborn, and Buna, and Aram, and Asom, and Achia.

2:26. And Jerameel married another wife, named Atara, who was the mother of Onam.

2:27. And the sons of Ram the firstborn of Jerameel, were Moos, Jamin, and Achar.

2:28. And Onam had sons Semei, and Jada. And the sons of Semei: Nadab, and Abisur.

2:29. And the name of Abisur's wife was Abihail, who bore him Ahobban, and Molid.

2:30. And the sons of Nadab were Saled and Apphaim. And Saled died without children.

2:31. But the son of Apphaim was Jesi: and Jesi begot Sesan. And Sesan begot Oholai.

2:32. And the sons of Jada the brother of Semei: Jether and Jonathan. And Jether also died without children.

2:33. But Jonathan begot Phaleth, and Ziza. These were the sons of Jerameel.

2:34. And Sesan had no sons, but daughters and a servant an Egyptian, named Jeraa.

2:35. And he gave him his daughter to wife: and she bore him Ethei.

2:36. And Ethei begot Nathan, and Nathan begot Zabad.

2:37. And Zabad begot Ophlal, and Ophlal begot Obed.

2:38. Obed begot Jehu, Jehu begot Azarias.

2:39. Azarias begot Helles, and Helles begot Elasa.

2:40. Elasa begot Sisamoi, Sisamoi begot Sellum,

2:41. Sellum begot Icamia, and Icamia begot Elisama.

2:42. Now the sons of Caleb the brother of Jerameel were Mesa his firstborn, who was the father of Siph: and the sons of Maresa father of Hebron.

2:43. And the sons of Hebron, Core, and Thaphua, and Recem, and Samma.

2:44. And Samma begot Raham, the father of Jercaam, and Recem begot Sammai.

2:45. The son of Sammai, Maon: and Maon the father of Bethsur.

2:46. And Epha the concubine of Caleb bore Haran, and Mosa, and Gezez. And Haran begot Gezez.

2:47. And the sons of Jahaddai, Rogom, and Joathan, and Gesan, and Phalet, and Epha, and Saaph.

2:48. And Maacha the concubine of Caleb bore Saber, and Tharana.

2:49. And Saaph the father of Madmena begot Sue the father of Machbena, and the father of Gabaa. And the daughter of Caleb was Achsa.

2:50. These were the sons of Caleb, the son of Hur the firstborn of Ephrata, Sobal the father of Cariathiarim.

2:51. Salma the father of Bethlehem, Hariph the father of Bethgader.

2:52. And Sobal the father of Cariathiarim had sons: he that saw half of the places of rest.

He that saw, etc. . . The Latin interpreter seems to have given us here, instead of the proper names, the meaning of those names in the Hebrew. He has done in like manner, ver. 55.

2:53. And of the kindred of Cariathiarim, the Jethrites, and Aphuthites, and Semathites, and Maserites. Of them came the Saraites, and Esthaolites.

2:54. The sons of Salma, Bethlehem, and Netophathi, the crowns of the house of Joab, and half of the place of rest of Sarai.

2:55. And the families of the scribes that dwell in Jabes, singing and making melody, and abiding in tents. These are the Cinites, who came of Calor (Chamath) father of the house of Rechab.

1 Paralipomenon Chapter 3

The genealogy of the house of David.

3:1. Now these were the sons of David that were born to him in Hebron: the firstborn Amnon of Achinoam the Jezrahelites, the second Daniel of Abigail the Carmelitess.

3:2. The third Absalom the son of Maacha the daughter of Tolmai king of Gessur, the fourth Adonias the son of Aggith,

3:3. The fifth Saphatias of Abital, the sixth Jethrahem of Eglai his wife.

3:4. So six sons were born to him in Hebron, where he reigned seven

years and six months. And in Jerusalem he reigned three and thirty years.

3:5. And these sons were born to him in Jerusalem: Simmaa, and Sobab, and Nathan, and Solomon, four of Bethsabee the daughter of Ammiel.

3:6. Jebaar also and Elisama,

3:7. And Eliphaleth, and Noge, and Nepheg, and Japhia,

3:8. And Elisama, and Eliada, and Elipheleth, nine:

3:9. All these the sons of David, beside the sons of the concubines: and they had a sister Thamar.

The concubines. . .The inferior wives.

3:10. And Solomon's son was Roboam: whose son Abia begot Asa. And his son was Josaphat,

3:11. The father of Joram: and Joram begot Ochozias, of whom was born Joas:

3:12. And his son Amasias begot Azarias. And Joathan the son of Azarias

3:13. Begot Achaz, the father of Ezechias, of whom was born Manasses.

3:14. And Manasses begot Amon the father of Josias.

3:15. And the sons of Josias were, the firstborn Johanan, the second Joakim, the third Sedecias, the fourth Sellum.

3:16. Of Joakim was born Jechonias, and Sedecias.

3:17. The sons of Jechonias were Asir, Salathiel,

3:18. Melchiram, Phadaia, Senneser and Jecemia, Sama, and Nadabia.

3:19. Of Phadaia were born Zorobabel and Semei. Zorobabel begot Mosollam, Hananias, and Salomith their sister:

3:20. Hasaba also, and Ohol, and Barachias, and Hasadiah, Josabhesed, five.

3:21. And the son of Hananias was Phaltias the father of Jeseias, whose son was Raphaia. And his son was Arnan, of whom was born Obdia, whose son was Sechenias.

3:22. The son of Sechenias was Semeia, whose sons were Hattus, and Jegaal, and Baria, and Naaria, and Saphat, six in number.

Six. . .Counting the father in the number.

3:23. The sons of Naaria, Elioenai, and Ezechias, and Ezricam, three.

3:24. The sons of Elioenai, Oduia, and Eliasub, and Pheleia, and Accub, and Johanan, and Dalaia, and Anani, seven.

1 Paralipomenon Chapter 4

Other genealogies of Juda and Simeon, and their victories.

4:1. The sons of Juda: Phares, Hesron, and Charmi and Hur, and Sobal.

4:2. And Raia the son of Sobal begot Jahath, of whom were born Ahumai, and Laad. These are the families of Sarathi.

4:3. And this is the posterity of Etam: Jezrahel, and Jesema, And Jedebos: and the name of their sister was Asalelphuni.

4:4. And Phanuel the father of Gedor, and Ezar the father of Hosa, these are the sons of Hur the firstborn of Ephratha the father of Bethlehem.

4:5. And Assur the father of Thecua had two wives, Halaa and Naara:

4:6. And Naara bore him Ozam, and Hopher, and Themani, and Ahasthari: these are the sons of Naara.

4:7. And the sons of Halaa, Sereth, Isaar, and Ethnan.

4:8. And Cos begot Anob, and Soboba, and the kindred of Aharehel the son of Arum.

4:9. And Jabes was more honourable than any of his brethren, and his mother called his name Jabes, saying: Because I bore him with sorrow.

Jabes. . .That is, sorrowful.

4:10. And Jabes called upon the God of Israel, saying: If blessing thou wilt bless me, and wilt enlarge my borders, and thy hand be with me, and thou save me from being oppressed by evil. And God granted him the things he prayed for.

4:11. And Caleb the brother of Sua begot Mahir, who was the father of Esthon.

4:12. And Esthon begot Bethrapha, and Phesse, and Tehinna father of the city of Naas: these are the men of Recha.

4:13. And the sons of Cenez were Othoniel, and Saraia. And the sons of Othoniel, Hathath, and Maonathi.

4:14. Maonathi begot Ophra, and Saraia begot Joab the father of the Valley of artificers: for artificers were there.

4:15. And the sons of Caleb the son of Jephone, were Hir, and Ela, and Naham. And the sons of Ela: Cenez.

4:16. The sons also of Jaleleel: Ziph, and Zipha, Thiria and Asrael.

4:17. And the sons of Esra, Jether, and Mered, and Epher, and Jalon, and he begot Mariam, and Sammai, and Jesba the father of Esthamo.

4:18. And his wife Judaia, bore Jared the father of Gedor, and Heber the father of Socho, and Icuthiel the father of Zanoë. And these are the sons of Bethia the daughter of Pharao, whom Mered took to wife.

4:19. And the sons of his wife Odaia the sister of Naham the father of Celia, Garmi, and Esthamo, who was of Machathi.

4:20. The sons also of Simon, Amnon, and Rinna the son of Hanan, and Thilon. And the sons of Jesi Zoheth, and Benzoheth.

4:21. The sons of Sela the son of Juda: Her the father of Lecha, and Laada the father of Maresa, and the families of the house of them that wrought fine linen in the House of oath.

4:22. And he that made the sun to stand, and the men of Lying, and Secure, and Burning, who were princes in Moab, and who returned into Lahem. Now these are things of old.

He that made, etc. . .Viz., Joazim, the meaning of whose name in Hebrew is, he that made the sun to stand. In like manner the following names, Lying (Chozeba), Secure (Joas), and Burning (Saraph), are substituted in place of the Hebrew names of the same signification.

4:23. These are the potters, and they dwelt in Plantations, and Hedges, with the king for his works, and they abode there.

Plantations and Hedges. . .These are the proper names of the places where they dwelt. In Hebrew Atharim and Gadira.

4:24. The sons of Simeon: Namuel and Jamin, Jarib, Zara, Saul:

4:25. Sellum his son, Mapsam his son, Masma his son.

4:26. The sons of Masma: Hamuel his son, Zachur his son, Semei his son.

4:27. The sons of Semei were sixteen, and six daughters: but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of Juda.

4:28. And they dwelt in Bersabee, and Molada, and Hasarsuhal,

4:29. And in Bala, and in Asom, and in Tholad,

4:30. And in Bathuel, and in Horma, and in Siceleg,

4:31. And in Bethmarchaboth, and in Hasarsusim, and in Bethberai, and in Saarim. These were their cities unto the reign of David.

4:32. Their towns also were Etam, and Aen, Remmon, and Thochen, and Asan, five cities.

4:33. And all their villages round about these cities as far as Baal. This was their habitation, and the distribution of their dwellings.

4:34. And Mosabab and Jemlech, and Josaphat, the son of Amasias,

4:35. And Joel, and Jehu the son of Josabia the son of Saraia, the son of Asiel,

4:36. And Elioenai, and Jacoba, and Isuhaia, and Asaia, and Adiel, and Ismiel, and Banaia,

4:37. Ziza also the son of Sephei the son of Allon the son of Idaia the son of Semri the son of Samaia.

4:38. These were named princes in their kindreds, and in the houses of their families were multiplied exceedingly.

4:39. And they went forth to enter into Gador as far as to the east side of the valley, to seek pastures for their flocks.

4:40. And they found fat pastures, and very good, and a country spacious, and quiet, and fruitful, in which some of the race of Cham had dwelt before.

4:41. And these whose names are written above, came in the days of Ezechias king of Juda: and they beat down their tents, and slew the inhabitants that were found there, and utterly destroyed them unto this day: and they dwelt in their place, because they found there fat pastures.

4:42. Some also of the children of Simeon, five hundred men, went into mount Seir, having for their captains Phaltias and Naaria and Raphaia and Oziel the sons of Jesi:

4:43. And they slew the remnant of the Amalecites, who had been able to escape, and they dwelt there in their stead unto this day.

1 Paralipomenon Chapter 5

Genealogies of Ruben and Gad: their victories over the Agarites: their captivity.

5:1. Now the sons of Ruben the firstborn of Israel, (for he was his firstborn: but forasmuch as he defiled his father's bed, his first birthright was given to the sons of Joseph the son of Israel, and he was not accounted for the firstborn.

5:2. But of the race of Juda, who was the strongest among his brethren, came the princes: but the first birthright was accounted to Joseph.)

Accounted to Joseph. . .Viz., as to the double portion, which belonged to the firstborn; but the princely dignity was given to Juda, and the priesthood to Levi.

5:3. The sons then of Ruben the firstborn of Israel were Enoch, and Phallu, Esron, and Charmi.

5:4. The sons of Joel: Samaia his son, Gog his son, Semei his son,

5:5. Micha his son, Reia his son, Baal his son,

5:6. Beera his son, whom Thelgathphalnasar king of the Assyrians carried away captive, and he was prince in the tribe of Ruben.

5:7. And his brethren, and all his kindred, when they were numbered by their families, had for princes Jehiel, and Zacharias.

5:8. And Bala the son of Azaz, the son of Samma, the son of Joel, dwelt in Aroer as far as Nebo, and Beelmeon.

5:9. And eastward he had his habitation as far as the entrance of the desert, and the river Euphrates. For they possessed a great number of cattle in the land of Galaad.

5:10. And in the days of Saul they fought against the Agarites, and slew them, and dwelt in their tents in their stead, in all the country, that looketh to the east of Galaad.

5:11. And the children of Gad dwelt over against them in the land of Basan, as far as Selcha:

5:12. Johel the chief, and Saphan the second: and Janai, and Saphat in Basan.

5:13. And their brethren according to the houses of their kindreds, were Michael and Mosollam, and Sebe, and Jorai, and Jacan, and Zie, and Heber, seven.

5:14. These were the sons of Abihail, the son of Huri, the son of Jara, the son of Galaad, the son of Michael, the son of Jesisi, the son of Jeddo, the son of Buz.

5:15. And their brethren the sons of Abdiel, the son of Guni, chief of the house in their families,

5:16. And they dwelt in Galaad, and in Basan and in the towns thereof, and in all the suburbs of Saron, unto the borders.

5:17. All these were numbered in the days of Joathan king of Juda, and in the days of Jeroboam king of Israel.

5:18. The Sons of Ruben, and of Gad, and of the half tribe of Manasses, fighting men, bearing shields, and swords, and bending the bow, and trained up to battles, four and forty thousand seven hundred and threescore that went out to war.

5:19. They fought against the Agarites: but the Itureans, and Naphis, and Nodab,

5:20. Gave them help. And the Agarites were delivered into their hands, and all that were with them, because they called upon God in the battle: and he heard them, because they had put their faith in him.

5:21. And they took all that they possessed, of camels fifty thousand,

and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand souls.

5:22. And many fell down slain: for it was the battle of the Lord. And they dwelt in their stead till the captivity.

5:23. And the children of the half tribe of Manasses possessed the land, from the borders of Basan unto Baal, Hermon, and Sanir, and mount Hermon, for their number was great.

5:24. And these were the heads of the house of their kindred, Epher, and Jesi, and Eliel, and Esriel, and Jeremia, and Odoia, and Jediel, most valiant and powerful men, and famous chiefs in their families.

5:25. But they forsook the God of their fathers, and went astray after the gods of the people of the land, whom God destroyed before them.

5:26. And the God of Israel stirred up the spirit of Phul king of the Assyrians. and the spirit of Thelgathphalnasar king of Assur: and he carried away Ruben, and Gad, and the half tribe of Manasses, and brought them to Lahela, and to Habor, and to Ara, and to the river of Gozan, unto this day.

1 Paralipomenon Chapter 6

The genealogies of Levi, and of Aaron: the cities of the Levites.

6:1. The sons of Levi were Gerson, Caath, and Merari.

6:2. The Sons of Caath: Amram, Isaar, Hebron, and Oziel.

6:3. The children of Amram: Aaron, Moses, and Mary. The Sons of Aaron: Nadab and Abiu, Eleazar and Ithamar.

6:4. Eleazar begot Phinees, and Phinees begot Abisue,

6:5. And Abisue begot Bocci, and Bocci begot Ozi.

6:6. Ozi begot Zaraias, and Zaraias begot Maraioth.

6:7. And Maraioth begot Amarias, and Amarias begot Achitob.

6:8. Achitob begot Sadoc, and Sadoc begot Achimaas.

6:9. Achimaas begot Azarias, Azarias begot Johanan,

6:10. Johanan begot Azarias. This is he that executed the priestly office in the house which Solomon built in Jerusalem.

6:11. And Azarias begot Amarias, and Amarias begot Achitob.

6:12. And Achitob begot Sadoc, and Sadoc begot Sellum,

6:13. Sellum begot Helcias, and Helcias begot Azarias,

6:14. Azarias begot Saraias, and Saraias begot Josedec.

6:15. Now Josedec went out, when the Lord carried away Juda, and Jerusalem, by the hands of Nabuchodonosor.

6:16. So the sons of Levi were Gerson, Caath, and Merari.

6:17. And these are the names of the sons of Gerson: Lobni and Semei.

6:18. The sons of Caath: Amram, and Isaar, and Hebron, and Oziel.

6:19. The sons of Merari: Moholi and Musi. And these are the kindreds of Levi according to their families.

6:20. Of Gerson: Lobni his son, Jahath his son, Zamma his son,

6:21. Joah his son, Addo his son, Zara his son, Jethrai his son.

6:22. The sons of Caath, Aminadab his son, Core his son, Asir his son,

6:23. Elcana his son, Abiasaph his son, Asir his son,

6:24. Thahath his son, Uriel his son, Ozias his son, Saul his son.

6:25. The sons of Elcana: Amasai, and Achimoth.

6:26. And Elcana. The sons of Elcana: Sophai his son, Nahath his son,

6:27. Eliab his son, Jeroham his son, Elcana his son.

6:28. The sons of Samuel: the firstborn Vasseni, and Abia.

6:29. And the sons of Merari, Moholi: Lobni his son, Semei his son, Oza his son,

6:30. Sammaa his son, Haggia his son, Asaia his son.

6:31. These are they, whom David set over the singing men of the house of the Lord, after that the ark was placed.

6:32. And they ministered before the tabernacle of the testimony, with singing, until Solomon built the house of the Lord in Jerusalem, and they stood according to their order in the ministry.

6:33. And these are they that stood with their sons, of the sons of Caath, Hemam a singer, the son of Joel, the son of Sammuel,

6:34. The son of Elcana, the son of Jeroham, the son of Eliel, the son of Thohu,

6:35. The son of Suph, the son of Elcana, the son of Mahath, the son of Amasai,

6:36. The son of Elcana, the son of Johel, the son of Azarias, the son of Sophonias,

6:37. The son of Thahath, the son of Asir, the son of Abiasaph, the son of Core,

6:38. The son of Isaar, the son of Caath, the son of Levi, the son of Israel.

6:39. And his brother Asaph, who stood on his right hand, Asaph the son of Barachias, the son of Samaa.

6:40. The son of Michael, the son of Basaia, the, son of Melchia.

6:41. The son of Athanai, the son of Zara, the son of Adaia.

6:42. The son of Ethan, the son of Zamma, the son of Semei.

6:43. The son of Jeth, the son of Gerson, the son of Levi.

6:44. And the sons of Merari their brethren, on the left hand, Ethan the son of Cusi, the son of Abdi, the son of Meloch,

6:45. The son of Hasabia, the son of Amasai, the son of Helcias,

6:46. The son of Amasai, the son of Boni, the son of Somer,

6:47. The son of Moholi, the son of Musi, the son of Merari, the son of Levi.

6:48. Their brethren also the Levites, who were appointed for all the ministry of the tabernacle of the house of the Lord.

6:49. But Aaron and his sons offered burnt offerings upon the altar of holocausts, and upon the altar of incense, for every work of the holy of holies: and to pray for Israel according to all that Moses the servant of God had commanded.

6:50. And these are the sons of Aaron: Eleazar his son, Phinees his son, Abisue his son,

6:51. Bocci his son, Ozi his son, Zarahia his son,

6:52. Meraioth his son, Amarias his son, Achitob his son,

6:53. Sadoc his son, Achimaas his son.

6:54. And these are their dwelling places by the towns and confines, to wit, of the sons of Aaron, of the families of the Caathites: for they fell to them by lot.

6:55. And they gave them Hebron in the land of Juda, and the suburbs thereof round about:

6:56. But the fields of the city, and the villages to Caleb son of Jephone.

6:57. And to the sons of Aaron they gave the cities for refuge Hebron, and Lobna, and the suburbs thereof,

6:58. And Jether and Esthemo, with their suburbs, and Helon, and Dabir with their suburbs:

6:59. Asan also, and Bethsames, with their suburbs.

6:60. And out of the tribe of Benjamin: Gabee and its suburbs, Almath with its suburbs, Anathoth also with its suburbs: all their cities throughout their families were thirteen.

6:61. And to the sons of Caath that remained of their kindred they gave out of the half tribe of Manasses ten cities in possession.

6:62. And to the sons of Gerson by their families out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephtali, and out of the tribe Manasses in Basan, thirteen cities.

6:63. And to the sons of Merari by their families out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, they gave by lot twelve cities.

6:64. And the children of Israel gave to the Levites the cities, and their suburbs.

6:65. And they gave them by lot, out of the tribe of the sons of Juda, and out of the tribe of the sons of Simeon, and out of the tribe of the sons of Benjamin, these cities which they called by their names.

6:66. And to them that were of the kindred of the sons of Caath, and the cities in their borders were of the tribe of Ephraim.

6:67. And they gave the cities of refuge Sichem with its suburbs in mount Ephraim, and Gazer with its suburbs,

6:68. Jecmaan also with its suburbs, and Beth-horon in like manner,

6:69. Helon also with its suburbs, and Gethremmon in like manner,

6:70. And out of the half tribe of Manasses, Aner and its suburbs, Baalam and its suburbs, to wit, to them that were left of the family of the sons of Caath.

6:71. And to the sons of Gersom, out the kindred of the half tribe of Manasses, Gaulon, in Basan, and its suburbs, and Astharoth with its suburbs.

6:72. Out of the tribe of Issachar, Cedes and its suburbs, and Dabereth with its suburbs;

6:73. Ramoth also and its suburbs, and Anem with its suburbs.

6:74. And out of the tribe of Aser: Masal with its suburbs, and Abdon in like manner;

6:75. Hucac also and its suburbs, and Rohol with its suburbs.

6:76. And out of the tribe of Nephtali, Cedes in Galilee and its suburbs, Hamon with its suburbs, and Cariathaim, and its suburbs.

6:77. And to the sons of Merari that remained: out of the tribe of Zabulon, Remmono and its suburbs, and Thabor with its suburbs.

6:78. Beyond the Jordan also over against Jericho, on the east side of the Jordan and out of the tribe of Ruben, Bosor in the wilderness with its suburbs, and Jassa with its suburbs;

6:79. Cademoth also and its suburbs, and Mephaath with its suburbs;

6:80. Moreover also out of the tribe of Gad, Ramoth in Galaad and its suburbs, and Manaim with its suburbs;

6:81. Hesebon also with its suburbs, and Jazer with its suburbs.

1 Paralipomenon Chapter 7

Genealogies of Issachar, Benjamin, Nephtali, Manasses, Ephraim, and Aser.

7:1. Now the sons of Issachar were Thola, and Phua, Jasub and Simeron, four.

7:2. The sons of Thola: Ozi and Raphaia, and Jeriel, and Jemai, and Jebsem, and Samuel, chiefs of the houses of their kindreds. Of the posterity of Thola were numbered in the days of David, two and twenty thousand six hundred most valiant men.

7:3. The sons of Ozi: Izrahia, of whom were born Michael, and Obadia, and Joel, and Jesia, five all great men.

7:4. And there were with them by their families and peoples, six and thirty thousand most valiant men ready for war: for they had many wives and children.

7:5. Their brethren also throughout all the house of Issachar, were numbered fourscore and seven thousand most valiant men for war.

7:6. The sons of Benjamin were Bela, and Bechor, and Jadihel, three.

7:7. The sons of Bela: Esbon, and Ozi, and Ozial, and Jerimoth and Urai, five chiefs of their families, and most valiant warriors, and their number was twenty-two thousand and thirty-four.

7:8. And the sons of Bechor were Zamira, and Joas, and Eliezer, and Elioenai, and Amai, and Jerimoth, and Abia, and Anathoth, and Almath: all these were the sons of Bechor.

7:9. And they were numbered by the families, heads of their kindreds, most valiant men for war, twenty thousand and two hundred.

7:10. And the son of Jadihel: Balan. And the sons of Balan: Jehus and Benjamin, and Aod, and Chanana, and Zethan and Tharsis, and Ahisahar.

7:11. All these were sons of Jadihel, heads of their kindreds, most valiant men, seventeen thousand and two hundred fifty to go out to war.

7:12. Sepham also and Hapham the sons of Hir: and Hasim the sons of Aher.

7:13. And the sons of Nephtali were Jasiel, and Guni, and Jezer, and Sellum, sons of Bala.

7:14. And the son of Manasses, Ezriel: and his concubine the Syrian bore Machir the father of Galaad.

7:15. And Machir took wives for his sons Happhim, and Saphan: and he had a sister named Maacha: the name of the second was Salphaad, and Salphaad had daughters.

7:16. And Maacha the wife of Machir bore a son, and she called his name Phares: and the name of his brother was Sares: and his sons were Ulam and Recen.

7:17. And the son of Ulam, Baden. These are the sons of Galaad, the son of Machir, the son of Manasses.

7:18. And his sister named Queen bore Goodlyman, and Abiezer, and Mohola.

7:19. And the sons of Semida were Ahiu, and Sechem, and Leci and Aniam.

7:20. And the sons of Ephraim were Suthala, Bared his son, Thahath his son, Elada his son, Thahath his son, and his son Zabad,

7:21. And his son Suthala, and his son Ezer, and Elad: and the men of Geth born in the land slew them, because they came down to invade their possessions.

7:22. And Ephraim their father mourned many days, and his brethren came to comfort him.

7:23. And he went in to his wife: and she conceived and bore a son, and he called his name Beria, because he was born when it went evil with his house:

Beria. . . This name signifies in evil, or in affliction.

7:24. And his daughter was Sara, who built Bethoron, the nether and the upper, and Ozensara.

7:25. And Rapha was his son, and Reseph, and Thale, of whom was born Thaan,

7:26. Who begot Laadan: and his son was Ammiud, who begot Elisama,

7:27. Of whom was born Nun, who had Josue for his son.

7:28. And their possessions and habitations were Bethel with her daughters, and eastward Noran, and westward Gazer and her daughters, Sichem also with her daughters, as far as Asa with her daughters.

7:29. And by the borders of the sons of Manasses Bethsan and her daughters, Thanach and her daughters, Mageddo and her daughters: Dor and her daughters: in these dwelt the children of Joseph, the son of Israel.

7:30. The children of Aser were Jemna, and Jesua, and Jessui, and Baria, and Sara their sister.

7:31. And the sons of Baria: Haber, and Melchiel: he is the father of Barsaith.

7:32. And Heber begot Jephlat, and Somer, and Hotham, and Suaa their sister.

7:33. The sons of Jephlat: Phosech, and Chamaal, and Asoth: these are the sons of Jephlat.

7:34. And the sons of Somer: Ahi, and Roaga and Haba, and Aram.

7:35. And the sons of Helem his brother: Supha, and Jemna, and Selles, and Amal.

7:36. The sons of Supha: Sue, Hernapher, and Sual, and Beri, and Jamra.

7:37. Bosor and Hod, and Samma, and Salusa, and Jethran, and Bera.

7:38. The sons of Jether: Jephone, and Phaspha, and Ara.

7:39. And the sons of Olla: Aree, and Haniel, and Resia.

7:40. All these were sons of Aser, heads of their families, choice and most valiant captains of captains: and the number of them that were of the age that was fit for war, was six and twenty thousand.

1 Paralipomenon Chapter 8

The posterity of Benjamin is further declared down to Saul. His issue.

8:1. Now Benjamin begot Bale his firstborn, Asbel the second, Ahara the third,

8:2. Nohaa the fourth, and Rapha the fifth.

8:3. And the sons of Bale were Addar, and Gera, and Abiud,

8:4. And Abisue, and Naaman, and Ahoe,

8:5. And Gera, and Sephuphan, and Huram.

8:6. These are the sons of Abed, heads of families that dwelt in Gabaa, who were removed into Manahath.

8:7. And Naaman, and Achia, and Gera he removed them, and begot Oza,

and Ahiud.

8:8. And Saharim begot in the land of Moab, after he sent away Husim and Bara his wives.

8:9. And he begot of Hodes his wife Jobab, and Sebia, and Mosa, and Molchom,

8:10. And Jehus and Sechia, and Marma. These were his sons heads of their families.

8:11. And Mehusim begot Abitob, and Elphaal.

8:12. And the sons of Elphaal were Heber, and Misaam, and Samad: who built Ono, and Lod, and its daughters.

8:13. And Baria, and Sama were heads of their kindreds that dwelt in Aialon: these drove away the inhabitants of Geth.

8:14. And Ahio, and Sesac, and Jerimoth,

8:15. And Zabadia, and Arod, and Heder,

8:16. And Michael, and Jespha, and Joha, the sons of Baria.

8:17. And Zabadia, and Mosollam, Hezeci, and Heber,

8:18. And Jesamari, and Jezlia, and Jobab, sons of Elphaal,

8:19. And Jacim, and Zechri, and Zabdi,

8:20. And Elioenai, and Selethai, and Elial,

8:21. And Adaia, and Baraia, and Samareth, the sons of Semei.

8:22. And Jespham, and Heber, and Eliel,

8:23. And Abdon, and Zechri, and Hanan,

8:24. And Hanania, and Elam, and Anathothia.

8:25. And Jephdaia, and Phanuel the sons of Sesac.

8:26. And Samsari, and Sohoria and Otholia,

8:27. And Jersia, and Elia, and Zechri, the sons of Jeroham.

8:28. These were the chief fathers, and heads of their families who dwelt in Jerusalem.

8:29. And at Gabaon dwelt Abigabaon, and the name of his wife was Maacha:

8:30. And his firstborn son Abdon, and Sur, and Cis, and Baal, and Nadab,

8:31. And Gedor, and Ahio, and Zacher, and Macelloth:

8:32. And Macelloth begot Samaa: and they dwelt over against their brethren in Jerusalem with their brethren.

8:33. And Ner begot Cis and Cis begot Saul. And Saul begot Jonathan and Melchisua, and Abinadab, and Esbaal.

Esbaal. . .Alias Isboseth.

8:34. And the son of Jonathan was Meribbaal: and Meribbaal begot Micha.

Meribbaal. . .Alias Miphiboseth. 2 Kings 4.4.

8:35. And the sons of Micha were Phithon, and Melech, and Tharaa, and Ahaz.

8:36. And Ahaz begot Joada: and Joada begot Alamath, and Azmoth, and Zamri: and Zamri begot Mosa,

8:37. And Mosa begot Banaa, whose son was Rapha, of whom was born Elasa, who begot Asel.

8:38. And Asel had six sons whose names were Ezricam, Bochrus, Ismahel, Saris, Obdia, and Hanan. All these were the sons of Asel.

8:39. And the sons of Esec, his brother, were Ulam the firstborn, and Jehus the second, and Eliphalet the third.

8:40. And the sons of Ulam were most valiant men, and archers of great strength: and they had many sons and grandsons, even to a hundred and fifty. All these were children of Benjamin.

1 Paralipomenon Chapter 9

The Israelites, priests, and Levites, who first dwelt in Jerusalem after the captivity. A repetition of the genealogy of Saul.

9:1. And all Israel was numbered: and the sum of them was written in the book of the kings of Israel, and Juda: and they were carried away to Babylon for their transgression.

9:2. Now the first that dwelt in their possessions, and in their cities, were the Israelites, and the priests, and the Levites, and the Nathineans.

Nathineans. . .These were the posterity of the Gabaonites, whose office was to bring wood, water, etc., for the service of the temple.

9:3. And in Jerusalem dwelt of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and of Manasses.

9:4. Othei the son of Ammiud, the son of Amri, the son of Omrai, the son of Bonni of the sons of Phares the son of Juda.

9:5. And of Siloni: Asaia the firstborn, and his sons.

9:6. And of the sons of Zara: Jehuel and their brethren, six hundred and ninety.

9:7. And of the sons of Benjamin: Salo the son of Mosollam, the son of Oduia, the son of Asana:

9:8. And Jobania the son of Jeroham: and Ela the son of Ozi, the son of Mochori and Mosallam the son of Saphatias, the son of Rahuel, the son of Jebania:

9:9. And their brethren by their families, nine hundred and fifty-six. All these were heads of their families, by the houses of their fathers.

9:10. And of the priests: Jedaia, Joiarib, and Jachin:

9:11. And Azarias the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, high priest of the house of God.

9:12. And Adaias the son of Jeroham, the son of Phassur, the son of Melchias, and Maasai the son of Adiel, the son of Jezra, the son of Mosollam, the son of Mosollamith, the son of Emmer.

9:13. And their brethren heads in their families a thousand seven hundred and threescore, very strong and able men for the work of the ministry in the house of God.

9:14. And of the Levites: Semeia the son of Hassub the son of Ezricam, the son of Hasebia of the sons of Merari.

9:15. And Bacbacar the carpenter, and Galal, and Mathania the son of Micha, the son of Zechri the son of Asaph:

9:16. And Obdia the son of Semeia, the son of Galal, the son of Idithum: and Barachia the son of Asa, the son of Elcana, who dwelt in the suburbs of Netophati.

9:17. And the porters were Sellum, and Accub, and Telmon, and Ahiman: and their brother Sellum was the prince,

9:18. Until that time, in the king's gate eastward, the sons of Levi waited by their turns.

9:19. But Sellum the son of Core, the son of Abiasaph, the son of Core, with his brethren and his father's house, the Corites were over the works of the service, keepers of the gates of the tabernacle: and their families in turns were keepers of the entrance of the camp of the Lord.

9:20. And Phinees the son of Eleazar, was their prince before the Lord,

9:21. And Zacharias the son of Mosollamia, was porter of the gate of the tabernacle of the testimony:

9:22. All these that were chosen to be porters at the gates, were two hundred and twelve: the they were registered in their proper towns:

whom David and Samuel the seer appointed in their trust.

9:23. As well them as their sons, to keep the gates of the house of the Lord, and the tabernacle by their turns.

9:24. In four quarters were the porters: that is to say, toward the east, and west, and north, and south.

9:25. And their brethren dwelt in village, and came upon their sabbath days from time to time.

9:26. To these four Levites were committed the whole number of the porters, and they were over the chambers, and treasures, of the house of the Lord.

9:27. And they abode in their watches round about the temple of the Lord: that when it was time, they might open the gates in the morning.

9:28. And some of their stock had the charge of the vessels for the ministry: for the vessels were both brought in and carried out by number.

9:29. Some of them also had the instruments of the sanctuary committed unto them, and the charge of the fine flour, and wine, and oil, and frankincense, and spices.

9:30. And the sons of the priests made the ointments of the spices.

9:31. And Mathathias a Levite, the firstborn of Sellum the Corite, was overseer of such things as were fried the fryingpan.

9:32. And some of the sons of Caath their brethren, were over the loaves of proposition, to prepare always new for every sabbath.

9:33. These are the chief of the singing men of the families of the Levites, who dwelt in the chambers, by the temple, that they might serve continually day and night in their ministry.

9:34. The heads of the Levites, princes in their families, abode in Jerusalem.

9:35. And in Gabaon dwelt Jehiel the father of Gabaon, and the name of his wife was Maacha:

9:36. His firstborn son Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab,

9:37. Gedor also, and Ahio, and Zacharias, and Macelloth.

9:38. And Macelloth begot Samaan: these dwelt over against their brethren in Jerusalem, with their brethren.

9:39. Now Ner begot Cis: and Cis begot Saul: and Saul begot Jonathan and Melchisua, and Abinadab, and Esbaal.

9:40. And the son of Jonathan, was Meribbaal: and Meribbaal begot Micha.

9:41. And the sons of Micha, were Phithon, and Melech, and Tharaa, and Ahaz.

9:42. And Ahaz begot Jara, and Jara begot Alamath, and Azmoth, and Zamri. And Zamri begot Mosa.

9:43. And Mosa begot Banaa: whose son Raphaia begot Elasa: of whom was born Asel.

9:44. And Asel had six sons whose names are, Ezricam Bochru, Ismahel, Saria, Obdia, Hanan: these are the sons of Asel.

1 Paralipomenon Chapter 10

Saul is slain for his sins: he is buried by the men of Jabes.

10:1. Now the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down wounded in mount Gelboe.

10:2. And the Philistines drew near pursuing after Saul, and his sons, and they killed Jonathan, and Abinadab, and Melchisua the sons of Saul.

10:3. And the battle grew hard against Saul and the archers reached him, and wounded him with arrows.

10:4. And Saul said to his armourbearer: Draw thy sword, and kill me: lest these uncircumcised come, and mock me. But his armourbearer would not, for he was struck with fear: so Saul took his sword, and fell upon it.

10:5. And when his armourbearer saw it, to wit, that Saul was dead, he also fell upon his sword and died.

10:6. So Saul died, and his three sons, and all his house fell together.

10:7. And when the men of Israel, that dwelt in the plains, saw this, they fled: and Saul and his sons being dead, they forsook their cities, and were scattered up and down: and the Philistines came, and dwelt in them.

10:8. And the next day the Philistines taking away the spoils of them that were slain, found Saul and his sons lying on mount Gelboe.

10:9. And when they had stripped him, and cut off his head, and taken away his armour, they sent it into their land, to be carried about, and shewn in the temples of the idols and to the people.

10:10. And his armour they dedicated in the temple of their god, and his head they fastened up in the temple of Dagon.

10:11. And when the men of Jabes Galaad had heard this, to wit, all

that the Philistines had done to Saul,

10:12. All the valiant men of them arose, and took the bodies of Saul and of his sons, and brought them to Jabes, and buried their bones under the oak that was in Jabes, and they fasted seven days.

10:13. So Saul died for his iniquities, because he transgressed the commandment of the Lord, which he had commanded, and kept it not: and moreover consulted also a witch,

10:14. And trusted not in the Lord: therefore he slew him, and transferred his kingdom to David the son of Isai.

1 Paralipomenon Chapter 11

David is made king. He taketh the castle of Sion. A catalogue of his valiant men.

11:1. Then all Israel gathered themselves to David in Hebron, saying: We are thy bone, and thy flesh.

11:2. Yesterday also, and the day before when Saul was king, thou wast he that leddest out and broughtest in Israel: for the Lord thy God said to thee: Thou shalt feed my people Israel, and thou shalt be ruler over them.

11:3. So all the ancients of Israel came to the king to Hebron, and David made a covenant with them before the Lord: and they anointed him king over Israel according to the word of the Lord which he spoke in the hand of Samuel.

11:4. And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were the inhabitants of the land.

11:5. And the inhabitants of Jebus said to David: Thou shalt not come in here. But David took the castle of Sion, which is the city of David.

11:6. And he said: Whosoever shall first strike the Jebusites, shall be the head and chief captain. And Joab the son of Sarvia went up first, and was made the general.

11:7. And David dwelt in the castle, and therefore it was called the city of David,

11:8. And he built the city round about from Mello all round, and Joab built the rest of the city.

11:9. And David went on growing and increasing, and the Lord of hosts was with him.

11:10. These are the chief of the valiant man of David, who helped him to be made king over all Israel, according to the word of the Lord, which he spoke to Israel.

11:11. And this is the number of the heroes of David: Jesbaam the son of Hachamoni the chief among the thirty: he lifted up his spear against three hundred wounded by him at one time.

11:12. And after him was Eleazar his uncle's son the Ahohite, who was one of the three mighties.

11:13. He was with David in Phesdomim, when the Philistines were gathered to that place to battle: and the field of that country was full of barley, and the people fled from before the Philistines.

11:14. But these men stood in the midst of the field, and defended it: and they slew the Philistines, and the Lord gave a great deliverance to his people.

11:15. And three of the thirty captains went down to the rock, wherein David was, to the cave of Odollam, when the Philistines encamped in the valley of Raphaim.

11:16. And David was in a hold, and the garrison of the Philistines in Bethlehem.

11:17. And David longed, and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate.

11:18. And these three broke through the midst of the camp of the Philistines, and drew water out of the cistern of Bethlehem, which was in the gate, and brought it to David to drink: and he would not drink of it, but rather offered it to the Lord,

11:19. Saying: God forbid that I should do this in the sight of my God, and should drink the blood of these men: for with the danger of their lives they have brought me the water. And therefore he would not drink. These things did the three most valiant.

11:20. And Abisai the brother of Joab, he was chief of three, and he lifted up his spear against three hundred whom he slew, and he was renowned among the three,

11:21. And illustrious among the second three, and their captain: but yet he attained not to the first three.

11:22. Banaias the son of Joiada a most valiant man, of Cabseel, who had done many acts: he slew the two ariels of Moab: and he went down, and killed a lion in the midst of a pit in the time of snow.

Two ariels. . . That is, two lions, or lion-like men; for Ariel in Hebrew signifies a lion.

11:23. And he slew an Egyptian, whose stature was of five cubits, and who had a spear like a weaver's beam: and he went down to him with a staff, and plucked away the spear, that he held in his hand, and slew him with his own spear.

11:24. These things did Banaias the son of Joiada, who was renowned among the three valiant ones,

11:25. And the first among the thirty, but yet to the three he attained not: and David made him of his council.

11:26. Moreover the most valiant men of the army, were Asahel brother of Joab, and Elchanan the son of his uncle of Bethlehem,

11:27. Sammoth an Arorite, Helles a Phalonite,

11:28. Ira the son of Acces a Thecuite, Abiezer an Anathothite,

11:29. Sobbochai a Husathite, Ilai an Ahohite,

11:30. Maharai a Netophathite, Heled the son of Baana a Netophathite,

11:31. Ethai the son of Ribai of Gabaath of the sons of Benjamin, Banai a Pharathonite,

11:32. Hurai of the torrent Gaas, Abiel an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite,

11:33. The sons of Assem a Gezonite, Jonathan the son of Sage an Ararite,

11:34. Ahiam the son of Sachar an Ararite,

11:35. Eliphai the son of Ur,

11:36. Hopher a Mecherathite, Ahia a Phelonite,

11:37. Hesro a Carmelite, Naarai the son of Azbai,

11:38. Joel the brother of Nathan, Mibahar the son of Agarai.

11:39. Selec an Ammonite, Naharai a Berothite, the armourbearer of Joab the son of Sarvia.

11:40. Ira a Jethrite, Gareb a Jethrite,

11:41. Urias a Hethite, Zabad the son of Oholi,

11:42. Adina the son of Siza a Rubenite the prince of the Rubenites, and thirty with him:

11:43. Hanan the son of Maacha, and Josaphat a Mathanite,

11:44. Ozia an Astarothite, Samma, and Jehiel the sons of Hotham an Arorite,

11:45. Jedihel the son of Zamri, and Joha his brother a Thosaite,

11:46. Eliel a Mahumite, and Jeribai, and Josaia the sons of Elnaim, and Jethma a Moabite, Eliel, and Obed, and Jasiel of Masobia.

Who followed David when he fled from Saul. And who came to Hebron to make him king.

12:1. Now these are they that came to David to Siceleg, while he yet fled from Saul the son of Cis, and they were most valiant and excellent warriors,

12:2. Bending the bow, and using either hand in hurling stones with slings, and shooting arrows: of the brethren of Saul of Benjamin.

12:3. The chief was Ahiezer, and Joas, the sons of Samoa of Gabaath, and Jaziel, and Phallet the sons of Azmoth, and Beracha, and Jehu an Anathothite.

12:4. And Samaias of Gabaon, the stoutest amongst the thirty and over the thirty; Jeremias, and Jeheziel and Johanan, and Jozabad of Gaderoth;

12:5. And Eluzai, and Jerimuth, and Baalia, and Samaria, and Saphatia the Haruphite;

12:6. Elcana, and Jesia, and Azareel, and Joezer, and Jesbaam of Carehim:

12:7. And Joela, and Zabadia the sons of Jeroham of Gedor.

12:8. From Gaddi also there went over to David, when he lay hid in the wilderness most valiant men, and excellent warriors, holding shield and spear: whose faces were like the faces of a lion, and they were swift like the roebucks on the mountains.

12:9. Ezer the chief, Obdias the second, Eliab the third,

12:10. Masmana the fourth, Jeremias the fifth,

12:11. Ethi the sixth, Eliel the seventh,

12:12. Johanan the eighth, Elzebad the ninth,

12:13. Jerenias the tenth, Machbani the eleventh,

12:14. These were of the sons of Gad, captains of the army: the least of them was captain over a hundred soldiers, and the greatest over a thousand.

12:15. These are they who passed over the Jordan in the first month, when it is used to flow over its banks: and they put to flight all that dwelt in the valleys both toward the east and toward the west.

12:16. And there came also of the men of Benjamin, and of Juda to the hold, in which David abode.

12:17. And David went out to meet them, and said: If you are come peaceably to me to help me, let my heart be joined to you: but if you plot against me for my enemies whereas I have no iniquity in my hands, let the God of our fathers see, and judge.

12:18. But the spirit came upon Amasai the chief among thirty, and he said: We are thine, O David, and for thee, O son of Isai: peace, peace be to thee, and peace to thy helpers. For thy God helpeth thee. So David received them, and made them captains of the band.

12:19. And there were some of Manasses that went over to David, when he came with the Philistines against Saul to fight: but he did not fight with them: because the lords of the Philistines taking counsel sent him back, saying: With the danger of our heads he will return to his master Saul.

12:20. So when he went back to Siceleg, there fled to him of Manasses, Ednas and Jozabad, and Jedihel, and Michael, and Ednas, and Jozabad, and Eliu, and Salathi, captains of thousands in Manasses.

12:21. These helped David against the rovers: for they were all most valiant men, and were made commanders in the army.

12:22. Moreover day by day there came some to David to help him till they became a great number, like the army of God.

12:23. And this is the number of the chiefs of the army who came to David, when he was in Hebron, to transfer to him the kingdom of Saul, according to the word of the Lord.

12:24. The sons of Juda bearing shield and spear, six thousand eight hundred well appointed to war.

12:25. Of the sons of Simeon valiant men for war, seven thousand one hundred.

12:26. Of the sons of Levi, four thousand six hundred.

12:27. And Joiada prince of the race of Aaron, and with him three thousand seven hundred.

12:28. Sadoc also a young man of excellent disposition, and the house of his father, twenty-two principal men.

12:29. And of the sons of Benjamin the brethren of Saul, three thousand: for hitherto a great part of them followed the house of Saul.

12:30. And of the sons of Ephraim twenty thousand eight hundred, men of great valour renowned in their kindreds.

12:31. And of the half tribe of Manasses, eighteen thousand, every one by their names, came to make David king.

12:32. Also of the sons of Issachar men of understanding, that knew all times to order what Israel should do, two hundred principal men: and all the rest of the tribe followed their counsel.

12:33. And of Zabulon such as went forth to battle, and stood in array well appointed with armour for war, there came fifty thousand to his aid, with no double heart.

12:34. And of Nephtali, a thousand leaders: and with them seven and thirty thousand, furnished with shield and spear.

12:35. Of Dan also twenty-eight thousand six hundred prepared for battle.

12:36. And of Aser forty thousand going forth to fight, and challenging in battle.

12:37. And on the other side of the Jordan of the sons of Ruben, and of Gad, and of the half of the tribe of Manasses a hundred and twenty thousand, furnished with arms for war.

12:38. All these men of war well appointed to fight, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel, were of one heart to make David king.

12:39. And they were there with David three days eating and drinking: for their brethren had prepared for them.

12:40. Moreover they that were near them even as far as Issachar, and Zabulon, and Nephtali, brought loaves on asses, and on camels, and on mules, and on oxen, to eat: meal, figs, raisins, wine, oil, and oxen, and sheep in abundance, for there was joy in Israel.

1 Paralipomenon Chapter 13

The ark is brought from Cariathiarim. Oza for touching it is struck dead.

13:1. David consulted with the captains of thousands, and of hundreds, and with all the commanders.

13:2. And he said to all the assembly of Israel: If it please you; and if the words which I speak come from the Lord our God, let us send to the rest of our brethren into all the countries of Israel, and to the priests, and the Levites, that dwell in the suburbs of the cities, to gather themselves to us,

13:3. And let us bring again the ark of our God to us: for we sought it not in the days of Saul.

13:4. And all the multitude answered that it should be so: for the word pleased all the people.

13:5. So David assembled all Israel from Sihor of Egypt, even to the entering into Emath, to bring the ark of God from Cariathiarim.

13:6. And David went up with all the men of Israel to the hill of Cariathiarim which is in Juda, to bring thence the ark of the Lord God sitting upon the cherubims, where his name is called upon.

13:7. And they carried the ark of God upon a new cart out of the house of Abinadab. And Oza and his brother drove the cart.

13:8. And David and all Israel played before God with all their might with hymns, and with harps, and with psalteries, and timbrels, and cymbals, and trumpets,

13:9. And when they came to the floor of Chidon, Oza put forth his hand, to hold up the ark: for the ox being wanton had made it lean a little on one side.

13:10. And the Lord was angry with Oza, and struck him, because he had touched the ark; and he died there before the Lord.

13:11. And David was troubled because the Lord had divided Oza: and he called that place the Breach of Oza to this day.

13:12. And he feared God at that time, saying: How can I bring in the ark of God to me?

13:13. And therefore he brought it not home to himself, that is, into the city of David, but carried it aside into the house of Obededom the Gethite.

13:14. And the ark of God remained in the house of Obededom three months: and the Lord blessed his house, and all that he had.

1 Paralipomenon Chapter 14

David's house, and children: his victories over the Philistines.

14:1. And Hiram king of Tyre sent messengers to David, and cedar trees, and masons, and carpenters, to build him a house.

14:2. And David perceived that the Lord had confirmed him king over Israel, and that his kingdom was exalted over his people Israel.

14:3. And David took other wives in Jerusalem: and he begot sons, and daughters.

14:4. Now these are the names of them that were born to him in Jerusalem: Samua, and Sobad, Nathan, and Solomon,

14:5. Jebahar, and Elisua, and Eliphalet,

14:6. And Noga, and Napheg, and Japhia,

14:7. Elisama, and Baaliada, and Eliphalet.

14:8. And the Philistines hearing that David was anointed king over all Israel, went all up to seek him: and David heard of it, and went out against them.

14:9. And the Philistines came and spread themselves in the vale of Raphaim.

14:10. And David consulted the Lord, saying: Shall I go up against the Philistines, and wilt thou deliver them into my hand? And the Lord said to him: Go up, and I will deliver them into thy hand.

14:11. And when they were come to Baalpharasim, David defeated them there, and he said: God hath divided my enemies by my hand, as waters are divided: and therefore the name of that place was called Baalpharasim.

14:12. And they left there their gods, and David commanded that they should be burnt.

14:13. Another time also the Philistines made an irruption, and spread themselves abroad in the valley.

14:14. And David consulted God again, and God said to him: Go not up after them, turn away from them, and come upon them over against the pear trees.

14:15. And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou go out to battle. For God is gone out before thee to strike the army of the Philistines.

14:16. And David did as God had commanded him, and defeated the army of the Philistines, slaying them from Gabaon to Gazera.

14:17. And the name of David became famous in all countries, and the Lord made all nations fear him.

1 Paralipomenon Chapter 15

The ark is brought into the city of David, with great solemnity. Michol derideth David's devotion.

15:1. He made also houses for himself in the city of David: and built a place for the ark of God, and pitched a tabernacle for it.

15:2. Then David said: No one ought to carry the ark of God, but the Levites, whom the Lord hath chosen to carry it, and to minister unto himself for ever.

15:3. And he gathered all Israel together into Jerusalem, that the ark of God might be brought into its place, which he had prepared for it.

15:4. And the sons of Aaron also, and the Levites.

15:5. Of the children of Caath, Uriel was the chief, and his brethren a hundred and twenty.

15:6. Of the sons of Merari, Asaia the chief, and his brethren two hundred and twenty.

15:7. Of the sons of Gersom, Joel the chief, and his brethren a hundred and thirty.

15:8. Of the sons of Elisaphan, Semeias the chief: and his brethren two hundred.

15:9. Of the sons of Hebron, Eliel the chief: and his brethren eighty.

15:10. Of the sons of Oziel, Aminadab the chief: and his brethren a hundred and twelve.

15:11. And David called Sadoc, and Abiathar the priests, and the Levites, Uriel, Asaia, Joel, Semeia, Eliel, and Aminadab:

15:12. And he said to them: You that are the heads of the Levitical families, be sanctified with your brethren, and bring the ark of the Lord the God of Israel to the place, which is prepared for it:

15:13. Lest as the Lord at first struck us, because you were not present, the same should now also come to pass, by our doing some thing against the law.

15:14. So the priests and the Levites were sanctified, to carry the ark of the Lord the God of Israel.

15:15. And the sons of Levi took the ark of God as Moses had commanded, according to the word of the Lord, upon their shoulders, with the staves.

15:16. And David spoke to the chiefs of the Levites, to appoint some of their brethren to be singers with musical instruments, to wit, on psalteries, and harps, and cymbals, that the joyful noise might resound on high.

15:17. And they appointed Levites, Hemam the son of Joel, and of his brethren Asaph the son of Barachias: and of the sons of Merari, their brethren: Ethan the son of Casaia.

15:18. And with them their brethren: in the second rank, Zacharias, and Ben, and Jaziel, and Semiramoth, and Jahiel, and Ani, and Eliab, and Banaias, and Maasias, and Mathathias, and Eliphalu, and Macenias, and Obedom, and Jehiel, the porters.

15:19. Now the singers, Heman, Asaph, and Ethan, sounded with cymbals of brass.

15:20. And Zacharias, and Oziel, and Semiramoth, and Jehiel, and Ani, and Eliab, and Maasias, and Banaias, sung mysteries upon psalteries.

15:21. And Mathathias, and Eliphalu, and Macenias and Obedom, and Jehiel and Ozaziu, sung a song of victory for the octave upon harps.

15:22. And Chonenias chief of the Levites, presided over the prophecy, to give out the tunes: for he was very skilful.

The prophecy, to give out the tunes. . . Singing praises to God is here called prophecy: the more, because these singers were often inspired men.

15:23. And Barachias, and Elcana, were doorkeepers of the ark.

15:24. And Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and Banaias, and Eliezer the priests, sounded with trumpets, before the ark of God: and Obbededom and Jehias were porters of the ark.

15:25. So David and all the ancients of Israel, and the captains over thousands, went to bring the ark of the covenant of the Lord out of the house of Obbededom with joy.

15:26. And when God had helped the Levites who carried the ark of the covenant of the Lord, they offered in sacrifice seven oxen, and seven rams.

15:27. And David was clothed with a robe of fine linen, and all the Levites that carried the ark, and the singing men, and Chonenias the ruler of the prophecy among the singers: and David also had on him an ephod of linen.

15:28. And all Israel brought the ark of the covenant of the Lord with joyful shouting, and sounding with the sound of the cornet, and with trumpets, and cymbals, and psalteries, and harps.

15:29. And when the ark of the covenant of the Lord was come to the city of David, Michol the daughter of Saul looking out at a window, saw king David dancing and playing, and she despised him in her heart.

1 Paralipomenon Chapter 16

The ark is placed in the tabernacle. Sacrifice is offered. David blesseth the people, disposeth the offices of Levites, and maketh a psalm of praise to God.

16:1. So they brought the ark of God, and set it in the midst of the tent, which David had pitched for it: and they offered holocausts, and peace offerings before God.

16:2. And when David had made an end of offering holocausts, and peace offerings, he blessed the people in the name of the Lord.

16:3. And he divided to all and every one, both men and women, a loaf of bread, and a piece of roasted beef, and flour fried with oil.

16:4. And he appointed Levites to minister before the ark of the Lord, and to remember his works, and to glorify, and praise the Lord God of Israel.

16:5. Asaph the chief, and next after him Zacharias: moreover Jahiel, and Semiramoth, and Jehiel, and Mathathias, and Eliab, and Banaias, and Obbededom: and Jehiel over the instruments of psaltery, and harps: and Asaph sounded with cymbals:

16:6. But Banaias, and Jaziel the priests, to sound the trumpet continually before the ark of the covenant of the Lord.

16:7. In that day David made Asaph the chief to give praise to the Lord with his brethren.

16:8. Praise ye the Lord, and call upon his name: make known his doings among the nations.

16:9. Sing to him, yea, sing praises to him: and relate all his wondrous works.

16:10. Praise ye his holy name: let the heart of them rejoice, that seek the Lord.

16:11. Seek ye the Lord, and his power: seek ye his face evermore.

16:12. Remember his wonderful works, which he hath done: his signs, and the judgments of his mouth.

16:13. O ye seed of Israel his servants, ye children of Jacob his chosen.

16:14. He is the Lord our God: his judgments are in all the earth.

16:15. Remember for ever his covenant: the word, which he commanded to a thousand generations.

16:16. The covenant which he made with Abraham: and his oath to Isaac.

16:17. And he appointed the same to Jacob for a precept: and to Israel for an everlasting covenant:

16:18. Saying: To thee will I give the land of Chanaan: the lot of your inheritance.

16:19. When they were but a small number: very few and sojourners in it.

16:20. And they passed from nation to nation: and from a kingdom to another people.

16:21. He suffered no man to do them wrong: and reprov'd kings for their sake.

16:22. Touch not my anointed: and do no evil to my prophets.

16:23. Sing ye to the Lord, all the earth: shew forth from day to day his salvation.

16:24. Declare his glory among the Gentiles: his wonders among all people.

16:25. For the Lord is great and exceedingly to be praised: and he is to be feared above all gods.

16:26. For all the gods of the nations are idols: but the Lord made the heavens.

16:27. Praise and magnificence are before him: strength and joy in his place.

16:28. Bring ye to the Lord, O ye families of the nations: bring ye to the Lord glory and empire.

16:29. Give to the Lord glory to his name, bring up sacrifice, and come ye in his sight: and adore the Lord in holy becomingness.

16:30. Let all the earth be moved at his presence: for he hath founded the world immoveable.

16:31. Let the heavens rejoice, and the earth be glad: and let them say among the nations: The Lord hath reigned.

16:32. Let the sea roar, and the fulness thereof: let the fields rejoice, and all things that are in them.

16:33. Then shall the trees of the wood give praise before the Lord: because he is come to judge the earth.

16:34. Give ye glory to the Lord, for he is good: for his mercy endureth for ever.

16:35. And say ye: Save us, O God our savior: and gather us together, and deliver us from the nations, that we may give glory to thy holy name, and may rejoice in singing thy praises.

16:36. Blessed be the Lord the God of Israel from eternity to eternity: and let all the people say Amen, and a hymn to God.

16:37. So he left there before the ark of the covenant of the Lord, Asaph and his brethren to minister in the presence of the ark continually day by day, and in their courses.

16:38. And Obedom, with his brethren sixty-eight: and Obedom the son of Idithun, and Hosa he appointed to be porters.

16:39. And Sadoc the priest, and his brethren priests, before the tabernacle of the Lord in the high place, which was in Gabaon.

16:40. That they should offer holocausts to the Lord upon the altar of holocausts continually, morning and evening, according to all that is written in the law of the Lord, which he commanded Israel.

16:41. And after him Heman, and Idithun, and the rest that were chosen, every one by his name to give praise to the Lord: because his mercy endureth for ever.

16:42. And Heman and Idithun sounded the trumpet, and played on the cymbals, and all kinds of musical instruments to sing praises to God: and the sons of Idithun he made porters.

16:43. And all the people returned to their houses: and David to bless also his own house.

1 Paralipomenon Chapter 17

David's purpose to build a temple, is rewarded by most ample promises:
David's thanksgiving.

17:1. Now when David was dwelling in his house, he said to Nathan the prophet: Behold I dwell in a house of cedar: and the ark of the covenant of the Lord is under skins.

17:2. And Nathan said to David: Do all that is in thy heart: for God is with thee.

17:3. Now that night the word of God came to Nathan, saying:

17:4. Go, and speak to David my servant: Thus saith the Lord: Thou shalt not build me a house to dwell in.

17:5. For I have not remained in a house from the time that I brought up Israel, to this day: but I have been always changing places in a tabernacle, and in a tent,

17:6. Abiding with all Israel. Did I ever speak to any one, of all the judges of Israel whom I charged to feed my people, saying: Why have you not built me a house of cedar?

17:7. Now therefore thus shalt thou say to my servant David: Thus saith the Lord of hosts: I took thee from the pastures, from following the flock, that thou shouldst be ruler of my people Israel.

17:8. And I have been with thee whithersoever thou hast gone: and have slain all thy enemies before thee, and have made thee a name like that of one of the great ones that are renowned in the earth.

17:9. And I have given a place my people Israel: they shall be planted, and shall dwell therein, and shall be moved no more, neither shall the children of iniquity waste them, as at the beginning,

17:10. Since the days that I gave judges to my people Israel, and have humbled all thy enemies. And I declare to thee, that the Lord will build thee a house.

17:11. And when thou shalt have ended thy days to go to thy fathers, I will raise up thy seed after thee, which shall be of thy sons: and I will establish his kingdom.

17:12. He shall build me a house, and I will establish his throne for ever.

17:13. I will be to him a father, and he shall be to me a son: and I will not take my mercy away from him, as I took it from him that was before thee.

17:14. But I will settle him in my house, and in my kingdom for ever: and his throne shall be most firm for ever.

17:15. According to all these words, and according to all this vision, so did Nathan speak to David.

17:16. And king David came and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou shouldst give such things to me?

17:17. But even this hath seemed little in thy sight, and therefore thou hast also spoken concerning the house of thy servant for the time to come: and hast made me remarkable above all men, O Lord God.

17:18. What can David add more, seeing thou hast thus glorified thy servant, and known him?

17:19. O Lord, for thy servant's sake, according to thy own heart, thou hast shewn all this magnificence, and wouldst have all the great things to be known.

17:20. O Lord there is none like thee: and here is no other God beside thee, of all whom we have heard of with our ears.

17:21. For what other nation is there upon earth like thy people Israel, whom God went to deliver, and make a people for himself, and by his greatness and terrors cast out nations before their face whom he had delivered out of Egypt?

17:22. And thou hast made thy people Israel to be thy own people for ever, and thou, O Lord, art become their God.

17:23. Now therefore, O Lord, let the word which thou hast spoken to thy servant, and concerning his house, be established for ever, and do as thou hast said.

17:24. And let thy name remain and be magnified for ever: and let it be said: The Lord of hosts is God of Israel, and the house of David his servant remaineth before him.

17:25. For thou, O Lord my God, hast revealed to the ear of thy servant, that thou wilt build him a house: and therefore thy servant hath found confidence to pray before thee.

17:26. And now O Lord, thou art God: and thou hast promised to thy servant such great benefits.

17:27. And thou hast begun to bless the house of thy servant, that it may be always before thee: for seeing thou blessest it, O Lord, it shall be blessed for ever.

1 Paralipomenon Chapter 18

David's victories. His chief officers.

18:1. And it came to pass after this, that David defeated the Philistines, and humbled them, and took away Geth, and her daughters

out of the hands of the Philistines,

18:2. And he defeated Moab, and the Moabites were made David's servants, and brought him gifts.

18:3. At that time David defeated also Adarezer king of Soba of the land of Hemath, when he went to extend his dominions as far as the river Euphrates.

18:4. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and he houghed all the chariot horses, only a hundred chariots, which he reserved for himself.

18:5. And the Syrians of Damascus came also to help Adarezer king of Soba: and David slew of them likewise two and twenty thousand men.

18:6. And he put a garrison in Damascus, that Syria also should serve him, and bring gifts. And the Lord assisted him in all things to which he went.

18:7. And David took the golden quivers which the servants of Adarezer had, and he brought them to Jerusalem.

18:8. Likewise out of Thebath and Chun, cities of Adarezer, he brought very much brass, of which Solomon made the brazen sea, and the pillars, and the vessels of brass.

18:9. Now when Thou king of Hemath heard that David had defeated all the army of Adarezer king of Soba,

18:10. He sent Adoram his son to king David to desire peace of him, and to congratulate him that he had defeated and overthrown Adarezer: for Thou was an enemy to Adarezer.

18:11. And all the vessels of gold, and silver and brass king David consecrated to the Lord, with the silver and gold which he had taken from all the nations, as well from Edom, and from Moab, and from the sons of Ammon, as from the Philistines, and from Amalec.

18:12. And Abisai the son of Sarvia slew of the Edomites in the vale of the saltpits, eighteen thousand:

18:13. And he put a garrison in Edom, that Edom should serve David: and the Lord preserved David in all things to which he went.

18:14. So David reigned over all Israel, and executed judgment and justice among all his people.

18:15. And Joab the son of Sarvia was over the army, and Josaphat the son of Ahilud recorder.

18:16. And Sadoc the son of Achitob, and Achimelech the son of Abiathar, were the priests: and Susa, scribe.

18:17. And Banaias the son of Joiada was over the bands of the Cerethi, and the Phelethi: and the sons of David were chief about the king.

1 Paralipomenon Chapter 19

The Ammonites abuse David's ambassadors: both they and their confederates are overthrown.

19:1. Now it came to pass that Naas the king of the children of Ammon died, and his son reigned in his stead.

19:2. And David said: I will shew kindness to Hanon the son of Naas: for his father did a favour to me. And David sent messengers to comfort him upon the death of his father. But when they were come into the land of the children of Ammon, to comfort Hanon,

19:3. The princes of the children of Ammon said to Hanon: Thou thinkest perhaps that David to do honour to thy father hath sent comforters to thee: and thou dost not take notice, that his servants are come to thee to consider, and search, and spy out thy land.

19:4. Wherefore Hanon shaved the heads and beards of the servants of David, and cut away their garments from the buttocks to the feet, and sent them away.

19:5. And when they were gone, they sent word to David, who sent to meet them (for they had suffered a great affront) and ordered them to stay at Jericho till their beards grew and then to return.

19:6. And when the children of Ammon saw that they had done an injury to David, Hanon and the rest of the people sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia and out of Syria Maacha, and out of Soba.

19:7. And they hired two and thirty thousand chariots, and the king of Maacha, with his people. And they came and camped over against Medaba. And the children of Ammon gathered themselves together out of their cities, and came to battle.

19:8. And when David heard of it, he sent Joab, and all the army of valiant men:

19:9. And the children of Ammon came out and put their army in array before the gate of the city: and the kings, that were come to their aid, stood apart in the field.

19:10. Wherefore Joab understanding that the battle was set against him before and behind, chose out the bravest men of all Israel, and marched against the Syrians,

19:11. And the rest of the people he delivered into the hand of Abisai his brother, and they went against the children of Ammon.

19:12. And he said: If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, I will help thee.

19:13. Be of good courage and let us behave ourselves manfully for our people, and for the cities of our God: and the Lord will do that which is good in his sight.

19:14. So Joab and the people that were with him, went against the Syrians to the battle: and he put them to flight.

19:15. And the children of Ammon seeing that the Syrians were fled, they likewise fled from Abisai his brother, and went into the city: and Joab also returned to Jerusalem.

19:16. But the Syrians seeing that they had fallen before Israel, sent messengers, and brought to them the Syrians that were beyond the river: and Sophach, general of the army of Adarezer, was their leader.

19:17. And it was told David, and he gathered together all Israel, and passed the Jordan, and came upon them, and put his army in array against them, and they fought with him.

19:18. But the Syrian fled before Israel: and David slew of the Syrians seven thousand chariots, and forty thousand footmen, and Sophach the general of the army.

Seven thousand chariots. . . That is, of men who fought in chariots.

19:19. And when the servants of Adarezer saw themselves overcome by Israel, they went over to David, and served him: and Syria would not help the children of Ammon any more.

1 Paralipomenon Chapter 20

Rabba is taken. Other victories over the Philistines.

20:1. And it came to pass after the course of a year, at the time that kings go out to battle, Joab gathered together an army and the strength of the troops, and wasted the land of the children of Ammon: and went and besieged Rabba. But David stayed at Jerusalem, when Joab smote Rabba, and destroyed it.

20:2. And David took the crown of Melchom from his head, and found in it a talent weight of gold, and most precious stones, and he made himself a diadem of it: he took also the spoils of the city which were very great.

20:3. And the people that were therein he brought out: and made harrows, and sleds, and chariots of iron to go over them, so that they were cut and bruised to pieces: in this manner David dealt with all the cities of the children of Ammon: and he returned with all his people to Jerusalem.

20:4. After this there arose a war at Gazer against the Philistines: in which Sabachai the Husathite slew Saphai of the race of Raphaim, and humbled them.

20:5. Another battle also was fought against the Philistines, in which Adeodatus the son of Saltus a Bethlehemite slew the brother of Goliath the Gethite, the staff of whose spear was like a weaver's beam.

20:6. There was another battle also in Geth, in which there was a man of great stature, whose fingers and toes were four and twenty, six on each hand and foot: who also was born of the stock of Rapha.

20:7. He reviled Israel: but Jonathan the son of Samaa the brother of David slew him. These were the sons of Rapha in Geth, who fell by the hand of David and his servants.

1 Paralipomenon Chapter 21

David's sin in numbering the people is punished by a pestilence: which ceaseth upon his offering sacrifice in the thrashingfloor of Ornan.

21:1. And Satan rose up against Israel: and moved David to number Israel.

21:2. And David said to Joab, and to the rulers of the people: Go, and number Israel from Bersabee even to Dan, and bring me the number of them that I may know it.

21:3. And Joab answered: The Lord make his people a hundred times more than they are: but, my lord the king, are they not all thy servants: why doth my lord seek this thing, which may be imputed as a sin to Israel?

21:4. But the king's word rather prevailed: and Joab departed, and went through all Israel: and returned to Jerusalem.

21:5. And he gave David the number of them, whom he had surveyed: and all the number of Israel was found to be eleven hundred thousand men that drew the sword: and of Juda four hundred and seventy thousand fighting men.

The number, etc. . . The difference of the numbers here and 2 Kings 24. is to be accounted for, by supposing the greater number to be that which was really found, and the lesser to be that which Joab gave in.

21:6. But Levi and Benjamin he did not number: for Joab unwillingly executed the king's orders.

21:7. And God was displeased with this thing that was commanded: and he struck Israel.

21:8. And David said to God: I have sinned exceedingly in doing this: I beseech thee take away the iniquity of thy servant, for I have done foolishly.

21:9. And the Lord spoke to Gad the seer of David, saying:

21:10. Go, and speak to David, and tell him: Thus saith the Lord: I

give thee the choice of three things: choose one which thou wilt, and I will do it to thee.

21:11. And when Gad was come to David, he said to him: Thus saith the Lord: choose which thou wilt:

21:12. Either three years famine: or three months to flee from thy enemies, and not to be able to escape their sword: or three days to have the sword of the Lord, and pestilence in the land, and the angel of the Lord destroying in all the coasts of Israel: now therefore see what I shall answer him who sent me.

Three years famine. . .Which joined with the three foregoing years of famine mentioned, 2 Kings 21. and the seventh year of the land's resting, would make up the seven years proposed by the prophet, 2 Kings 24.13.

21:13. And David said to Gad: I am on every side in a great strait: but it is better for me to fall into the hands of the Lord, for his mercies are many, than into the hands of men.

21:14. So the Lord sent a pestilence upon Israel. And there fell of Israel seventy thousand men.

21:15. And he sent an angel to Jerusalem, to strike it: and as he was striking it, the Lord beheld, and took pity for the greatness of the evil: and said to the angel that destroyed: It is enough, now stop thy hand. And the angel of the Lord stood by the thrashingfloor of Ornan the Jebusite.

Ornan. . .Otherwise Areuna.

21:16. And David lifting up his eyes, saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem: and both he and the ancients clothed in haircloth, fell down flat on the ground.

21:17. And David said to God: Am not I he that commanded the people to be numbered? It is I that have sinned: it is I that have done the evil: but as for this flock, what hath it deserved? O Lord my God, let thy hand be turned, I beseech thee, upon me, and upon my father's house: and let not thy people be destroyed.

21:18. And the angel of the Lord commanded Gad to tell David, to go up, and build an altar to the Lord God in the thrashingfloor of Ornan the Jebusite.

21:19. And David went up, according to the word of Gad, which he spoke to him in the name of the Lord.

21:20. Now when Ornan looked up, and saw the angel, he and his four sons hid themselves: for at that time he was thrashing wheat in the floor.

21:21. And as David was coming to Ornan, Ornan saw him, and went out of the thrashingfloor to meet him, and bowed down to him with his face to the ground.

21:22. And David said to him: Give me this place of thy thrashingfloor, that I may build therein an altar to the Lord: but thou shalt take of me as much money as it is worth, that the plague may cease from the people.

21:23. And Ornan said to David: Take it, and let my lord the king do all that pleaseth him: and moreover the oxen also I give for a holocaust, and the drays for wood, and the wheat for the sacrifice: I will give it all willingly.

21:24. And king David said to him: It shall not be so, but I will give thee money as much as it is worth: for I must not take it from thee, and so offer to the Lord holocausts free cost.

21:25. So David gave to Ornan for the place, six hundred sicles of gold of just weight.

Six hundred sicles, etc. . . This was the price of the whole place, on which the temple was afterwards built; but the price of the oxen was fifty sicles of silver. 2 Kings 24.24.

21:26. And he built there an altar to the Lord: and he offered holocausts, and peace offerings, and he called upon the Lord, and he heard him by sending fire from heaven upon the altar of the holocaust.

21:27. And the Lord commanded the angel: and he put up his sword again into the sheath.

21:28. And David seeing that the Lord had heard him in the thrashingfloor of Ornan the Jebusite, forthwith offered victims there.

21:29. But the tabernacle of the Lord, which Moses made in the desert, and the altar of holocausts, was at that time in the high place of Gabaon.

21:30. And David could not go to the altar there to pray to God: for he was seized with an exceeding great fear, seeing the sword of the angel of the Lord.

1 Paralipomenon Chapter 22

David having prepared all necessaries, chargeth Solomon to build the temple and the princes to assist him.

22:1. Then David said: This is the house of God, And this is the altar for the holocaust of Israel.

22:2. And he commanded to gather together all the proselytes of the land of Israel, and out of them he appointed stonecutters to hew stones and polish them, to build the house of God.

22:3. And David prepared in abundance iron for the nails of the gates, and for the closures and joinings: and of brass an immense weight.

22:4. And the cedar trees were without number, which the Sidonians, and Tyrians brought to David.

22:5. And David said: Solomon my son is very young and tender, and the house which I would have to be built to the Lord, must be such as to be renowned in all countries: therefore I will prepare him necessaries. And therefore before his death he prepared all the charges.

22:6. And he called for Solomon his son: and commanded him to build a house to the Lord the God of Israel.

22:7. And David said to Solomon: My son, it was my desire to have built a house to the name of the Lord my God.

22:8. But the word of the Lord came to me, saying: Thou hast shed much blood, and fought many battles, so thou cannot not build house to my name, after shedding so much blood before me:

22:9. The son, that shall be born to thee, shall be a most quiet man: for I will make him rest from all his enemies round about: and therefore he shall be called Peaceable: and I will give peace and quietness to Israel all his days.

22:10. He shall build a house to my name, and he shall be a son to me, and I will be a father to him: and I will establish the throne of his kingdom over Israel for ever.

22:11. Now then, my son, the Lord be with thee, and do thou prosper, and build the house to the Lord thy God, as he hath spoken of thee.

22:12. The Lord also give thee wisdom and understanding, that thou mayest be able to rule Israel, and to keep the law of the Lord thy God.

22:13. For then thou shalt be able to prosper, if thou keep the commandments, and judgments, which the Lord commanded Moses to teach Israel: take courage and act manfully, fear not, nor be dismayed.

22:14. Behold I in my poverty have prepared the charges of the house of the Lord, of gold a hundred thousand talents, and of silver a million of talents: but of brass, and of iron there is no weight, for the abundance surpasseth all account: timber also and stones I have prepared for all the charges.

22:15. Thou hast also workmen in abundance, hewers of stones, and masons, and carpenters, and of all trades the most skilful in their work,

22:16. In gold, and in silver, and in brass, and in iron, whereof there is no number. Arise then, and be doing, and the Lord will be with thee.

22:17. David also charged all the princes of Israel, to help Solomon his son,

22:18. Saying: You see, that the Lord your God is with you, and hath given you rest round about, and hath delivered all your enemies into your hands, and the land is subdued before the Lord, and before his

people.

22:19. Give therefore your hearts and your souls, to seek the Lord your God and arise, and build a sanctuary to the Lord God, that the ark of the covenant of the Lord, and the vessels consecrated to the Lord, may be brought into the house, which is built to the name of the Lord.

1 Paralipomenon Chapter 23

David appointeth Solomon king. The distribution of the Levites and their offices.

23:1. David being old and full of days, made Solomon his son king over Israel.

23:2. And he gathered together all the princes of Israel, and the priests and Levites.

23:3. And the Levites were numbered from the age of thirty years, and upwards: and there were found of them thirty-eight thousand men.

23:4. Of these twenty-four thousand were chosen, and distributed unto the ministry of the house of the Lord: and six thousand were the overseers and judges.

23:5. Moreover four thousand were porters: and as many singers singing to the Lord with the instruments, which he had made to sing with.

23:6. And David distributed them into courses by the families of the sons of Levi, to wit, of Gerson, and of Caath, and of Merari.

23:7. The sons of Gerson were Leedan and Semei.

23:8. The sons of Leedan: the chief Jahiel, and Zethan, and Joel, three.

23:9. The sons of Semei: Salomith, and Hosiel, and Aran, three: these were the heads of the families of Leedan.

23:10. And the sons of Semei were Leheth, and Ziza, and Jaus, and Baria: these were the sons of Semei, four.

23:11. And Leheth was the first, Ziza the second: but Jaus and Baria had not many children, and therefore they were counted in one family, and in one house.

23:12. The sons of Caath were Amram, and Isaar, Hebron, and Oziel, four.

23:13. The sons of Amram, Aaron, and Moses. And Aaron was separated to minister in the holy of holies, he and his sons for ever, and to burn incense before the Lord, according to his ceremonies, and to bless his name for ever.

23:14. The sons also of Moses, the man of God, were numbered in the tribe of Levi.

23:15. The sons of Moses were Gersom and Eliezer:

23:16. The sons of Gersom: Subuel the first.

23:17. And the sons of Eliezer were: Rohobia the first: and Eliezer had no more sons. But the sons of Rohobia were multiplied exceedingly.

23:18. The sons of Isaar: Salomith the first.

23:19. The sons of Hebron: Jeriau the first, Amarias the second, Jahaziel the third, Jecmaam the fourth.

23:20. The sons of Oziel: Micha the first, Jesia the second.

23:21. The sons of Merari: Moholi, and Musi. The sons of Moholi: Eleazar and Cis.

23:22. And Eleazar died, and had no sons but daughters: and the sons of Cis their brethren took them.

23:23. The sons of Musi: Moholi, and Eder, and Jerimoth, three.

23:24. These are the sons of Levi in their kindreds and families, princes by their courses, and the number of every head that did the works of the ministry of the house of the Lord from twenty years old and upward.

23:25. For David said: The Lord the God of Israel hath given rest to his people, and a habitation in Jerusalem for ever.

23:26. And it shall not be the office of the Levites to carry any more the tabernacle, and all the vessels for the service thereof.

23:27. So according to the last precepts of David, the sons of Levi are to be numbered from twenty years old and upward.

23:28. And they are to be under the hand of the sons of Aaron for the service of the house of the Lord, in the porches, and in the chambers, and in the place of purification, and in the sanctuary, and in all the works of the ministry of the temple of the Lord.

23:29. And the priests have the charge of the loaves of proposition, and of the sacrifice of fine flour, and of the unleavened cakes, and of the fryingpan, and of the roasting, and of every weight and measure.

23:30. And the Levites are to stand in the morning to give thanks, and to sing praises to the Lord: and in like manner in the evening,

23:31. As well in the oblation of the holocausts of the Lord, as in the sabbaths and in the new moons, and the rest of the solemnities, according to the number and ceremonies prescribed for every thing, continually before the Lord.

23:32. And let them keep the observances of the tabernacle of the

covenant, and the ceremonies of the sanctuary, and the charge of the sons of Aaron their brethren, that they may minister in the house of the Lord.

1 Paralipomenon Chapter 24

The divisions of the priests into four and twenty courses, to serve in the temple: the chiefs of the Levites.

24:1. Now these were the divisions of the sons of Aaron: The sons of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar.

24:2. But Nadab and Abiu died before their father, and had no children: so Eleazar, and Ithamar did the office of the priesthood.

24:3. And David distributed them, that is, Sadoc of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their courses and ministry.

24:4. And there were found many more of the sons of Eleazar among the principal men, than of the sons of Ithamar. And he divided them so, that there were of the sons of Eleazar, sixteen chief men by their families: and of the sons of Ithamar eight by their families and houses.

24:5. And he divided both the families one with the other by lot: for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the sons of Ithamar.

24:6. And Semeias the son of Nathanael the scribe a Levite, wrote them down before the king and the princes, and Sadoc the priest, and Ahimelech the son of Abiathar, and the princes also of the priestly and Levitical families: one house, which was over the rest, of Eleazar: and another house, which had the rest under it, of Ithamar.

24:7. Now the first lot came forth to Joiarib, the second to Jedei,

24:8. The third to Harim, the fourth to Seorim,

24:9. The fifth to Melchia, the sixth to Maiman,

24:10. The seventh to Accos, the eighth to Abia,

24:11. The ninth to Jesua, the tenth to Sechenia,

24:12. The eleventh to Eliasib, the twelfth to Jacim,

24:13. The thirteenth to Hoppa, the fourteenth to Isbaab,

24:14. The fifteenth to Belga, the sixteenth to Emmer,

24:15. The seventeenth to Hezir, the eighteenth to Aphses,

24:16. The nineteenth to Pheteia, the twentieth to Hezechiel,

24:17. The one and twentieth to Jachin, the two and twentieth to Gamul,

24:18. The three and twentieth to Dalaiau, the four and twentieth to Maaziau.

24:19. These are their courses according to their ministries, to come into the house of the Lord, and according to their manner under the hand of Aaron their father: as the Lord the God of Israel had commanded.

24:20. Now of the rest of the sons of Levi, there was of the sons of Amram, Subael: and of the sons of Subael, Jehedeia.

24:21. Also of the sons of Rohobia the chief Jesias.

24:22. And the son of Isaar Salemoth, and the son of Salemoth Jahath:

24:23. And his son Jeriau the first, Amarias the second, Jahaziel the third, Jecmaan the fourth.

24:24. The son of Oziel, Micha: the son of Micha, Samir.

24:25. The brother of Micha, Jesia: and the son of Jesia, Zacharias.

24:26. The sons of Merari: Moholi and Musi: the son of Oziau: Benno.

24:27. The son also of Merari Oziau, and Soam, and Zacchur, and Hebri.

24:28. And the son of Moholi: Eleazar, who had no sons.

24:29. And the son of Cis, Jeramael.

24:30. The sons of Musi: Moholi, Eder, and Jerimoth. These are the sons of Levi according to the houses of their families.

24:31. And they also cast lots over against their brethren the sons of Aaron before David the king, and Sadoc, and Ahimelech, and the princes of the priestly and Levitical families, both the elder and the younger. The lot divided all equally.

1 Paralipomenon Chapter 25

The number and divisions of the musicians.

25:1. Moreover David and the chief officers of the army separated for the ministry the sons of Asaph, and of Heman, and of Idithun: to prophesy with harps, and with psalteries, and with cymbals according to their number serving in their appointed office.

25:2. Of the sons of Asaph: Zacchur, and Joseph, and Nathania, and Asarela, sons of Asaph: under the hand of Asaph prophesying near the king.

25:3. And of Idithun: the sons of Idithun, Godolias, Sori, Jeseias, and Hasabias, and Mathathias, under the hand of their father Idithun, who prophesied with a harp to give thanks and to praise the Lord.

25:4. Of Heman also: the sons of Heman, Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, and Jesbacassa, Mellothi, Othir, Mahazioth:

25:5. All these were the sons of Heman the seer of the king in the words of God, to lift up the horn: and God gave to Heman fourteen sons and three daughters.

25:6. All these under their father's hand were distributed to sing in the temple of the Lord, with cymbals, and psalteries and harps, for the service of the house of the Lord near the king: to wit, Asaph, and Idithun, and Heman.

25:7. And the number of them with their brethren, that taught the song of the Lord, all the teachers, were two hundred and eighty-eight.

25:8. And they cast lots by their courses, the elder equally with the younger, the learned and the unlearned together.

25:9. And the first lot came forth to Joseph, who was of Asaph. The second to Godolias, to him and his sons, and his brethren twelve.

25:10. The third to Zachur, to his sons and his brethren twelve.

25:11. The fourth to Isari, to his sons and his brethren twelve.

25:12. The fifth to Nathania, to his sons and his brethren twelve.

25:13. The sixth to Bocciau, to his sons and his brethren twelve.

25:14. The seventh to Isreela, to his sons and his brethren twelve.

25:15. The eighth to Jesaia, to his sons and his brethren twelve.

25:16. The ninth to Mathanias, to his sons and his brethren twelve.

25:17. The tenth to Semeias, to his sons and his brethren twelve.

25:18. The eleventh to Azareel, to his sons and his brethren twelve.

25:19. The twelfth to Hasabia, to his sons and his brethren twelve.

25:20. The thirteenth to Subael, to his sons and his brethren twelve.

25:21. The fourteenth to Mathathias, to his sons and his brethren twelve.

25:22. The fifteenth to Jerimoth, to his sons and his brethren twelve.

25:23. The sixteenth to Hananias, to his sons and his brethren twelve.

25:24. The seventeenth to Jesbacassa, to his sons and his brethren twelve.

25:25. The eighteenth to Hanani, to his sons and his brethren twelve.

25:26. The nineteenth to Mellothi, to his sons and his brethren twelve.

25:27. The twentieth to Eliatha, to his sons and his brethren twelve.

25:28. The one and twentieth to Othir, to his sons and his brethren twelve.

25:29. The two and twentieth to Geddelthi, to his sons and his brethren twelve.

25:30. The three and twentieth to Mahazioth, to his sons and his brethren twelve.

25:31. The four and twentieth to Romemthiezer, to his sons and his brethren twelve.

1 Paralipomenon Chapter 26

The divisions of the porters. Offices of other Levites.

26:1. And the divisions of the porters: of the Corites Meselemia, the son of Core, of the sons of Asaph.

26:2. The sons of Meselemia: Zacharias the firstborn, Jadihel the second, Zabadias the third, Jathanael the fourth,

26:3. Elam the fifth, Johanan the sixth, Elioenai the seventh.

26:4. And the sons of Obededom, Semeias the firstborn, Jozabad the second, Joaha the third, Sachar the fourth, Nathanael the fifth,

26:5. Ammiel the sixth, Issachar the seventh, Phollathi the eighth: for the Lord had blessed him.

26:6. And to Semei his son were born sons, heads of their families: for they were men of great valour.

26:7. The sons then of Semeias were Othni, and Raphael, and Obed, Elizabad, and his brethren most valiant men: and Eliu, and Samachias.

26:8. All these of the sons of Obededom: they, and their sons, and their brethren most able men for service, sixty-two of Obededom.

26:9. And the sons of Meselemia, and their brethren strong men, were eighteen.

26:10. And of Hosa, that is, of the sons of Merari: Semri the chief, (for he had not a firstborn, and therefore his father made him chief.)

He had not a firstborn. . . That is, his firstborn was either dead or not fit to be chief; and therefore he made Semri the chief.

26:11. Helcias the second, Tabelias the third, Zacharias the fourth: all these the sons, and the brethren of Hosa, were thirteen.

26:12. Among these were the divisions of the porters, so that the chiefs of the wards, as well as their brethren, always ministered in the house of the Lord.

26:13. And they cast lots equally, both little and great, by their families for every one of the gates.

26:14. And the lot of the east fell to Selemias. But to his son Zacharias, a very wise and learned man, the north gate fell by lot.

26:15. And to Obedom and his sons that towards the south: in which part of the house was the council of the ancients.

26:16. To Sephim, and Hosa towards the west, by the gate which leadeth to the way of the ascent: ward against ward.

26:17. Now towards the east were six Levites: and towards the north four a day: and towards the south likewise four a day: and where the council was, two and two.

26:18. In the cells also of the porters toward the west four in the way: and two at every cell.

26:19. These are the divisions of the porters of the sons of Core, and of Merari.

26:20. Now Achias was over the treasures of the house of God, and the holy vessels.

Holy vessels. . .Or vessels of the holy places, or of things holy. Vasa sanctorum.

26:21. The sons of Ledan, the sons of Gersonni: of Ledan were heads of the families, of Ledan, and Gersonni, Jehieli.

26:22. The sons of Jehieli: Zathan and Joel, his brethren over the treasures of the house of the Lord,

26:23. With the Amramites, and Isaarites, and Hebronites, and Ozielites.

26:24. And Subael the son of Gersom, the son of Moses, was chief over the treasures.

26:25. His brethren also, Eliezer, whose son Rohobia, and his son Isaias, and his son Joram, and his son Zechri, and his son Selemith.

26:26. Which Selemith and his brethren were over the treasures of the holy things, which king David, and the heads of families, and the captains over thousands and over hundreds, and the captains of the host had dedicated,

26:27. Out of the wars, and the spoils won in battles, which they had

consecrated to the building and furniture of the temple of the Lord.

26:28. And all these things that Samuel the seer and Saul the son of Cis, and Abner the son of Ner, and Joab the son of Sarvia had sanctified: and whosoever had sanctified those things, they were under the hand of Selemith and his brethren.

26:29. But Chonenias and his sons were over the Isaarites, for the business abroad over Israel to teach them and judge them.

26:30. And of the Hebronites Hasabias, and his brethren most able men, a thousand seven hundred had the charge over Israel beyond the Jordan westward, in all the works of the Lord, and for the service of the king.

26:31. And the chief of the Hebronites was Jeria according to their families and kindreds. In the fortieth year of the reign of David they were numbered, and there were found most valiant men in Jazer Galaad,

26:32. And his brethren of stronger age, two thousand seven hundred chiefs of families. And king David made them rulers over the Rubenites and the Gadites, and the half tribe of Manasses, for all the service of God, and the king.

1 Paralipomenon Chapter 27

The twelve captains for every month; the twelve princes of the tribes. David's several officers.

27:1. Now the children of Israel according to their number, the heads of families, captains of thousands and of hundreds, and officers, that served the king according to their companies, who came in and went out every month in the year, under every chief were four and twenty thousand.

27:2. Over the first company the first month Jesboam, the son of Zabdiel was chief, and under him were four and twenty thousand.

27:3. Of the sons of Phares, the chief of all the captains in the host in the first month.

27:4. The company of the second month was under Dudia, an Ahohite, and after him was another named Macelloth, who commanded a part of the army of four and twenty thousand.

27:5. And the captain of the third company for the third month, was Banaias the son of Joiada the priest: and in his division were four and twenty thousand.

27:6. This is that Banaias the most valiant among the thirty, and above the thirty. And Amizabad his son commanded his company.

27:7. The fourth, for the fourth month, was Asahel the brother of Joab, and Zabadias his son after him: and in his company were four and twenty

thousand.

27:8. The fifth captain for the fifth month, was Samaoth a Jezerite: and his company were four and twenty thousand.

27:9. The sixth, for the sixth month, was Hira the son of Acces a Thecuite: and in his company were four and twenty thousand.

27:10. The seventh, for the seventh month, was Helles a Phallonite of the sons of Ephraim: and in his company were four and twenty thousand.

27:11. The eighth, for the eighth month, was Sobochai a Husathite of the race of Zarahi: and in his company were four and twenty thousand.

27:12. The ninth, for the ninth month, was Abiezer an Anathothite of the sons of Jemini, and in his company were four and twenty thousand.

27:13. The tenth, for the tenth month, was Marai, who was a Netophathite of the race of Zarai: and in his company were four and twenty thousand.

27:14. The eleventh, for the eleventh month, was Banaias, a Pharathonite of the sons of Ephraim: and in his company were four and twenty thousand.

27:15. The twelfth, for the twelfth month, was Holdai a Netophathite, of the race of Gothoniel: and in his company were four and twenty thousand.

27:16. Now the chiefs over the tribes of Israel were these: over the Rubenites, Eliezer the son of Zechri was ruler: over the Simeonites, Saphatias the son of Maacha:

27:17. Over the Levites, Hasabias the son of Camuel: over the Aaronites, Sadoc:

27:18. Over Juda, Eliu the brother of David over Issachar, Amri the son of Michael:

27:19. Over the Zabulonites, Jesmaias the son of Adias: over the Nephtalites, Jerimoth the son of Ozriel:

27:20. Over the sons of Ephraim, Osee the son of Ozaziu: over the half tribe of Manasses, Joel the son of Phadaia:

27:21. And over the half tribe of Manasses in Galaad, Jaddo the son of Zacharias: and over Benjamin, Jasiel the son of Abner.

27:22. And over Dan, Ezrihel the son of Jeroham: these were the princes of the children of Israel.

27:23. But David would not number them from twenty years old and under: because the lord had said that he would multiply Israel like the stars of heaven.

27:24. Joab the son of Sarvia began to number, but he finished not: because upon this there fell wrath upon Israel: and therefore the

number of them that were numbered, was not registered in the chronicles of king David.

27:25. And over the king's treasures was Azmoth the son of Adiel: and over those stores which were in the cities, and in the villages, and, in the castles, was Jonathan the son of Ozias.

27:26. And over the tillage, and the husbandmen, who tilled the ground, was Ezri the son of Chelub:

27:27. And over the dressers of the vine yards, was Semeias a Romathite: and over the wine cellars, Zabdias an Aphonite.

27:28. And over the oliveyards and the fig groves, which were in the plains, was Balanam a Gederite: and over the oil cellars, Joas.

27:29. And over the herds that fed in Saron, was Setrai a Saronite: and over the oxen in the valleys, Saphat the son of Adli:

27:30. And over the camels, Ubil an Ishmahelite and over the asses, Jadius a Meronathite:

27:31. And over the sheep Jaziz an Agarene. All these were the rulers of the substance of king David.

27:32. And Jonathan David's uncle, a counsellor, a wise and learned man: he and Jahiel the son of Hachamoni were with the king's sons.

27:33. And Achitophel was the king's counsellor, and Chusai the Arachite, the king's friend.

27:34. And after Achitophel was Joiada the son of Banaias, and Abiathar. And the general of the king's army was Joab.

1 Paralipomenon Chapter 28

David's speech, in a solemn assembly: his exhortation to Solomon. He giveth him a pattern of the temple.

28:1. And David assembled all the chief men of Israel, the princes of the tribes, and the captains of the companies, who waited on the king: and the captains over thousands, and over hundreds, and them who had the charge over the substance and possessions of the king, and his sons with the officers of the court, and the men of power, and all the bravest of the army at Jerusalem.

28:2. And the king rising up, and standing said: Hear me, my brethren and my people: I had a thought to have built a house, in which the ark of the Lord, and the footstool of our God might rest: and prepared all things for the building.

28:3. And God said to me: Thou shalt not build a house to my name: because thou art a man of war, and hast shed blood.

28:4. But the Lord God of Israel chose me of all the house of my father, to be king over Israel for ever: for of Juda he chose the princes: and of the house of Juda, my father's house: and among the sons of my father, it pleased him to choose me king over all Israel.

28:5. And among my sons (for the Lord hath given me many sons) he hath chosen Solomon my son, to sit upon the throne of the kingdom of the Lord over Israel.

28:6. And he said to me: Solomon thy son shall build my house, and my courts: for I have chosen him to be my son, and I will be a father to him.

28:7. And I will establish his kingdom for ever, if he continue to keep my commandments, and my judgments, as at this day.

28:8. Now then before all the assembly of Israel, in the hearing of our God, keep ye, and seek all the commandments of the Lord our God: that you may possess the good land, and may leave it to your children after you for ever.

28:9. And thou my son Solomon, know the God of thy father, and serve him with a perfect heart, and a willing mind: for the Lord searcheth all hearts, and understandeth all the thoughts of minds. If thou seek him, thou shalt find him: but if thou forsake him, he will cast thee off for ever.

28:10. Now therefore seeing the Lord hath chosen thee to build the house of the sanctuary, take courage, and do it.

28:11. And David gave to Solomon his son a description of the porch, and of the temple, and of the treasures, and of the upper floor, and of the inner chambers, and of the house for the mercy seat,

28:12. As also of all the courts, which he had in his thought, and of the chambers round about, for the treasures of the house of the Lord, and for the treasures of the consecrated things,

28:13. And of the divisions of the priests and of the Levites, for all the works of the house of the Lord, and for all the vessels of the service of the temple of the Lord.

28:14. Gold by weight for every vessel for the ministry. And silver by weight according to the diversity of the vessels and uses.

28:15. He gave also gold for the golden candlesticks, and their lamps, according to the dimensions of every candlestick, and the lamps thereof. In like manner also he gave silver by weight for the silver candlesticks, and for their lamps according to the diversity of the dimensions of them.

28:16. He gave also gold for the tables of proposition, according to the diversity of the tables: in like manner also silver for other tables of silver.

28:17. For fleshhooks also, and bowls, and censors of fine gold, and for little lions of gold, according to the measure he gave by weight,

for every lion. In like manner also for lions of silver he set aside a different weight of silver.

28:18. And for the altar of incense, he gave the purest gold: and to make the likeness of the chariot of the cherubims spreading their wings, and covering the ark of the covenant of the Lord.

28:19. All these things, said he, came to me written by the hand of the Lord that I might understand all the works of the pattern.

28:20. And David said to Solomon his son: Act like a man, and take courage, and do: fear not, and be not dismayed: for the Lord my God will be with thee, and will not leave thee, nor forsake thee, till thou hast finished all the work for the service of the house of the Lord.

28:21. Behold the courses of the priests and the Levites, for every ministry of the house of the Lord, stand by thee, and are ready, and both the princes, and the people know how to execute all thy commandments.

1 Paralipomenon Chapter 29

David by word and example encourageth the princes to contribute liberally to the building of the temple. His thanksgiving, prayer, and sacrifices: his death.

29:1. And king David said to all the assembly: Solomon my son, whom alone God hath chosen, is as yet young and tender: and the work is great, for a house is prepared not for man, but for God.

29:2. And I with all my ability have prepared the expenses for the house of my God. Gold for vessels of gold, and silver for vessels of silver, brass for things of brass, iron for things of iron, wood for things of wood: and onyx stones, and stones like alabaster, and of divers colours, and all manner of precious stones, and marble of Paros in great abundance.

29:3. Now over and above the things which I have offered into the house of my God I give of my own proper goods, gold and silver for the temple of my God, beside what things I have prepared for the holy house.

29:4. Three thousand talents of gold of the gold of Ophir: and seven thousand talents of refined silver, to overlay the walls of the temple.

29:5. And gold for wheresoever there is need of gold: and silver for wheresoever there is need of silver, for the works to be made by the hands of the artificers: now if any man is willing to offer, let him fill his hand to day, and offer what he pleaseth to the Lord.

29:6. Then the heads of the families, and the princes of the tribes of Israel and the captains of thousands, and of hundreds, and the overseers of the king's possessions promised,

29:7. And they gave for the works of the house of the Lord, of gold,

five thousand talents, and ten thousand solids: of silver ten thousand talents: and of brass eighteen thousand talents: and of iron a hundred thousand talents.

29:8. And all they that had stones, gave them to the treasures of the house of the Lord, by the hand of Jahiel the Gersonite.

29:9. And the people rejoiced, when they promised their offerings willingly: because they offered them to the Lord with all their heart: and David the king rejoiced also with a great joy.

29:10. And he blessed the Lord before all the multitude, and he said: Blessed art thou, O Lord the God of Israel, our father from eternity to eternity.

29:11. Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth, is thine: thine is the kingdom, O Lord, and thou art above all princes.

29:12. Thine are riches, and thine is glory, thou hast dominion over all, in thy hand is power and might: in thy hand greatness, and the empire of all things.

29:13. Now therefore our God we give thanks to thee, and we praise thy glorious name.

29:14. Who am I, and what is my people, that we should be able to promise thee all these things? all things are thine: and we have given thee what we received of thy hand.

29:15. For we are sojourners before thee, and strangers, as were all our fathers. I Our days upon earth are as a shadow, and there is no stay.

29:16. O Lord our God, all this store that we have prepared to build thee a house for thy holy name, is from thy hand, and all things are thine.

29:17. I know my God that thou provest hearts, and lovest simplicity, wherefore I also in the simplicity of my heart, have joyfully offered all these things: and I have seen with great joy thy people, which are here present, offer thee their offerings.

29:18. O Lord God of Abraham, and of Isaac, and of Israel our fathers, keep for ever this will of their heart, and let this mind remain always for the worship of thee.

29:19. And give to Solomon my son a perfect heart, that he may keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, for which I have provided the charges.

29:20. And David commanded all the assembly: Bless ye the Lord our God. And all the assembly blessed the Lord the God of their fathers: and they bowed themselves and worshipped God, and then the king.

29:21. And they sacrificed victims to the Lord: and they offered

holocausts the next day, a thousand bullocks, a thousand rams, a thousand lambs, with their libations, and with every thing prescribed most abundantly for all Israel.

29:22. And they ate, and drank before the Lord that day with great joy. And they anointed the second time Solomon the son of David. And they anointed him to the Lord to be prince, and Sadoc to be high priest.

29:23. And Solomon sat on the throne of the Lord as king instead of David his father, and he pleased all: and all Israel obeyed him.

29:24. And all the princes, and men of power, and all the sons of king David gave their hand, and were subject to Solomon the king.

29:25. And the Lord magnified Solomon over all Israel: and gave him the glory of a reign, such as no king of Israel had before him.

29:26. So David the son of Isai reigned over all Israel.

29:27. And the days that he reigned over Israel, were forty years: in Hebron he reigned seven years, and in Jerusalem three and thirty years.

29:28. And he died in a good age, full of days, and riches, and glory. And Solomon his son reigned in his stead.

29:29. Now the acts of king David first and last are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer:

29:30. And of all his reign, and his valour, and of the times that passed under him, either in Israel, or in all the kingdoms of the countries.

THE SECOND BOOK OF PARALIPOMENON

2 Paralipomenon Chapter 1

Solomon offereth sacrifices at Gabaon. His choice of wisdom which God giveth him.

1:1. And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him to a high degree.

1:2. And Solomon gave orders to all Israel, to the captains of thousands, and of hundreds, and to the rulers, and to the judges of all Israel, and the heads of the families:

1:3. And he went with all the multitude to the high place of Gabaon, where was the tabernacle of the covenant of the Lord, which Moses the servant of God made, in the wilderness.

1:4. For David had brought the ark of God from Cariathiarim to the place, which he had prepared for it, and where he had pitched a tabernacle for it, that is, in Jerusalem.

1:5. And the altar of brass, which Beseleel the son of Uri the son of Hur had made, was there before the tabernacle of the Lord: and Solomon and all the assembly sought it:

1:6. And Solomon went up thither to the brazen altar, before the tabernacle of the covenant of the Lord, and offered up on it a thousand victims.

1:7. And behold that night God appeared to him, saying: Ask what thou wilt that I should give thee.

1:8. And Solomon said to God: Thou hast shewn great kindness to my father David: and hast made me king in his stead.

1:9. Now therefore, O Lord God, let thy word be fulfilled, which thou hast promised to David my father: for thou hast made me king over thy great people, which is as innumerable as the dust of the earth.

1:10. Give me wisdom and knowledge that I may come in and go out before thy people: for who can worthily judge this thy people, which is so great?

1:11. And God said to Solomon: Because this choice hath pleased thy heart, and thou hast not asked riches, and wealth, and glory, nor the lives of them that hate thee, nor many days of life: but hast asked wisdom and knowledge, to be able to judge my people, over which I have made thee king,

1:12. Wisdom and knowledge are granted to thee: and I will give thee riches, and wealth, and glory, so that none of the kings before thee, nor after thee, shall be like thee.

1:13. Then Solomon came from the high place of Gabaon to Jerusalem before the tabernacle of the covenant, and reigned over Israel.

1:14. And he gathered to himself chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he placed them in the cities of the chariots, and with the king in Jerusalem.

1:15. And the king made silver and gold to be in Jerusalem as stones, and cedar trees as sycamores, which grow in the plains in great multitude.

1:16. And there were horses brought him from Egypt, and from Coa by the king's merchants, who went, and bought at a price,

1:17. A chariot of four horses for six hundred pieces of silver, and a horse for a hundred and fifty: in like manner market was made in all the kingdoms of the Hethites, and of the kings of Syria.

2 Paralipomenon Chapter 2

Solomon's embassy to Hiram, who sends him a skilful workman and timber.

2:1. And Solomon determined to build a house to the name of the Lord, and a palace for himself.

2:2. And he numbered out seventy thousand men to bear burdens, and eighty thousand to hew stones in the mountains, and three thousand six hundred to oversee them.

2:3. He sent also to Hiram king of Tyre, saying: As thou didst with David my father, and didst send him cedars, to build him a house, in which he dwelt:

2:4. So do with me that I may build a house to the name of the Lord my God, to dedicate it to burn incense before him, and to perfume with aromatical spices, and for the continual setting forth of bread, and for the holocausts, morning and evening, and on the sabbaths, and on the new moons, and the solemnities of the Lord our God for ever, which are commanded for Israel.

2:5. For the house which I desire to build, is great: for our God is great above all gods.

2:6. Who then can be able to build him a worthy house? if heaven, and the heavens of heavens cannot contain him: who am I that I should be able to build him a house? but to this end only, that incense may be burnt before him.

2:7. Send me therefore a skilful man, that knoweth how to work in gold, and in silver, in brass, and in iron, in purple, in scarlet and in blue, and that hath skill in engraving, with the artificers, which I have with me in Judea and Jerusalem, whom David my father provided.

2:8. Send me also cedars, and fir trees, and pine trees from Libanus: for I know that thy servants are skilful in cutting timber in Libanus, and my servants shall be with thy servants,

2:9. To provide me timber in abundance. For the house which I desire to build, is to be exceeding great, and glorious.

2:10. And I will give thy servants the workmen that are to cut down the trees, for their food twenty thousand cores of wheat, and as many cores of barley, and twenty thousand measures of wine, and twenty thousand measures of oil.

2:11. And Hiram king of Tyre sent a letter to Solomon, saying: Because the Lord hath loved his people, therefore he hath made thee king over them.

2:12. And he added, saying: Blessed be the Lord the God of Israel, who made heaven and earth, who hath given to king David a wise and knowing son, endued with understanding and prudence, to build a house to the Lord, and a palace for himself.

2:13. I therefore have sent thee my father Hiram, a wise and most skilful man,

2:14. The son of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth how to work in gold, and in silver, in brass, and in iron, and in marble, and in timber, in purple also, and violet, and silk and scarlet: and who knoweth to grave all sort of graving, and to devise ingeniously all that there may be need of in the work with thy artificers, and with the artificers of my lord David thy father.

2:15. The wheat therefore, and the barley and the oil, and the wine, which thou, my lord, hast promised, send to thy servants.

2:16. And we will cut down as many trees out of Libanus, as thou shalt want, and will convey them in floats by sea to Joppe: and it will be thy part to bring them thence to Jerusalem.

2:17. And Solomon numbered all the proselytes in the land of Israel, after the numbering which David his father had made, and they were found a hundred and fifty-three thousand and six hundred.

2:18. And he set seventy thousand of them to carry burdens on their shoulders, and eighty thousand to hew stones in the mountains: and three thousand and six hundred to be overseers of the work of the people.

2 Paralipomenon Chapter 3

The plan and ornaments of the temple: the cherubims, the veil, and the pillars.

3:1. And Solomon began to build the house of the Lord in Jerusalem, in mount Moria, which had been shewn to David his father, in the place which David had prepared in the thrashingfloor of Ornan the Jebusite.

3:2. And he began to build in the second month, in the fourth year of his reign.

3:3. Now these are the foundations, which Solomon laid, to build the house of God, the length by the first measure sixty cubits, the breadth twenty cubits.

3:4. And the porch in the front, which was extended in length according to the measure of the breadth of the house, twenty cubits: and the height was a hundred and twenty cubits: and he overlaid it within with pure gold.

3:5. And the greater house he ceiled with deal boards, and overlaid them with plates of fine gold throughout: and he graved in them palm trees, and like little chains interlaced with one another.

3:6. He paved also the floor of the temple with most precious marble, of great beauty.

3:7. And the gold of the plates with which he overlaid the house, and the beams thereof, and the posts, and the walls, and the doors was of the finest: and he graved cherubims on the walls.

3:8. He made also the house of the holy of holies: the length of it according to the breadth of the temple, twenty cubits, and the breadth of it in like manner twenty cubits: and he overlaid it with plates of gold, amounting to about six hundred talents.

3:9. He made also nails of gold, and the weight of every nail was fifty sicles: the upper chambers also he overlaid with gold.

3:10. He made also in the house of the holy of holies two cherubims of image work: and he overlaid them with gold.

3:11. The wings of the cherubims were extended twenty cubits, so that one wing was five cubits long, and reached to the wall of the house: and the other was also five cubits long, and reached to the wing of the other cherub.

3:12. In like manner the wing of the other cherub, was five cubits long, and reached to the wall: and his other wing was five cubits long, and touched the wing of the other cherub.

3:13. So the wings of the two cherubims were spread forth, and were extended twenty cubits: and they stood upright on their feet, and their faces were turned toward the house without.

3:14. He made also a veil of violet, purple, scarlet, and silk: and wrought in it cherubims.

3:15. He made also before the doors of the temple two pillars, which were five and thirty cubits high: and their chapiters were five cubits.

3:16. He made also as it were little chains in the oracle, and he put them on the heads of the pillars: and a hundred pomegranates, which he put between the little chains.

3:17. These pillars he put at the entrance of the temple, one on the right hand, and the other on the left: that which was on the right hand, he called Jachin: and that on the left hand, Booz.

2 Paralipomenon Chapter 4

The altar of brass, the molten sea upon twelve oxen, the ten loaves, the candlesticks and other vessels and ornaments of the temple.

4:1. He made also an altar of brass twenty cubits long, and twenty cubits broad, and ten cubits high.

4:2. Also a molten sea of ten cubits from brim to brim, round in compass: it was five cubits high, and a line of thirty cubits compassed it round about.

4:3. And under it there was the likeness of oxen, and certain engravings on the outside of ten cubits compassed the belly of the sea, as it were with two rows.

4:4. And the oxen were cast: and the sea itself was set upon the twelve oxen, three of which looked toward the north, and other three toward the west: and other three toward the south, and the other three that remained toward the east, and the sea stood upon them: and the hinder parts of the oxen were inward under the sea.

4:5. Now the thickness of it was a handbreadth, and the brim of it was like the brim of a cup, or of a crisped lily: and it held three thousand measures.

4:6. He made also ten lavers: and he set five on the right hand, and five on the left, to wash in them all such things as they were to offer for holocausts: but the sea was for the priests to wash in.

4:7. And he made ten golden candlesticks, according to the form which they were commanded to be made by: and he set them in the temple, five on the right hand, and five on the left.

4:8. Moreover also ten tables: and he set them in the temple, five on the right side, and five on the left. Also a hundred bowls of gold.

4:9. He made also the court of the priests, and a great hall, and doors in the hall, which he covered with brass.

4:10. And he set the sea on the right side over against the east toward the south.

4:11. And Hiram made caldrons, and fleshhooks, and bowls: and finished all the king's work the house of God:

4:12. That is to say, the two pillars, and the pommels, and the chapters, and the network, to cover the chapters over the pommels.

4:13. And four hundred pomegranates, and two wreaths of network, so that two rows of pomegranates were joined to each wreath, to cover the pommels, and the chapters of the pillars.

4:14. He made also bases, and lavers, which he set upon the bases:

4:15. One sea, and twelve oxen under the sea;

4:16. And the caldrons, and fleshhooks, and bowls. All the vessels did Hiram his father make for Solomon in the house of the Lord of the finest brass.

4:17. In the country near the Jordan did the king cast them, in a clay ground between Sohot and Saredatha.

4:18. And the multitude of vessels was innumerable, so that the weight of the brass was not known.

4:19. And Solomon made all the vessels for the house of God, and the golden altar, and the tables, upon which were the loaves of

proposition,

4:20. The candlesticks also of most pure gold with their lamps to give light before the oracle, according to the manner.

4:21. And certain flowers, and lamps, and golden tongs: all were made of the finest gold.

4:22. The vessels also for the perfumes, and the censers, and the bowls, and the mortars, of pure gold. And he graved the doors of the inner temple, that is, for the holy of holies: and the doors of the temple without were of gold. And thus all the work was finished which Solomon made in the house of the Lord.

2 Paralipomenon Chapter 5

The ark is brought with great solemnity into the temple: the temple is filled with the glory of God.

5:1. Then Solomon brought in all those things that David his father had vowed, the silver, and the gold, and all the vessels he put among the treasures of the house of God.

5:2. And after this he gathered together the ancients of Israel and all the princes of the tribes, and the heads of the families, of the children of Israel to Jerusalem, to bring the ark of the covenant of the Lord out of the city of David, which is Sion.

5:3. And all the men of Israel came to the king in the solemn day of the seventh month.

5:4. And when all the ancients of Israel were come, the Levites took up the ark,

5:5. And brought it in, together with all the furniture of the tabernacle. And the priests with the Levites carried the vessels of the sanctuary, which were in the tabernacle.

5:6. And king Solomon and all the assembly of Israel and all that were gathered together before the ark, sacrificed rams, and oxen without number: so great was the multitude of the victims.

5:7. And the priests brought in the ark of the covenant of the Lord into its place, that is, to the oracle of the temple, into the holy of holies under the wings of the cherubims:

5:8. So that the cherubims spread their wings over the place, in which the ark was set, and covered the ark itself and its staves.

5:9. Now the ends of the staves wherewith the ark was carried, because they were some thing longer, were seen before the oracle: but if a man were a little outward, he could not see them. So the ark has been there unto this day.

5:10. And there was nothing else in the ark but the two tables which Moses put there at Horeb when the Lord gave the law to the children of Israel, at their coming out of Egypt.

5:11. Now when the priests were come out of the sanctuary, for all the priests that could be found there, were sanctified: and as yet at that time the courses and orders of the ministries were not divided among them,

5:12. Both the Levites and the singing men, that is, both they that were under Asaph, and they that were under Heman, and they that were under Idithun, with their sons, and their brethren, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the altar, and with them a hundred and twenty priests, sounding with trumpets.

5:13. So when they all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high: the sound was heard afar off, so that when they began to praise the Lord, and to say: Give glory to the Lord for he is good, for his mercy endureth for ever: the house of God was filled with a cloud.

5:14. Nor could the priests stand and minister by reason of the cloud. For the glory of the Lord had filled the house of God.

2 Paralipomenon Chapter 6

Solomon's blessings and prayer.

6:1. Then Solomon said: The Lord promised that he would dwell in a cloud.

6:2. But I have built a house to his name, that he might dwell there for ever.

6:3. And the king turned his face, and blessed all the multitude of Israel for all the multitude stood attentive and he said:

6:4. Blessed be the Lord the God of Israel, who hath accomplished in deed that which he spoke to David my father, saying:

6:5. From the day that I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel, for a house to be built in it to my name: neither chose I any other man, to be the ruler of my people Israel.

6:6. But I chose Jerusalem, that my name might be there: and I chose David to set him over my people Israel.

6:7. And whereas David my father had a mind to build a house to the name of the Lord the God of Israel,

6:8. The Lord said to him: Forasmuch as it was thy will to build a

house to my name, thou hast done well indeed in having such a will:

6:9. But thou shalt not build the house, but thy son, who shall come out of thy loins, he shall build a house to my name.

6:10. The Lord therefore hath accomplished his word which he spoke: and I am risen up in the place of David my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord God of Israel.

6:11. And I have put in it the ark, wherein is the covenant of the Lord, which he made with the children of Israel.

6:12. And he stood before the altar of the Lord, in presence of all the multitude of Israel, and stretched forth his hands.

6:13. For Solomon had made a brazen scaffold, and had set it in the midst of the temple, which was five cubits long, and five cubits broad, and three cubits high: and he stood upon it: then kneeling down in the presence of all the multitude of Israel, and lifting up his hands towards heaven,

6:14. He said: O Lord God of Israel, there is no God like thee in heaven nor in earth: who keepest covenant and mercy with thy servants, that walk before thee with all their hearts:

6:15. Who hast performed to thy servant David my father all that thou hast promised him: and hast accomplished in fact, what thou hast spoken with thy mouth, as also the present time proveth.

6:16. Now then, O Lord God of Israel, fulfil to thy servant David my father, whatsoever thou hast promised him, saying: There shall not fail thee a man in my sight, to sit upon the throne of Israel: yet so that thy children take heed to their ways, and walk in my law, as thou hast walked before me.

6:17. And now, Lord God of Israel, let thy word be established which thou hast spoken to thy servant David.

6:18. Is it credible then that God should dwell with men on the earth? If heaven and the heavens of heavens do not contain thee, how much less this house, which I have built?

6:19. But to this end only it is made, that thou mayest regard the prayer of thy servant and his supplication, O Lord my God: and mayest hear the prayers which thy servant poureth out before thee.

6:20. That thou mayest open thy eyes upon this house day and night, upon the place wherein thou hast promised that thy name should be called upon,

6:21. And that thou wouldst hear the prayer which thy servant prayeth in it: hearken then to the prayers of thy servant, and of thy people Israel. Whosoever shall pray in its place, hear thou from thy dwelling place, that is, from heaven, and shew mercy.

6:22. If any man sin against his neighbour, and come to swear against

him, and bind himself with a curse before the altar in this house:

6:23. Then hear thou from heaven, and do justice to thy servants, so to requite the wicked by making his wickedness fall upon his own head, and to revenge the just, rewarding him according to his justice.

6:24. If thy people Israel be overcome by their enemies, (for they will sin against thee,) and being converted shall do penance, and call upon thy name, and pray to thee in this place,

6:25. Then hear thou from heaven, and forgive the sin of thy people Israel and bring them back into the land which thou gavest to them, and their fathers.

6:26. If the heavens be shut up, and there fall no rain by reason of the sin of the people, and they shall pray to thee in this place, and confess to thy name, and be converted from their sins, where thou dost afflict them,

6:27. Then hear thou from heaven, O Lord, and forgive the sins of thy servants and of thy people Israel and teach them the good way in which they may walk: and give rain to thy land which thou hast given to thy people to possess.

6:28. If a famine arise in the land, or a pestilence or blasting, or mildew, or locusts, or caterpillars: or if their enemies waste the country, and besiege the cities, whatsoever scourge or infirmity shall be upon them:

6:29. Then if any of thy people Israel, knowing his own scourge and infirmity shall pray, and shall spread forth his hands in this house,

6:30. Hear thou from heaven, from thy high dwelling place, and forgive, and render to every one according to his ways, which thou knowest him to have in his heart: for thou only knowest the hearts of the children of men:

6:31. That they may fear thee, and walk in thy ways all the days that they live upon the face of the land, which thou hast given to our fathers.

6:32. If the stranger also, who is not of thy people Israel, come from a far country, for the sake of thy great name, and thy strong hand, and thy stretched out arm, and adore in this place:

6:33. Hear thou from heaven thy firm dwelling place, and do all that which that stranger shall call upon thee for: that all the people of the earth may know thy name, and may fear thee, as thy people Israel, and may know, that thy name is invoked upon this house, which I have built.

6:34. If thy people go out to war against their enemies, by the way that thou shalt send them, and adore thee towards the way of this city, which thou hast chosen, and the house which I have built to thy name:

6:35. Then hear thou from heaven their prayers, and their supplications, and revenge them.

6:36. And if they sin against thee (for there is no man that sinneth not) and thou be angry with them, and deliver them up to their enemies, and they lead them away captive to a land either afar off, or near at hand,

6:37. And if they be converted in their heart in the land to which they were led captive, and do penance, and pray to thee in the land of their captivity saying: We have sinned, we have done wickedly, we have dealt unjustly:

6:38. And return to thee with all their heart, and with all their soul, in the land of their captivity, to which they were led away, and adore thee towards the way of their own land which thou gavest their fathers, and of the city, which thou hast chosen, and the house which I have built to thy name:

6:39. Then hear thou from heaven, that is, from thy firm dwelling place, their prayers, and do judgment, and forgive thy people, although they have sinned:

6:40. For thou art my God: let thy eyes, I beseech thee, be open, and let thy ears be attentive to the prayer, that is made in this place.

6:41. Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, put on salvation, and thy saints rejoice in good things.

6:42. O Lord God, turn not away the face of thy anointed: remember the mercies of David thy servant.

2 Paralipomenon Chapter 7

Fire from heaven consumeth the sacrifices. The solemnity of the dedication of the temple. God signifieth his having heard Solomon's prayer: yet so if he continue to serve him.

7:1. And when Solomon had made an end of his prayer, fire came down from heaven, and consumed the holocausts and the victims: and the majesty of the Lord filled the house.

7:2. Neither could the priests enter into the temple of the Lord, because the majesty of the Lord had filled the temple of the Lord.

7:3. Moreover all the children of Israel saw the fire coming down, and the glory of the Lord upon the house: and falling down with their faces to the ground, upon the stone pavement, they adored and praised the Lord: because he is good, because his mercy endureth for ever.

7:4. And the king and all the people sacrificed victims before the Lord.

7:5. And king Solomon offered a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand rams: and the king and all the

people dedicated the house of God.

7:6. And the priests stood in their offices: and the Levites with the instruments of music of the Lord, which king David made to praise the Lord: because his mercy endureth for ever, singing the hymns of David by their ministry: and the priests sounded with trumpets before them, and all Israel stood.

7:7. Solomon also sanctified the middle of the court before the temple of the Lord: for he offered there the holocausts, and the fat of the peace offerings: because the brazen altar, which he had made, could not hold the holocausts and the sacrifices and the fat:

7:8. And Solomon kept the solemnity at that time seven days, and all Israel with him, a very great congregation, from the entrance of Emath to the torrent of Egypt.

7:9. And he made on the eighth day a solemn assembly, because he had kept the dedication of the altar seven days, and had celebrated the solemnity seven days.

7:10. So on the three and twentieth day of the seventh month he sent away the people to their dwellings, joyful and glad for the good that the Lord had done to David, and to Solomon, and to all Israel his people.

7:11. And Solomon finished the house of the Lord, and the king's house, and all that he had designed in his heart to do, in the house of the Lord, and in his own house, and he prospered.

7:12. And the Lord appeared to him by night, and said: I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice.

7:13. If I shut up heaven, and there fall no rain, or if I give orders, and command the locust to devour the land, or if I send pestilence among my people:

7:14. And my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and do penance for their most wicked ways: then will I hear from heaven, and will forgive their sins and will heal their land.

7:15. My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place.

7:16. For I have chosen, and have sanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually.

7:17. And as for thee, if thou walk before me, as David thy father walked, and do according to all that I have commanded thee, and keep my justices and my judgments:

7:18. I will raise up the throne of thy kingdom, as I promised to David thy father, saying: There shall not fail thee a man of thy stock to be ruler in Israel.

7:19. But if you turn away, and forsake my justices, and my commandments which I have set before you, and shall go and serve strange gods, and adore them,

7:20. I will pluck you up by the root out of my land which I have given you: and this house which I have sanctified to my name, I will cast away from before my face, and will make it a byword, and an example among all nations.

7:21. And this house shall be for a proverb to all that pass by, and they shall be astonished and say: Why hath the Lord done thus to this land, and to this house?

7:22. And they shall answer: Because they forsook the Lord the God of their fathers, who brought them out of the land of Egypt, and laid hold on strange gods, and adored them, and worshipped them: therefore all these evils are come upon them.

2 Paralipomenon Chapter 8

Solomon's buildings and other acts.

8:1. And at the end of twenty years after Solomon had built the house of the Lord and his own house:

8:2. He built the cities which Hiram had given to Solomon, and caused the children of Israel to dwell there.

8:3. He went also into Emath Suba, and possessed it.

8:4. And he built Palmira in the desert, and he built other strong cities in Emath.

8:5. And he built Beth-horon the upper, and Beth-horon the nether, walled cities with gates and bars and locks.

8:6. Balaath also and all the strong cities that were Solomon's, and all the cities of the chariots, and the cities of the horsemen. All that Solomon had a mind, and designed, he built in Jerusalem and in Libanus, and in all the land of his dominion.

8:7. All the people that were left of the Hethites, and the Amorrhites, and the Pherezites, and the Hevites, and the Jebusites, that were not of the stock of Israel:

8:8. Of their children, and of the posterity, whom the children of Israel had not slain, Solomon made to be the tributaries, unto this day.

8:9. But of the children of Israel he set none to serve in the king's works: for they were men of war, and chief captains, and rulers of his chariots and horsemen.

8:10. And all the chief captains of king Solomon's army were two hundred and fifty, who taught the people.

8:11. And he removed the daughter of Pharaoh from the city of David, to the house which he had built for her. For the king said: My wife shall not dwell in the house of David king of Israel, for it is sanctified: because the ark of the Lord came into it.

8:12. Then Solomon offered holocausts to the Lord upon the altar of the Lord which he had built before the porch,

8:13. That every day an offering might be made on it according to the ordinance of Moses, in the sabbaths, and on the new moons, and on the festival days three times a year, that is to say, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

8:14. And he appointed according to the order of David his father the offices of the priests in their ministries: and the Levites in their order to give praise, and minister before the priests according to the duty of every day: and the porters in their divisions by gate and gate: for so David the man of God had commanded.

8:15. And the priests and Levites departed not from the king's commandments, as to any thing that he had commanded, and as to the keeping of the treasures.

8:16. Solomon had all charges prepared, from the day that he founded the house of the Lord, until the day wherein he finished it.

8:17. Then Solomon went to Asiongaber, and to Ailath, on the coast of the Red Sea, which is in the land of Edom.

8:18. And Hiram sent him ships by the hands of his servants, and skilful mariners, and they went with Solomon's servants to Ophir, and they took thence four hundred and fifty talents of gold, and brought it to king Solomon.

2 Paralipomenon Chapter 9

The queen of Saba admireth the wisdom of Solomon. His riches and glory. His death.

9:1. And when the queen of Saba heard of the fame of Solomon, she came to try him with hard questions at Jerusalem, with great riches, and camels, which carried spices, and abundance of gold, and precious stones. And when she was come to Solomon, she proposed to him all that was in her heart.

9:2. And Solomon explained to her all that she proposed: and there was not any thing that he did not make clear unto her.

9:3. And when she had seen these things, to wit, the wisdom of Solomon, and the house which he had built,

9:4. And the meats of his table, and the dwelling places of his servants, and the attendance of his officers, and their apparel, his cupbearers also, and their garments, and the victims which he offered in the house of the Lord: there was no more spirit in her, she was so astonished.

9:5. And she said to the king: The word is true which I heard in my country of thy virtues and wisdom.

9:6. I did not believe them that told it, until I came, and my eyes had seen, and I had proved that scarce one half of thy wisdom had been told me: thou hast exceeded the same with thy virtues.

9:7. Happy are thy men, and happy are thy servants, who stand always before thee, and hear thy wisdom.

9:8. Blessed be the Lord thy God, who hath been pleased to set thee on his throne, king of the Lord thy God. Because God loveth Israel, and will preserve them forever: therefore hath he made thee king over them, to do judgment and justice.

9:9. And she gave to the king a hundred and twenty talents of gold, and spices in great abundance, and most precious stones: there were no such spices as these which the queen of Saba gave to king Solomon.

9:10. And the servants also of Hiram, with the servants of Solomon, brought gold from Ophir, and thyine trees, and most precious stones:

9:11. And the king made of the thyine trees stairs in the house of the Lord, and in the king's house, and harps and psalteries for the singing men: never were there seen such trees in the land of Juda.

9:12. And king Solomon gave to the queen of Saba all that she desired, and that she asked, and many more things than she brought to him: so she returned, and went to her own country with her servants.

9:13. And the weight of the gold, that was brought to Solomon every year, was six hundred and sixty-six talents of gold:

9:14. Beside the sum which the deputies of divers nations, and the merchants were accustomed to bring, and all the kings of Arabia, and the lords of the lands, who brought gold and silver to Solomon.

9:15. And king Solomon made two hundred golden spears, of the sum of six hundred pieces of gold, which went to every spear:

9:16. And three hundred golden shields of three hundred pieces of gold, which went to the covering of every shield: and the king put them in the armoury, which was compassed with a wood.

9:17. The king also made a great throne of ivory, and overlaid it with pure gold.

9:18. And six steps to go up to the throne, and a footstool of gold, and two arms one on either side, and two lions standing by the arms:

9:19. Moreover twelve other little lions standing upon the steps on both sides: there was not such a throne in any kingdom.

9:20. And all the vessels of the king's table were of gold, and the vessels of the house of the forest of Libanus were of the purest gold. For no account was made of silver in those days.

9:21. For the king's ships went to Tharsis with the servants of Hiram, once in three years: and they brought thence gold and silver, and ivory, and apes, and peacocks.

9:22. And Solomon was magnified above all the kings of the earth for riches and glory.

9:23. And all the kings of the earth desired to see the face of Solomon, that they might hear the wisdom which God had given in his heart.

9:24. And every year they brought him presents, vessels of silver and of gold, and garments, and armour, and spices, and horses, and mules.

9:25. And Solomon had forty thousand horses in the stables, and twelve thousand chariots, and horsemen, and he placed them in the cities of the chariots and where the king was in Jerusalem.

9:26. And he exercised authority over all the kings from the river Euphrates to the land of the Philistines, and to the borders of Egypt.

9:27. And he made silver as plentiful in Jerusalem as stones: and cedars as common as the sycamores, which grow in the plains.

9:28. And horses were brought to him out of Egypt, and out of all countries.

9:29. Now the rest of the acts of Solomon first and last are written in the words of Nathan the prophet, and in the books of Ahias the Silonite, and in the vision of Addo the seer, against Jeroboam the son of Nabat.

9:30. And Solomon reigned in Jerusalem over all Israel forty years.

9:31. And he slept with his fathers: and they buried him in the city of David: and Roboam his son reigned in his stead.

2 Paralipomenon Chapter 10

Roboam answereth the people roughly: upon which ten tribes revolt.

10:1. And Roboam went to Sichem: for thither all Israel were assembled, to make him king.

10:2. And when Jeroboam the son of Nabat, who was in Egypt, (for he was fled thither from Solomon,) heard it, forthwith he returned.

10:3. And they sent for him, and he came with all Israel, and they spoke to Roboam, saying:

10:4. Thy father oppressed with a most grievous yoke, do thou govern us with a lighter hand than thy father, who laid upon us a heavy servitude, and ease some thing of the burden, that we may serve thee.

10:5. And he said to them: Come to me again after three days. And when the people were gone,

10:6. He took counsel with the ancients, who had stood before his father Solomon, while he yet lived, saying: What counsel give you to me, that I may answer the people?

10:7. And they said to him: If thou please this people, and soothe them with kind words, they will be thy servants for ever.

10:8. But he forsook the counsel of the ancients, and began to treat with the young men, that had been brought up with him, and were in his train.

10:9. And he said to them: What seemeth good to you? or what shall I answer this people, who have said to me: Ease the yoke which thy father laid upon us?

10:10. But they answered as young men, and brought up with him in pleasures, and said: Thus shalt thou speak to the people, that said to thee: Thy father made our yoke heavy, do thou ease it: thus shalt thou answer them: My little finger is thicker than the loins of my father.

10:11. My father laid upon you a heavy yoke, and I will add more weight to it: my father beat you with scourges, but I will beat you with scorpions.

10:12. So Jeroboam, and all the people came to Roboam the third day, as he commanded them.

10:13. And the king answered roughly, leaving the counsel of the ancients.

10:14. And he spoke according to the advice of the young men: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with scourges, but I will beat you with scorpions.

10:15. And he condescended not to the people's requests: for it was the will of God, that his word might be fulfilled which he had spoken by the hand of Ahas the Silonite to Jeroboam the son of Nabat.

10:16. And all the people upon the king's speaking roughly, said thus unto him: We have no part in David, nor inheritance in the son of Isai. Return to thy dwellings, O Israel, and do thou, O David feed thy own house. And Israel went away to their dwellings.

10:17. But Roboam reigned over the children of Israel that dwelt in the cities of Juda.

10:18. And king Roboam sent Aduram, who was over the tributes, and the

children of Israel stoned him, and he died: and king Roboam made haste to get up into his chariot, and fled into Jerusalem.

10:19. And Israel revolted from the house of David unto this day.

2 Paralipomenon Chapter 11

Roboam's reign. His kingdom is strengthened.

11:1. And Roboam came to Jerusalem, and called together all the house of Juda and of Benjamin, a hundred and fourscore thousand chosen men and warriors, to fight against Israel, and to bring back his kingdom to him.

11:2. And the word of the Lord came to Semeias the man of God, saying:

11:3. Speak to Roboam the son of Solomon the king of Juda, and to all Israel, in Juda and Benjamin:

11:4. Thus saith the Lord: You shall not go up, nor fight against your brethren: let every man return to his own house, for by my will this thing has been done. And when they heard the word of the Lord, they returned, and did not go against Jeroboam,

11:5. And Roboam dwelt in Jerusalem, and built walled cities in Juda.

11:6. And he built Bethlehem, and Etam, and Thecue,

11:7. And Bethsur, and Socho, and Odollam,

11:8. And Geth, and Maresa, and Ziph,

11:9. And Aduram, and Lachis, and Azecha,

11:10. Saraa also, and Aialon, and Hebron, which are in Juda and Benjamin, well fenced cities.

11:11. And when he had enclosed them with walls, he put in them governors and storehouses of provisions, that is, of oil and of wine.

11:12. Moreover in every city he made an armoury of shields and spears, and he fortified them with great diligence, and he reigned over Juda, and Benjamin,

11:13. And the priests and Levites, that were in all Israel, came to him out of all their seats,

11:14. Leaving their suburbs, and their possessions, and passing over to Juda, and Jerusalem, because Jeroboam and his sons had cast them off, from executing the priestly office to the Lord.

11:15. And he made to himself priests for the high places, and for the devils, and for the calves which he had made.

11:16. Moreover out of all the tribes of Israel, whosoever gave their heart to seek the Lord the God of Israel, came into Jerusalem to sacrifice their victims before the Lord the God of their fathers.

11:17. And they strengthened the kingdom of Juda, and established Roboam the son of Solomon for three years: for they walked in the ways of David and of Solomon, only three years.

11:18. And Roboam took to wife Mahalath, the daughter of Jerimoth the son of David: and Abihail the daughter of Eliab the son of Isai.

11:19. And they bore him sons Jehus, and Somorias, and Zoom.

11:20. And after her he married Maacha the daughter of Absalom, who bore him Abia, and Ethai, and Ziza, and Salomith.

11:21. And Roboam loved Maacha the daughter of Absalom above all his wives and concubines: for he had married eighteen wives, and threescore concubines: and he begot eight and twenty sons, and threescore daughters.

11:22. But he put at the head of them Abia the son of Maacha to be the chief ruler over all his brethren: for he meant to make him king,

11:23. Because he was wiser and mightier than all his sons, and in all the countries of Juda, and of Benjamin, and in all the walled cities: and he gave them provisions in abundance, and he sought many wives.

2 Paralipomenon Chapter 12

Roboam for his sins is delivered up into the hands of the king of Egypt: who carrieth away all the treasures of the temple.

12:1. And when the kingdom of Roboam was strengthened and fortified, he forsook the law of the Lord, and all Israel with him.

12:2. And in the fifth year of the reign of Roboam, Sesac king of Egypt came up against Jerusalem (because they had sinned against the Lord)

12:3. With twelve hundred chariots and threescore thousand horsemen: and the people were without number that came with him out of Egypt, to wit, Libyans, and Troglodites, and Ethiopians.

12:4. And he took the strongest cities in Juda, and came to Jerusalem.

12:5. And Semeias the prophet came to Roboam, and to the princes of Juda, that were gathered together in Jerusalem, fleeing from Sesac, and he said to them: Thus saith the Lord: You have left me, and I have left you in the hand of Sesac.

12:6. And the princes of Israel, and the king, being in a consternation, said: The Lord is just.

12:7. And when the Lord saw that they were humbled, the word of the

Lord came to Semeias, saying: Because they are humbled, I will not destroy them, and I will give them a little help, and my wrath shall not fall upon Jerusalem by the hand of Sesac.

12:8. But yet they shall serve him, that they may know the difference between my service, and the service of a kingdom of the earth.

12:9. So Sesac king of Egypt departed from Jerusalem, taking away the treasures of the king's house, and he took all with him, and the golden shields that Solomon had made,

12:10. Instead of which the king made brazen ones, and delivered them to the captains of the shieldbearers, who guarded the entrance of the palace.

12:11. And when the king entered into the house of the Lord, the shieldbearers came and took them, and brought them back again to their armoury.

12:12. But yet because they were humbled, the wrath of the Lord turned away from them, and they were not utterly destroyed: for even in Juda there were found good works.

12:13. King Roboam therefore was strengthened in Jerusalem, and reigned: he was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel, to establish his name there: and the name of his mother was Naama an Ammonitess.

12:14. But he did evil, and did not prepare his heart to seek the Lord.

12:15. Now the acts of Roboam first and last are written in the books of Semeias the prophet, and of Addo the seer, and diligently recorded: and there was war between Roboam and Jeroboam all their days.

12:16. And Roboam slept with his fathers, and was buried in the city of David. And Abia his son reigned in his stead.

2 Paralipomenon Chapter 13

Abia's reign: his victory over Jeroboam.

13:1. In the eighteenth year of king Jeroboam, Abia reigned over Juda.

13:2. Three years he reigned in Jerusalem, and his mother's name was Michaia, the daughter of Uriel of Gabaa: and there was war between Abia and Jeroboam.

Michaia. . .Alias Maacha. Her father had also two names, viz., Absalom, or Abessalom, and Uriel.

13:3. And when Abia had begun battle, and had with him four hundred thousand most valiant and chosen men, Jeroboam put his army in array against him, eight hundred thousand men, who were also chosen and most

valiant for war.

13:4. And Abia stood upon mount Semeron, which was in Ephraim, and said: Hear me, O Jeroboam, and all Israel:

13:5. Do you not know that the Lord God of Israel gave to David the kingdom over Israel for ever, to him and to his sons by a covenant of salt?

A covenant of salt. . .That is, a firm and perpetual covenant. See Num. 18.19.

13:6. And Jeroboam the son of Nabat, the servant of Solomon the son of David, rose up: and rebelled against his lord.

13:7. And there were gathered to him vain men, and children of Belial: and they prevailed against Roboam the son of Solomon: for Roboam was unexperienced, and of a fearful heart, and could not resist them.

13:8. And now you say that you are able to withstand the kingdom of the Lord, which he possesseth by the sons of David, and you have a great multitude of people, and golden calves, which Jeroboam hath made you for gods.

13:9. And you have cast out the priests of the Lord, the sons of Aaron, and the Levites: and you have made you priests, like all the nations of the earth: whosoever cometh and consecrateth his hand with a bullock of the herd, and with seven rams, is made a priest of those who are no gods.

13:10. But the Lord is our God, whom we forsake not, and the priests who minister to the Lord are the sons of Aaron, and the Levites are in their order.

13:11. And they offer holocausts to the Lord, every day, morning and evening, and incense made according to the ordinance of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, to be lighted always in the evening: for we keep the precepts of the Lord our God, whom you have forsaken.

13:12. Therefore God is the leader in our army, and his priests who sound with trumpets, and resound against you: O children of Israel, fight not against the Lord the God of your fathers, for it is not good for you.

13:13. While he spoke these things, Jeroboam caused an ambushment to come about behind him. And while he stood facing the enemies, he encompassed Juda, who perceived it not, with his army.

13:14. And when Juda looked back, they saw the battle coming upon them both before and behind, and they cried to the Lord: and the priests began to sound with the trumpets.

13:15. And all the men of Juda shouted: and behold when they shouted, God terrified Jeroboam, and all Israel that stood against Abia and Juda.

13:16. And the children of Israel fled before Juda, and the Lord delivered them into their hand.

13:17. And Abia and his people slew them with a great slaughter, and there fell wounded of Israel five hundred thousand valiant men.

13:18. And the children of Israel were brought down, at that time, and the children of Juda were exceedingly strengthened, because they had trusted in the Lord the God of their fathers.

13:19. And Abia pursued after Jeroboam, and took cities from him, Bethel and her daughters, and Jesana with her daughters, Ephron also and her daughters.

13:20. And Jeroboam was not able to resist any more, in the days of Abia: and the Lord struck him, and he died.

13:21. But Abia, being strengthened in his kingdom, took fourteen wives: and begot two and twenty sons, and sixteen daughters.

13:22. And the rest of the acts of Abia, and of his ways and works, are written diligently in the book of Addo the prophet.

2 Paralipomenon Chapter 14

The reign of Asa: his victory over the Ethiopians.

14:1. And Abia slept with his fathers, and they buried him in the city of David: an Asa his son reigned in his stead: in his days the land was quiet ten years.

14:2. And Asa did that which was good and pleasing in the sight of his God, and he destroyed the altars of foreign worship, and the high places.

14:3. And broke the statues, and cut down the groves.

14:4. And he commanded Juda to seek the Lord the God of their fathers, and to do the law, and all the commandments.

14:5. And he took away out of all the cities of Juda the altars, and temples, and reigned in peace.

14:6. He built also strong cities in Juda, for he was quiet, and there had no wars risen in his time, the Lord giving peace.

14:7. And he said to Juda: Let us build these cities, and compass them with walls, and fortify them with towers, and gates, and bars, while all is quiet from wars, because we have sought the Lord the God of our fathers, and he hath given us peace round about. So they built, and there was no hinderance in building.

14:8. And Asa had in his army of men that bore shields and spears of

Juda three hundred thousand, and of Benjamin that bore shields and drew bows, two hundred and eighty thousand, all these were most valiant men.

14:9. And Zara the Ethiopian came out against them with his army of ten hundred thousand men, and with three hundred chariots: and he came as far as Maresa.

14:10. And Asa went out to meet him, and set his army in array for battle in the vale of Sephata, which is near Maresa:

14:11. And he called upon the Lord God, and said: Lord, there is no difference with thee, whether thou help with few, or with many: help us, O Lord our God: for with confidence in thee, and in thy name we are come against this multitude. O Lord thou art our God, let not man prevail against thee.

14:12. And the Lord terrified the Ethiopians before Asa and Juda: and the Ethiopians fled.

14:13. And Asa and the people that were with him pursued them to Gerara: and the Ethiopians fell even to utter destruction, for the Lord slew them, and his army fought against them, and they were destroyed. And they took abundance of spoils,

14:14. And they took all the cities round about Gerara: for a great fear was come upon all men: and they pillaged the cities, and carried off much booty.

14:15. And they destroyed the sheepcotes, and took an infinite number of cattle, and of camels: and returned to Jerusalem.

2 Paralipomenon Chapter 15

The prophecy of Azarias. Asa's covenant with God. He deposeth his mother.

15:1. And the spirit of God came upon Azarias the son of Oded,

15:2. And he went out to meet Asa, and said to him: Hear ye me, Asa, and all Juda and Benjamin: The Lord is with you, because you have been with him. If you seek him, you shall find: but if you forsake him, he will forsake you.

15:3. And many days shall pass in Israel, without the true God, and without a priest a teacher, and without the law.

15:4. And when in their distress they shall return to the Lord the God of Israel, and shall seek him, they shall find him.

15:5. At that time there shall be no peace to him that goeth out and cometh in, but terrors on every side among all the inhabitants of the earth.

15:6. For nation shall fight against nation, and city against city, for

the Lord will trouble them with all distress.

15:7. Do you therefore take courage, and let not your hands be weakened: for there shall be a reward for your work.

15:8. And when Asa had heard the words, and the prophecy of Azarias the son of Oded the prophet, he took courage, and took away the idols out of all the land of Juda, and out of Benjamin, and out of the cities of mount Ephraim, which he had taken, and he dedicated the altar of the Lord, which was before the porch of the Lord.

15:9. And he gathered together all Juda and Benjamin, and the strangers with them of Ephraim, and Manasses, and Simeon: for many were come over to him out of Israel, seeing that the Lord his God was with him.

15:10. And when they were come to Jerusalem in the third month, in the fifteenth year of the reign of Asa,

15:11. They sacrificed to the Lord in that day of the spoils, and of the prey, that they had brought, seven hundred oxen, and seven thousand rams.

15:12. And he went in to confirm as usual the covenant, that they should seek the Lord the God of their fathers with all their heart, and with all their soul.

15:13. And if any one, said he, seek not the Lord the God of Israel, let him die, whether little or great, man or woman.

15:14. And they swore to the Lord with a loud voice with joyful shouting, and with sound of trumpet, and sound of cornets,

15:15. All that were in Juda with a curse: for with all their heart they swore, and with all their will they sought him, and they found him, and the Lord gave them rest round about.

15:16. Moreover Maacha the mother of king Asa he deposed from the royal authority, because she had made in a grove an idol of Priapus: and he entirely destroyed it, and breaking it into pieces, burnt it at the torrent Cedron.

15:17. But high places were left in Israel: nevertheless the heart of Asa was perfect all his days.

15:18. And the things which his father had vowed, and he himself had vowed, he brought into the house of the Lord, gold and silver, and vessels of divers uses.

15:19. And there was no war unto the five and thirtieth year of the kingdom of Asa.

2 Paralipomenon Chapter 16

Asa is reproved for seeking help from the Syrians: his last acts and

death.

16:1. And in the six and thirtieth year of his kingdom, Baasa the king of Israel came up against Juda, and built a wall about Rama, that no one might safely go out or come in of the kingdom of Asa.

Six and thirtieth year of his kingdom. . . That is, of the kingdom of Juda, taking the date of it from the beginning of the reign of Reboam.

16:2. Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the king's treasures, and sent to Benadad king of Syria, who dwelt in Damascus, saying:

16:3. There is a league between me and thee, as there was between my father and thy father, wherefore I have sent thee silver and gold, that thou mayst break thy league with Baasa king of Israel, and make him depart from me.

16:4. And when Benadad heard this, he sent the captains of his armies against the cities of Israel: and they took Ahion, and Dan, and Abelmaim, and all the walled cities of Nephtali.

16:5. And when Baasa heard of it, he left off the building of Rama, and interrupted his work.

16:6. Then king Asa took all Juda, and they carried away from Rama the stones, and the timber that Baasa had prepared for the building: and he built with them Gabaa, and Maspha.

16:7. At that time Hanani the prophet came to Asa king of Juda, and said to him: Because thou hast had confidence in the king of Syria, and not in the Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand.

16:8. Were not the Ethiopians, and the Libyans much more numerous in chariots, and horsemen, and an exceeding great multitude: yet because thou trustedst in the Lord, he delivered them into thy hand?

16:9. For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in him. Wherefore thou hast done foolishly, and for this cause from this time wars shall arise against thee.

16:10. And Asa was angry with the seer, and commanded him to be put in prison: for he was greatly enraged because of this thing: and he put to death many of the people at that time.

16:11. But the works of Asa the first and last are written in the book of the kings of Juda and Israel.

16:12. And Asa fell sick in the nine and thirtieth year of his reign, of a most violent pain in his feet, and yet in his illness he did not seek the Lord, but rather trusted in the skill of physicians.

16:13. And he slept with his fathers: and he died in the one and fortieth year of his reign.

16:14. And they buried him in his own sepulchre, which he had made for himself in the city of David: and they laid him on his bed full of spices and odoriferous ointments, which were made by the art of the perfumers, and they burnt them over him with very great pomp.

2 Paralipomenon Chapter 17

Josaphat's reign: his care for the instruction of his people: his numerous forces.

17:1. And Josaphat his son reigned in his stead, and grew strong against Israel.

17:2. And he placed numbers of soldiers in all the fortified cities of Juda. And he put garrisons in the land of Juda, and in the cities of Ephraim, which Asa his father had taken.

17:3. And the Lord was with Josaphat, because he walked in the first ways of David his father: and trusted not in Baalim,

17:4. But in the God of his father, and walked in his commandments, and not according to the sins of Israel.

17:5. And the Lord established the kingdom in his hand, and all Juda brought presents to Josaphat: and he acquired immense riches, and much glory.

17:6. And when his heart had taken courage for the ways of the Lord, he took away also the high places and the groves out of Juda.

17:7. And in the third year of his reign, he sent of his princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, to teach in the cities of Juda:

17:8. And with them the Levites, Semeias, and Nathanas, and Zabadias, and Asael, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias Levites, and with them Elisama, and Joram priests.

17:9. And they taught the people in Juda, having with them the book of the law of the Lord: and they went about all the cities of Juda, and instructed the people.

17:10. And the fear of the Lord came upon all the kingdoms of the lands that were round about Juda, and they durst not make war against Josaphat.

17:11. The Philistines also brought presents to Josaphat, and tribute in silver, and the Arabians brought him cattle, seven thousand seven hundred rams, and as many he goats.

17:12. And Josaphat grew, and became exceeding great: and he built in Juda houses like towers, and walled cities.

17:13. And he prepared many works in the cities of Juda: and he had

warriors, and valiant men in Jerusalem.

17:14. Of whom this is the number of the houses and families of every one: in Juda captains of the army, Ednas the chief, and with him three hundred thousand most valiant men.

17:15. After him Johanan the captain, and with him two hundred and eighty thousand.

17:16. And after him was Amasias the son of Zechri, consecrated to the Lord, and with him were two hundred thousand valiant men.

17:17. After him was Eliada valiant in battle, and with him two hundred thousand armed with bow and shield.

17:18. After him also was Jozabad, and with him a hundred and eighty thousand ready for war.

17:19. All these were at the hand of the king, beside others, whom he had put in the walled cities, in all Juda.

2 Paralipomenon Chapter 18

Josaphat accompanies Achab in his expedition against Ramoth; where Achab is slain, as Micheas had foretold.

18:1. Now Josaphat was rich and very glorious, and was joined by affinity to Achab.

18:2. And he went down to him after some years to Samaria: and Achab at his coming killed sheep and oxen in abundance for him and the people that came with him: and he persuaded him to go up to Ramoth Galaad.

18:3. And Achab king of Israel said to Josaphat king of Juda: Come with me to Ramoth Galaad. And he answered him: Thou art as I am, and my people as thy people, and we will be with thee in the war.

18:4. And Josaphat said to the king of Israel: Inquire, I beseech thee, at present the word of the Lord.

18:5. So the king of Israel gathered together of the prophets four hundred men, and he said to them: Shall we go to Ramoth Galaad to fight, or shall we forbear? But they said: Go up, and God will deliver into the king's hand.

18:6. And Josaphat said: Is there not here a prophet of the Lord, that we may inquire also of him?

18:7. And the king of Israel said to Josaphat: There is one man, of whom we may ask the will of the Lord: but I hate him, for he never prophesieth good to me, but always evil: and it is Micheas the son of Jemla. And Josaphat said: Speak not thus, O king.

18:8. And the king of Israel called one of the eunuchs, and said to

him: Call quickly Micheas the son of Jemla.

18:9. Now the king of Israel, and Josaphat king of Juda, both sat on their thrones, clothed in royal robes, and they sat in the open court by the gate of Samaria, and all the prophets prophesied before them.

18:10. And Sedecias the son of Chanaana made him horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

18:11. And all the prophets prophesied in like manner, and said: Go up to Ramoth Galaad, and thou shalt prosper, and the Lord will deliver them into the king's hand.

18:12. And the messenger that went to call Micheas, said to him: Behold the words of all the prophets with one mouth declare good to the king: I beseech thee therefore let not thy word disagree with them, and speak thou also good success.

18:13. And Micheas answered him: As the Lord liveth, whatsoever my God shall say to me, that will I speak.

18:14. So he came to the king: and the king said to him: Micheas, shall we go to Ramoth Galaad to fight, or forbear? And he answered him: Go up, for all shall succeed prosperously, and the enemies shall be delivered into your hands.

18:15. And the king said: I adjure thee again and again to say nothing but the truth to me, in the name of the Lord.

18:16. Then he said: I saw all Israel scattered in the mountains, like sheep without a shepherd: and the Lord said: These have no masters: let every man return to his own house in peace.

18:17. And the king of Israel said to Josaphat: Did I not tell thee that this man would not prophesy me any good, but evil?

18:18. Then he said: Hear ye therefore the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left,

18:19. And the Lord said: Who shall deceive Achab king of Israel, that he may go up and fall in Ramoth Galaad? And when one spoke in this manner, and another otherwise:

Who shall deceive, etc. . . See the annotations, 3 Kings 22.

18:20. There came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means wilt thou deceive him?

18:21. And he answered: I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive, and shalt prevail: go out, and do so.

18:22. Now therefore behold the Lord hath put a spirit of lying in the mouth of all thy prophets, and the Lord hath spoken evil against thee.

18:23. And Sedecias the son of Chanaana came, and struck Micheas on the cheek and said: Which way went the spirit of the Lord from me, to speak to thee?

18:24. And Micheas said: Thou thyself shalt see in that day, when thou shalt go in from chamber to chamber, to hide thyself.

18:25. And the king of Israel commanded, saying: Take Micheas, and carry him to Amon the governor of the city, and to Joas the son of Amelech,

18:26. And say: Thus saith the king: Put this fellow in prison, and give him bread and water in a small quantity till I return in peace.

18:27. And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

18:28. So the king of Israel and Josaphat king of Juda went up to Ramoth Galaad.

18:29. And the king of Israel said to Josaphat: I will change my dress, and so I will go to the battle, but put thou on thy own garments. And the king of Israel having changed his dress, went to the battle.

18:30. Now the king of Syria had commanded the captains of his cavalry, saying: Fight ye not with small, or great, but with the king of Israel only.

18:31. So when the captains of the cavalry saw Josaphat, they said: This is the king of Israel. And they surrounded him to attack him: but he cried to the Lord, and he helped him, and turned them away from him.

18:32. For when the captains of the cavalry saw, that he was not the king of Israel, they left him.

18:33. And it happened that one of the people shot an arrow at a venture, and struck the king of Israel between the neck and the shoulders, and he said to his chariot man: Turn thy hand, and carry me out of the battle, for I am wounded.

18:34. And the fight was ended that day: but the king of Israel stood in his chariot against the Syrians until the evening, and died at the sunset.

2 Paralipomenon Chapter 19

Josaphat's charge to the judges and to the Levites.

19:1. And Josaphat king of Juda returned to his house in peace to Jerusalem.

19:2. And Jehu the son of Hanani the seer met him, and said to him: Thou helpest the ungodly, and thou art joined in friendship with them

that hate the Lord, and therefore thou didst deserve indeed the wrath of the Lord:

19:3. But good works are found in thee, because thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek the Lord the God of thy fathers.

19:4. And Josaphat dwelt at Jerusalem: and he went out again to the people from Bersabee to mount Ephraim, and brought them back to the Lord the God of their fathers.

19:5. And he set judges of the land in all the fenced cities of Juda, in every place.

19:6. And charging the judges, he said: Take heed what you do: for you exercise not the judgment of man, but of the Lord: and whatsoever you judge, it shall redound to you.

19:7. Let the fear of the Lord be with you, and do all things with diligence: for there is no iniquity with the Lord our God, nor respect of persons, nor desire of gifts.

19:8. In Jerusalem also Josaphat appointed Levites, and priests and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof.

19:9. And he charged them, saying, Thus shall you do in the fear of the Lord faithfully, and with a perfect heart.

19:10. Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications: shew it them, that they may not sin against the Lord, and that wrath may not come upon you and your brethren: and so doing you shall not sin.

19:11. And Amarias the priest your high priest shall be chief in the things which regard God: and Zabadias the son of Ismahel, who is ruler in the house of Juda, shall be over those matters which belong to the king's office: and you have before you the Levites for masters, take courage and do diligently, and the Lord will be with you in good things.

2 Paralipomenon Chapter 20

The Ammonites, Moabites, and Syrians combine against Josaphat: he seeketh God's help by public prayer and fasting. A prophet foretelleth that God will fight for his people: the enemies destroy one another. Josaphat with his men gathereth the spoils. He reigneth in peace, but his navy perisheth, for his society with wicked Ochozias.

20:1. After this the children of Moab, and the children of Ammon, and with them of the Ammonites, were gathered together to fight against Josaphat.

20:2. And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of Syria, and behold they are in Asasonthamar, which is Engaddi.

20:3. And Josaphat being seized with fear betook himself wholly to pray to the Lord, and he proclaimed a fast for all Juda.

20:4. And Juda gathered themselves together to pray to the Lord: and all came out of their cities to make supplication to him.

20:5. And Josaphat stood in the midst of the assembly of Juda, and Jerusalem, in the house of the Lord before the new court,

20:6. And said: O Lord God of our fathers, thou art God in heaven, and rulest over all the kingdoms and nations, in thy hand is strength and power, and no one can resist thee.

20:7. Didst not thou our God kill all the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

20:8. And they dwelt in it, and built in it a sanctuary to thy name, saying:

20:9. If evils fall upon us, the sword of judgment, or pestilence, or famine, we will stand in thy presence before this house, in which thy name is called upon: and we will cry to thee in our afflictions, and thou wilt hear, and save us.

20:10. Now therefore behold the children of Ammon, and of Moab, and mount Seir, through whose lands thou didst not allow Israel to pass, when they came out of Egypt, but they turned aside from them, and slew them not,

20:11. Do the contrary, and endeavour to cast us out of the possession which thou hast delivered to us.

20:12. O our God, wilt thou not then judge them? as for us we have not strength enough, to be able to resist this multitude, which cometh violently upon us. But as we know not what to do, we can only turn our eyes to thee.

20:13. And all Juda stood before the Lord with their little ones, and their wives, and their children.

20:14. And Jahaziel the son of Zacharias, the son of Banaias, the son of Jehiel, the son of Mathanias, a Levite of the sons of Asaph, was there, upon whom the spirit of the Lord came in the midst of the multitude,

20:15. And he said: Attend ye, all Juda, and you that dwell in Jerusalem, and thou king Josaphat: Thus saith the Lord to you: Fear ye not, and be not dismayed at this multitude: for the battle is not yours, but God's.

20:16. To morrow you shall go down against them: for they will come up

by the ascent named Sis, and you shall find them at the head of the torrent, which is over against the wilderness of Jeruel.

20:17. It shall not be you that shall fight, but only stand with confidence, and you shall see the help of the Lord over you, O Juda, and Jerusalem: fear ye not, nor be you dismayed: to morrow you shall go out against them, and the Lord will be with you.

20:18. Then Josaphat, and Juda, and all the inhabitants of Jerusalem fell flat on the ground before the Lord, and adored him.

20:19. And the Levites of the sons of Caath, and of the sons of Core praised the Lord the God of Israel with a loud voice, on high.

20:20. And they rose early in the morning, and went out through the desert of Thecua: and as they were marching, Josaphat standing in the midst of them, said: Hear me, ye men of Juda, and all the inhabitants of Jerusalem: believe in the Lord your God, and you shall be secure: believe his prophets, and all things shall succeed well.

20:21. And he gave counsel to the people, and appointed the singing men of the Lord, to praise him by their companies, and to go before the army, and with one voice to say: Give glory to the Lord, for his mercy endureth for ever.

20:22. And when they began to sing praises, the Lord turned their ambushments upon themselves, that is to say, of the children of Ammon, and of Moab, and of mount Seir, who were come out to fight against Juda, and they were slain.

20:23. For the children of Ammon, and of Moab, rose up against the inhabitants of mount Seir, to kill and destroy them: and when they had made an end of them, they turned also against one another, and destroyed one another.

20:24. And when Juda came to the watch tower, that looketh toward the desert, they saw afar off all the country, for a great space, full of dead bodies, and that no one was left that could escape death.

20:25. Then Josaphat came, and all the people with him to take away the spoils of the dead, and they found among the dead bodies, stuff of various kinds, and garments, and most precious vessels: and they took them for themselves, insomuch that they could not carry all, nor in three days take away the spoils, the booty was so great.

20:26. And on the fourth day they were assembled in the valley of Blessing: for there they blessed the Lord, and therefore they called that place the valley of Blessing until this day.

20:27. And every man of Juda, and the inhabitants of Jerusalem returned, and Josaphat at their head, into Jerusalem with great joy, because the Lord had made them rejoice over their enemies.

20:28. And they came into Jerusalem with psalteries, and harps, and trumpets into the house of the Lord.

20:29. And the fear of the Lord fell upon all the kingdoms of the lands

when they heard that the Lord had fought against the enemies of Israel.

20:30. And the kingdom of Josaphat was quiet, and God gave him peace round about.

20:31. And Josaphat reigned over Juda, and he was five and thirty years old, when he began to reign: and he reigned five and twenty years in Jerusalem: and the name of his mother was Azuba the daughter of Selahi.

20:32. And he walked in the way of his father Asa and departed not from it, doing the things that were pleasing before the Lord.

20:33. But yet he took not away the high places, and the people had not yet turned their heart to the Lord the God of their fathers.

20:34. But the rest of the acts of Josaphat, first and last, are written in the words of Jehu the son of Hanani, which he digested into the books of the kings of Israel.

20:35. After these things Josaphat king of Juda made friendship with Ochozias king of Israel, whose works were very wicked.

20:36. And he was partner with him in making ships, to go to Tharsis: and they made the ships in Asiongaber.

20:37. And Eliezer the son of Dodau of Maresa prophesied to Josaphat, saying: Because thou hast made a league with Ochozias, the Lord hath destroyed thy works, and the ships are broken, and they could not go to Tharsis.

2 Paralipomenon Chapter 21

Joram's wicked reign: his punishment and death.

21:1. And Josaphat slept with his fathers, and was buried with them in the city of David: and Joram his son reigned in his stead.

21:2. And he had brethren the sons of Josaphat, Azarias, and Jahiel, and Zacharias, and Azaria, and Michael, and Saphatias, all these were the sons of Josaphat king of Juda.

21:3. And their father gave them great gifts of silver, and of gold, and pensions, with strong cities in Juda: but the kingdom he gave to Joram, because he was the eldest.

21:4. So Joram rose up over the kingdom of his father: and when he had established himself, he slew all his brethren with the sword, and some of the princes of Israel.

21:5. Joram was two and thirty years old when he began to reign: and he reigned eight years in Jerusalem.

21:6. And he walked in the ways of the kings of Israel, as the house of Achab had done: for his wife was a daughter of Achab, and he did evil

in the sight of the Lord.

21:7. But the Lord would not destroy the house of David: because of the covenant which he had made with him: and because he had promised to give a lamp to him, and to his sons for ever.

21:8. In those days Edom revolted, from being subject to Juda, and made themselves a king.

21:9. And Joram went over with his princes, and all his cavalry with him, and rose in the night, and defeated the Edomites who had surrounded him, and all the captains of his cavalry.

21:10. However Edom revolted, from being under the dominion of Juda unto this day: at that time Lobna also revolted, from being under his hand. For he had forsaken the Lord the God of his fathers.

21:11. Moreover he built also high places in the cities of Juda, and he made the inhabitants of Jerusalem to commit fornication, and Juda to transgress.

21:12. And there was a letter brought him from Eliseus the prophet, in which it was written: Thus saith the Lord the God of David thy father: Because thou hast not walked in the ways of Josaphat thy father nor in the ways of Asa king of Juda,

21:13. But hast walked in the ways of the kings of Israel, and hast made Juda and the inhabitants of Jerusalem to commit fornication, imitating the fornication of the house of Achab, moreover also thou hast killed thy brethren, the house of thy father, better men than thyself,

21:14. Behold the Lord will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance.

21:15. And thou shalt be sick of a very grievous disease of thy bowels, till thy vital parts come out by little and little every day.

21:16. And the Lord stirred up against Joram the spirit of the Philistines, and of the Arabians, who border on the Ethiopians.

21:17. And they came up into the land of Juda, and wasted it, and they carried away all the substance that was found in the king's house, his sons also, and his wives: so that there was no son left him but Joachaz, who was the youngest.

Joachaz. . .Alias Ochozias.

21:18. And besides all this the Lord struck him with an incurable disease in his bowels.

21:19. And as day came after day, and time rolled on, two whole years passed: then after being wasted with a long consumption, so as to void his very bowels, his disease ended with his life. And he died of a most wretched illness, and the people did not make a funeral for him according to the manner of burning, as they had done for his ancestors.

21:20. He was two and thirty years old when he began his reign, and he reigned eight years in Jerusalem. And he walked not rightly, and they buried him in the city of David: but not in the sepulchres of the kings.

2 Paralipomenon Chapter 22

The reign and death of Ochozias. The tyranny of Athalia.

22:1. And the inhabitants of Jerusalem made Ochozias his youngest son king in his place: for the rovers of the Arabians, who had broke in upon the camp, had killed all that were his elder brothers. So Ochozias the son of Joram king of Juda reigned.

22:2. Ochozias was forty-two years old when he began to reign, and he reigned one year in Jerusalem, and the name of his mother was Athalia the daughter of Amri.

Forty-two, etc. . . Divers Greek Bibles read thirty-two, agreeably to 4 Kings 8.17.

22:3. He also walked in the ways of the house of Achab: for his mother pushed him on to do wickedly.

22:4. So he did evil in the sight of the Lord, as the house of Achab did: for they were his counsellors after the death of his father, to his destruction.

22:5. And he walked after their counsels. And he went with Joram the son of Achab king of Israel, to fight against Hazael king of Syria, at Ramoth Galaad: and the Syrians wounded Joram.

22:6. And he returned to be healed in Jezrahel: for he received many wounds in the foresaid battle. And Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Jezrahel where he lay sick.

22:7. For it was the will of God against Ochozias that he should come to Joram: and when he was come should go out also against Jehu the son of Namsi, whom the Lord had anointed to destroy the house of Achab.

22:8. So when Jehu was rooting out the house of Achab, he found the princes of Juda, and the sons of the brethren of Ochozias, who served him, and he slew them.

22:9. And he sought for Ochozias himself, and took him lying hid in Samaria: and when he was brought to him, he killed him, and they buried him: because he was the son of Josaphat, who had sought the Lord with all his heart. And there was no more hope that any one should reign of the race of Ochozias.

22:10. For Athalia his mother, seeing that her son was dead, rose up, and killed all the royal family of the house of Joram.

22:11. But Josabeth the king's daughter took Joas the son of Ochozias, and stole him from among the king's sons that were slain. And she hid him with his nurse in a bedchamber: now Josabeth that hid him, was daughter of king Joram, wife of Joiada the high priest, and sister of Ochozias, and therefore Athalia did not kill him.

22:12. And he was with them hid in the house of God six years, during which Athalia reigned over the land.

2 Paralipomenon Chapter 23

Joiada the high priest causeth Joas to be made king: Athalia to be slain, and idolatry to be destroyed.

23:1. And in the seventh year Joiada being encouraged, took the captains of hundreds, to wit, Azarias the son of Jeroham, and Ismahel the son of Johanan, and Azarias the son of Obed, and Maasias the son of Adaias, and Elisaphat the son of Zechri: and made a covenant with them.

23:2. And they went about Juda, and gathered together the Levites out of all the cities of Juda, and the chiefs of the families of Israel, and they came to Jerusalem.

23:3. And all the multitude made a covenant with the king in the house of God: and Joiada said to them: Behold the king's son shall reign, as the Lord hath said of the sons of David.

23:4. And this is the thing that you shall do:

23:5. A third part of you that come to the sabbath, of the priests, and of the Levites, and of the porters shall be at the gates: and a third part at the king's house: and a third at the gate that is called the Foundation: but let all the rest of the people be in the courts of the house of the Lord.

To the sabbath. . . That is, to perform in your weeks the functions of your office, or the weekly watches.

23:6. And let no one come into the house of the Lord, but the priests, and they that minister of the Levites: let them only come in, because they are sanctified: and let all the rest of the people keep the watches of the Lord.

23:7. And let the Levites be round about the king, every man with his arms; and if any other come into the temple, let him be slain; and let them be with the king, both coming in, and going out.

23:8. So the Levites, and all Juda did according to all that Joiada the high priest had commanded: and they took every one his men that were under him, and that came in by the course of the sabbath, with those who had fulfilled the sabbath, and were to go out. For Joiada the high priest permitted not the companies to depart, which were accustomed to succeed one another every week.

23:9. And Joiada the priest gave to the captains the spears, and the shields, and targets of king David, which he had dedicated in the house of the Lord.

23:10. And he set all the people with swords in their hands from the right side of the temple, to the left side of the temple, before the altar, and the temple, round about the king.

23:11. And they brought out the king's son, and put the crown upon him, and the testimony, and gave him the law to hold in his hand, and they made him king: and Joiada the high priest and his sons anointed him: and they prayed for him, and said: God save the king.

23:12. Now when Athalia heard the noise of the people running and praising the king, she came in to the people, into the temple of the Lord.

23:13. And when she saw the king standing upon the step in the entrance, and the princes, and the companies about him, and all the people of the land rejoicing, and sounding with trumpets, and playing on instruments of divers kinds, and the voice of those that praised, she rent her garments, and said: Treason, treason.

23:14. And Joiada the high priest going out to the captains, and the chiefs of the army, said to them: Take her forth without the precinct of the temple, and when she is without let her be killed with the sword. For the priest commanded that she should not be killed in the house of the Lord.

23:15. And they laid hold on her by the neck: and when she was come within the horse gate of the palace, they killed her there.

23:16. And Joiada made a covenant between himself and all the people, and the king, that they should be the people of the lord.

23:17. And all the people went into the house of Baal, and destroyed it: and they broke down his altars and his idols: and they slew Mathan the priest of Baal before the altars.

23:18. And Joiada appointed overseers in the house of the Lord, under the hands of the priests, and the Levites, whom David had distributed in the house of the Lord: to offer holocausts to the Lord, as it is written in the law of Moses, with joy and singing, according to the disposition of David.

23:19. He appointed also porters in the gates of the house of the Lord, that none who was unclean in any thing should enter in.

23:20. And he took the captains of hundreds, and the most valiant men, and the chiefs of the people, and all the people of the land, and they brought down the king from the house of the Lord, and brought him through the upper gate into the king's house, and set him on the royal throne.

23:21. And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword.

2 Paralipomenon Chapter 24

Joas reigneth well all the days of Joiada: afterwards falleth into idolatry and causeth Zacharias to be slain. He is slain himself by his servants.

24:1. Joas was seven years old when he began to reign: and he reigned forty years in Jerusalem: the name of his mother was Sebia of Bersabee.

24:2. And he did that which is good before the Lord all the days of Joiada the priest.

24:3. And Joiada took for him two wives, by whom he had sons and daughters.

24:4. After this Joas had a mind to repair the house of the Lord.

24:5. And he assembled the priests, and the Levites, and said to them: Go out to the cities of Juda, and gather of all Israel money to repair the temple of your God, from year to year: and do this with speed: but the Levites were negligent.

24:6. And the king called Joiada the chief, and said to him: Why hast thou not taken care to oblige the Levites to bring in out of Juda and Jerusalem the money that was appointed by Moses the servant of the Lord for all the multitude of Israel to bring into the tabernacle of the testimony?

24:7. For that wicked woman Athalia, and her children have destroyed the house of God, and adorned the temple of Baal with all the things that had been dedicated in the temple of the Lord.

24:8. And the king commanded, and they made a chest: and set it by the gate of the house of the Lord on the outside.

24:9. And they made a proclamation in Juda and Jerusalem, that every man should bring to the Lord the money which Moses the servant of God appointed for all Israel, in the desert.

24:10. And all the princes, and all the people rejoiced: and going in they contributed and cast so much into the chest of the Lord, that it was filled.

24:11. And when it was time to bring the chest before the king by the hands of the Levites, (for they saw there was much money,) the king's scribe, and he whom the high priest had appointed went in: and they poured out the money that was in the chest: and they carried back the chest to its place: and thus they did from day to day, and there was gathered an immense sum of money.

24:12. And the king and Joiada gave it to those who were over the works of the house of the Lord: but they hired with it stonecutters, and artificers of every kind of work to repair the house of the Lord: and such as wrought in iron and brass, to uphold what began to be falling.

24:13. And the workmen were diligent, and the breach of the walls was closed up by their hands, and they set up the house of the Lord in its former state, and made it stand firm.

24:14. And when they had finished all the works, they brought the rest of the money before the king and Joiada: and with it were made vessels for the temple for the ministry, and for holocausts and bowls, and other vessels of gold and silver: and holocausts were offered in the house of the Lord continually all the days of Joiada.

24:15. But Joiada grew old and was full of days, and died when he was a hundred and thirty years old.

24:16. And they buried him in the city of David among the kings, because he had done good to Israel, and to his house.

24:17. And after the death of Joiada, the princes of Juda went in, and worshipped the king: and he was soothed by their services and hearkened to them.

24:18. And they forsook the temple of the Lord the God of their fathers, and served groves and idols, and wrath came upon Juda and Jerusalem for this sin.

24:19. And he sent prophets to them to bring them back to the Lord, and they would not give ear when they testified against them.

24:20. The spirit of God then came upon Zacharias the son of Joiada the priest, and he stood in the sight of the people, and said to them: Thus saith the Lord God: Why transgress you the commandment of the Lord which will not be for your good, and have forsaken the Lord, to make him forsake you?

24:21. And they gathered themselves together against him, and stoned him at the king's commandment in the court of the house of the Lord.

24:22. And king Joas did not remember the kindness that Joiada his father had done to him, but killed his son. And when he died, he said: The Lord see, and require it.

24:23. And when a year was come about, the army of Syria came up against him: and they came to Juda and Jerusalem, and killed all the princes of the people, and they sent all the spoils to the king of Damascus.

24:24. And whereas there came a very small number of the Syrians, the Lord delivered into their hands an infinite multitude, because they had forsaken the Lord the God of their fathers: and on Joas they executed shameful judgments.

24:25. And departing they left him in great diseases: and his servants rose up against him, for revenge of the blood of the son of Joiada the priest, and they slew him in his bed, and he died: and they buried him in the city of David, but not in the sepulchres of the kings.

24:26. Now the men that conspired against him were Zabad the son of

Semmaath an Ammonitess, and Jozabad the son of Semarith a Moabitess.

24:27. And concerning his sons, and the sum of money which was gathered under him, and the repairing the house of God, they are written more diligently in the book of kings: and Amasias his son reigned in his stead.

2 Paralipomenon Chapter 25

Amasias' reign: he beginneth well, but endeth ill: he is overthrown by Joas, and slain by his people.

25:1. Amasias was five and twenty years old when he began to reign, and he reigned nine and twenty years in Jerusalem, the name of his mother was Joadan of Jerusalem.

25:2. And he did what was good in the sight of the Lord: but yet not with a perfect heart.

25:3. And when he saw himself strengthened in his kingdom, he put to death the servants that had slain the king his father.

25:4. But he slew not their children, as it is written in the book of the law of Moses, where the Lord commanded, saying: The fathers shall not be slain for the children, nor the children for their fathers, but every man shall die for his own sin.

25:5. Amasias therefore gathered Juda together, and appointed them by families, and captains of thousands and of hundreds in all Juda, and Benjamin: and he numbered them from twenty years old and upwards, and found three hundred thousand young men that could go out to battle, and could hold the spear and shield.

25:6. He hired also of Israel a hundred thousand valiant men, for a hundred talents of silver.

25:7. But a man of God came to him, and said: O king, let not the army of Israel go out with thee, for the Lord is not with Israel, and all the children of Ephraim:

25:8. And if thou think that battles consist in the strength of the army, God will make thee to be overcome by the enemies: for it belongeth to God both to help, and to put to flight.

25:9. And Amasias said to the man of God: What will then become of the hundred talents which I have given to the soldiers of Israel? and the man of God answered him: The Lord is rich enough to be able to give thee much more than this.

25:10. Then Amasias separated the army, that came to him out of Ephraim, to go home again: but they being much enraged against Juda, returned to their own country.

25:11. And Amasias taking courage led forth his people, and went to the

vale of saltpits, and slew of the children of Seir ten thousand.

25:12. And other ten thousand men the sons of Juda took, and brought to the steep of a certain rock, and cast them down headlong from the top, and they all were broken to pieces.

25:13. But that army which Amasias had sent back, that they should not go with him to battle, spread themselves among the cities of Juda, from Samaria to Beth-horon, and having killed three thousand took away much spoil.

25:14. But Amasias after he had slain the Edomites, set up the gods of the children of Seir, which he had brought thence, to be his gods, and adored them, and burnt incense to them.

25:15. Wherefore the Lord being angry against Amasias, sent a prophet to him, to say to him: Why hast thou adored gods that have not delivered their own people out of thy hand?

25:16. And when he spoke these things, he answered him: Art thou the king's counsellor? be quiet, lest I kill thee. And the prophet departing, said: I know that God is minded to kill thee, because thou hast done this evil, and moreover hast not hearkened to my counsel.

25:17. Then Amasias king of Juda taking very bad counsel, sent to Joas the son of Joachaz the son of Jehu, king of Israel, saying: Come, let us see one another.

25:18. But he sent back the messengers, saying: The thistle that is in Libanus, sent to the cedar in Libanus, saying: Give thy daughter to my son to wife: and behold the beasts that were in the wood of Libanus passed by and trod down the thistle.

25:19. Thou hast said: I have overthrown Edom, and therefore thy heart is lifted up with pride: stay at home, why dost thou provoke evil against thee, that both thou shouldst fall and Juda with thee.

25:20. Amasias would not hearken to him, because it was the Lord's will that he should be delivered into the hands of enemies, because of the gods of Edom.

25:21. So Joas king of Israel went up, and they presented themselves to be seen by one another: and Amasias king of Juda was in Bethsames of Juda:

25:22. And Juda fell before Israel, and they fled to their dwellings.

25:23. And Joas king of Israel took Amasias king of Juda, the son of Joas, the son of Joachaz, in Bethsames, and brought him to Jerusalem: and broke down the walls thereof from the gate of Ephraim, to the gate of the corner, four hundred cubits.

25:24. And he took all the gold, and silver, and all the vessels, that he found in the house of God, and with Obededom, and in the treasures of the king's house, moreover also the sons of the hostages, he brought back to Samaria.

25:25. And Amasias the son of Joas king of Juda lived, after the death of Joas the son of Joachaz king of Israel, fifteen years.

25:26. Now the rest of the acts of Amasias, the first and last, are written in the book of the kings of Juda and Israel.

25:27. And after he revolted from the Lord, they made a conspiracy against him in Jerusalem. And he fled into Lachis, and they sent, and killed him there.

25:28. And they brought him back upon horses, and buried him with his fathers in the city of David.

2 Paralipomenon Chapter 26

Ozias reigneth prosperously, till he invadeth the priests' office, upon which he is struck with a leprosy.

26:1. And all the people of Juda took his son Ozias, who was sixteen years old, and made him king in the room of Amasias his father.

26:2. He built Ailath, and restored it to the dominion of Juda, after that the king slept with his fathers.

26:3. Ozias was sixteen years old when he began to reign, and he reigned two and fifty years in Jerusalem: the name of his mother was Jehelia of Jerusalem.

26:4. And he did that which was right in the eyes of the Lord, according to all that Amasias his father had done.

26:5. And he sought the Lord in the days of Zacharias that understood and saw God: and as long as he sought the Lord, he directed him in all things.

26:6. Moreover he went forth and fought against the Philistines, and broke down the wall of Geth, and the wall of Jabnia, and the wall of Azotus: and he built towns in Azotus, and among the Philistines.

26:7. And God helped him against the Philistines, and against the Arabians, that dwelt in Gurbaal, and against the Ammonites.

26:8. And the Ammonites gave gifts to Ozias: and his name was spread abroad even to the entrance of Egypt for his frequent victories.

26:9. And Ozias built towers in Jerusalem over the gate of the corner, and over the gate of the valley, and the rest, in the same side of the wall, and fortified them.

26:10. And he built towers in the wilderness, and dug many cisterns, for he had much cattle both in the plains, and in the waste of the desert: he had also vineyards and dressers of vines in the mountains, and in Carmel: for he was a man that loved husbandry.

26:11. And the army of his fighting men, that went out to war, was under the hand of Jehiel the scribe, and Maasias the doctor, and under the hand of Henanias, who was one of the king's captains.

26:12. And the whole number of the chiefs by the families of valiant men were two thousand six hundred.

26:13. And the whole army under them three hundred and seven thousand five hundred: who were fit for war, and fought for the king against the enemy.

26:14. And Ozias prepared for them, that is, for the whole army, shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones.

26:15. And he made in Jerusalem engines of diverse kinds, which he placed in the towers, and in the corners of the walls, to shoot arrows, and great stones: and his name went forth far abroad, for the Lord helped him, and had strengthened him.

26:16. But when he was made strong, his heart was lifted up to his destruction, and he neglected the Lord his God: and going into the temple of the Lord, he had a mind to burn incense upon the altar of incense.

26:17. And immediately Azarias the priest going in after him, and with him fourscore priests of the Lord, most valiant men,

26:18. Withstood the king and said: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry: go out of the sanctuary, do not despise: for this thing shall not be accounted to thy glory by the Lord God.

26:19. And Ozias was angry, and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense.

26:20. And Azarias the high priest, and all the rest of the priests looked upon him, and saw the leprosy in his forehead, and they made haste to thrust him out. Yea himself also being frightened, hasted to go out, because he had quickly felt the stroke of the Lord.

26:21. And Ozias the king was a leper unto the day of his death, and he dwelt in a house apart being full of the leprosy, for which he had been cast out of the house of the Lord. And Joatham his son governed the king's house, and judged the people of the land.

26:22. But the rest of the acts of Ozias first and last were written by Isaias the son of Amos, the prophet.

26:23. And Ozias slept with his fathers, and they buried him in the field of the royal sepulchres, because he was a leper: and Joatham his son reigned in his stead.

2 Paralipomenon Chapter 27

Joatham's good reign.

27:1. Joatham was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa the daughter of Sadoc.

27:2. And he did that which was right before the Lord, according to all that Ozias his father had done, only that he entered not into the temple of the Lord, and the people still transgressed.

27:3. He built the high gate of the house of the Lord, and on the wall of Ophel he built much.

27:4. Moreover he built cities in the mountains of Juda, and castles and towers in the forests.

27:5. He fought against the king of the children of Ammon, and overcame them, and the children of Ammon gave him at that time a hundred talents of silver, and ten thousand measures of wheat, and as many measures of barley: so much did the children of Ammon give him in the second and third year.

27:6. And Joatham was strengthened, because he had his way directed before the Lord his God.

27:7. Now the rest of the acts of Joatham, and all his wars, and his works, are written in the book of the kings of Israel and Juda.

27:8. He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem.

27:9. And Joatham slept with his fathers, and they buried him in the city of David: and Achaz his son reigned in his stead.

2 Paralipomenon Chapter 28

The wicked and unhappy reign of Achaz.

28:1. Achaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which was right in the sight of the Lord as David his father had done,

28:2. But walked in the ways of the kings of Israel; moreover also he cast statues for Baalim.

28:3. It was he that burnt incense in the valley of Benennom, and consecrated his sons in the fire according to the manner of the nations, which the Lord slew at the coming of the children of Israel.

28:4. He sacrificed also, and burnt incense in the high places, and on

the hills, and under every green tree.

28:5. And the Lord his God delivered him into the hands of the king of Syria, who defeated him, and took a great booty out of his kingdom, and carried it to Damascus: he was also delivered into the hands of the king of Israel, who overthrew him with a great slaughter.

28:6. For Phacee the son of Romelia slew of Juda a hundred and twenty thousand in one day, all valiant men, because they had forsaken the Lord the God of their fathers.

28:7. At the same time Zechri a powerful man of Ephraim, slew Maasias the king's son, and Ezricam the governor of his house, and Elcana who was next to the king.

28:8. And the children of Israel carried away of their brethren two hundred thousand women, boys, and girls, and an immense booty: and they brought it to Samaria.

28:9. At that time there was a prophet of the Lord there, whose name was Oded: and he went out to meet the army that came to Samaria, and said to them: Behold the Lord the God of your fathers being angry with Juda, hath delivered them into your hands, and you have butchered them cruelly, so that your cruelty hath reached up to heaven.

28:10. Moreover you have a mind to keep under the children of Juda and Jerusalem for your bondmen and bondwomen, which ought not to be done: for you have sinned in this against the Lord your God.

28:11. But hear ye my counsel, and release the captives that you have brought of your brethren, because a great indignation of the Lord hangeth over you.

28:12. Then some of the chief men of the sons of Ephraim, Azarias the son of Johanan, Barachias the son of Mosollamoth, Ezechias the son of Sellum, and Amasa the son of Adali, stood up against them that came from the war.

28:13. And they said to them: You shall not bring in the captives hither, lest we sin against the Lord. Why will you add to our sins, and heap up upon our former offences? for the sin is great, and the fierce anger of the Lord hangeth over Israel.

28:14. So the soldiers left the spoils, and all that they had taken, before the princes and all the multitude.

28:15. And the men, whom we mentioned above, rose up and took the captives, and with the spoils clothed all them that were naked: and when they had clothed and shod them, and refreshed them with meat and drink, and anointed them because of their labour, and had taken care of them, they set such of them as could not walk, and were feeble, upon beasts, and brought them to Jericho the city of palm trees to their brethren, and they returned to Samaria.

28:16. At that time king Achaz sent to the king of the Assyrians asking help.

28:17. And the Edomites came and slew many of Juda, and took a great booty.

28:18. The Philistines also spread themselves among the cities of the plains, and to the south of Juda: and they took Bethsames, and Aialon, and Gaderoth, and Socho, and Thamnan, and Gamzo, with their villages, and they dwelt in them.

28:19. For the Lord had humbled Juda because of Achaz the king of Juda, for he had stripped it of help, and had contemned the Lord.

For he had stripped it of help. . . That is, Achaz stripped the kingdom of Juda of the divine assistance by his wickedness, and by his introducing idolatry.

28:20. And he brought against him Thelgathphalnasar king of the Assyrians, who also afflicted him, and plundered him without any resistance.

28:21. And Achaz stripped the house of the Lord, and the house of the kings, and of the princes, and gave gifts to the king of the Assyrians, and yet it availed him nothing.

28:22. Moreover also in the time of his distress he increased contempt against the Lord: king Achaz himself by himself,

28:23. Sacrificed victims to the gods of Damascus that struck him, and he said: The gods of the kings of Syria help them, and I will appease them with victims, and they will help me; whereas on the contrary they were the ruin of him, and of all Israel.

28:24. Then Achaz having taken away all the vessels of the house of God, and broken them, shut up the doors of the temple of God, and made himself altars in all the corners of Jerusalem.

28:25. And in all the cities of Juda he built altars to burn frankincense, and he provoked the Lord the God of his fathers to wrath.

28:26. But the rest of his acts, and all his works first and last are written in the book of the kings of Juda and Israel.

28:27. And Achaz slept with his fathers, and they buried him in the city of Jerusalem: for they received him not into the sepulchres of the kings of Israel. And Ezechias his son reigned in his stead.

2 Paralipomenon Chapter 29

Ezechias purifieth the temple, and restoreth religion.

29:1. Now Ezechias began to reign, when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem: the name of his mother was Abia, the daughter of Zacharias.

29:2. And he did that which was pleasing in the sight of the Lord,

according to all that David his father had done.

29:3. In the first year and month of his reign he opened the doors of the house of the Lord, and repaired them.

29:4. And he brought the priests and the Levites, and assembled them in the east street.

29:5. And he said to them: Hear me, ye Levites, and be sanctified, purify the house of the Lord the God of your fathers, and take away all filth out of the sanctuary.

29:6. Our fathers have sinned and done evil in the sight of the Lord God, forsaking him: they have turned away their faces from the tabernacle of the Lord, and turned their backs.

29:7. They have shut up the doors that were in the porch, and put out the lamps, and have not burnt incense, nor offered holocausts in the sanctuary of the God of Israel.

29:8. Therefore the wrath of the Lord hath been stirred up against Juda and Jerusalem, and he hath delivered them to trouble, and to destruction, and to be hissed at, as you see with your eyes.

29:9. Behold, our fathers are fallen by the sword, our sons, and our daughters, and wives are led away captives for this wickedness.

29:10. Now therefore I have a mind that we make a covenant with the Lord the God of Israel, and he will turn away the wrath of his indignation from us.

29:11. My sons, be not negligent: the Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burn incense to him.

29:12. Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azarias, of the sons of Caath: and of the sons of Merari, Cis the son of Abdi, and Azarias the son of Jalaleel. And of the sons of Gerson, Joah the son of Zemra, and Eden the son of Joah.

29:13. And of the sons of Elisaphan, Samri, and Jahiel. Also of the sons of Asaph, Zacharias, and Mathanias.

29:14. And of the sons of Heman, Jahiel, and Semei: and of the sons of Idithun, Semeias, and Oziel.

29:15. And they gathered together their brethren, and sanctified themselves, and went in according to the commandment of the king, and the precept of the Lord, to purify the house of God.

29:16. And the priests went into the temple of the Lord to sanctify it, and brought out all the uncleanness that they found within to the entrance of the house of the Lord, and the Levites took it away, and carried it out abroad to the torrent Cedron.

29:17. And they began to cleanse on the first day of the first month, and on the eighth day of the same month they came into the porch of the

temple of the Lord, and they purified the temple in eight days, and on the sixteenth day of the same month they finished what they had begun.

29:18. And they went in to king Ezechias, and said to him: We have sanctified all the house of the Lord, and the altar of holocaust, and the vessels thereof, and the table of proposition with all its vessels,

29:19. And all the furniture of the temple, which king Achaz in his reign had defiled, after his transgression; and behold they are all set forth before the altar of the Lord.

29:20. And king Ezechias rising early, assembled all the rulers of the city, and went up into the house of the Lord:

29:21. And they offered together seven bullocks, and seven rams, and seven lambs, and seven he goats for sin, for the kingdom, for the sanctuary, for Juda: and he spoke to the priests the sons of Aaron, to offer them upon the altar of the Lord.

29:22. Therefore they killed the bullocks, and the priests took the blood, and poured it upon the altar; they killed also the rams, and their blood they poured also upon the altar, and they killed the lambs, and poured the blood upon the altar.

29:23. And they brought the he goats for sin before the king, and the whole multitude, and they laid their hand upon them:

29:24. And the priests immolated them, and sprinkled their blood before the altar for an expiation of all Israel: for the king had commanded that the holocaust and the sin offering should be made for all Israel.

29:25. And he set the Levites in the house of the Lord with cymbals, and psalteries, and harps according to the regulation of David the king, and of Gad the seer, and of Nathan the prophet: for it was the commandment of the Lord by the hand of his prophets.

29:26. And the Levites stood, with the instruments of David, and the priests with trumpets.

29:27. And Ezechias commanded that they should offer holocausts upon the altar: and when the holocausts were offered, they began to sing praises to the Lord, and to sound with trumpets, and divers instruments which David the king of Israel had prepared.

29:28. And all the multitude adored, and the singers, and the trumpeters, were in their office till the holocaust was finished.

29:29. And when the oblation was ended, the king, and all that were with him bowed down and adored.

29:30. And Ezechias and the princes commanded the Levites to praise the Lord with the words of David, and Asaph the seer: and they praised him with great joy, and bowing the knee adored.

29:31. And Ezechias added, and said: You have filled your hands to the Lord, come and offer victims, and praises in the house of the Lord. And all the multitude offered victims, and praises, and holocausts with a

devout mind.

29:32. And the number of the holocausts which the multitude offered, was seventy bullocks, a hundred rams, and two hundred lambs.

29:33. And they consecrated to the Lord six hundred oxen, and three thousand sheep.

29:34. But the priests were few, and were not enough to flay the holocausts: wherefore the Levites their brethren helped them, till the work was ended, and priests were sanctified, for the Levites are sanctified with an easier rite than the priests.

29:35. So there were many holocausts, and the fat of peace offerings, and the libations of holocausts: and the service of the house of the Lord was completed.

29:36. And Ezechias, and all the people rejoiced because the ministry of the Lord was accomplished. For the resolution of doing this thing was taken suddenly.

2 Paralipomenon Chapter 30

Ezechias inviteth all Israel to celebrate the pasch; the solemnity is kept fourteen days.

30:1. And Ezechias sent to all Israel and Juda: and he wrote letters to Ephraim and Manasses, that they should come to the house of the Lord in Jerusalem, and keep the phase to the Lord the God of Israel,

30:2. For the king, taking counsel, and the princes, and all the assembly of Jerusalem, decreed to keep the phase the second month.

30:3. For they could not keep it in its time; because there were not priests enough sanctified, and the people was not as yet gathered together to Jerusalem.

The host of heaven. . .The sun, moon, and stars.

30:4. And the thing pleased the king, and all the people.

30:5. And they decreed to send messengers to all Israel from Bersabee even to Dan, that they should come, and keep the phase to the Lord the God of Israel in Jerusalem: for many had not kept it as it is prescribed by the law.

30:6. And the posts went with letters by commandment of the king, and his princes, to all Israel and Juda, proclaiming according to the king's orders: Ye children of Israel, turn again to the Lord the God of Abraham, and of Isaac, and of Israel: and he will return to the remnant of you that have escaped the hand of the king of the Assyrians.

30:7. Be not like your fathers, and brethren, who departed from the Lord the God of their fathers, and he hath given them up to

destruction, as you see.

30:8. Harden not your necks, as your fathers did: yield yourselves to the Lord, and come to his sanctuary, which he hath sanctified forever: serve the Lord the God of your fathers, and the wrath of his indignation shall be turned away from you.

30:9. For if you turn again to the Lord, your brethren, and children shall find mercy before their masters, that have led them away captive, and they shall return into this land: for the Lord your God is merciful, and will not turn away his face from you, if you return to him.

30:10. So the posts went speedily from city to city, through the land of Ephraim, and of Manasses, even to Zabulon, whilst they laughed at them and mocked them.

30:11. Nevertheless some men of Aser, and of Manasses, and of Zabulon, yielding to the counsel, came to Jerusalem.

30:12. But the hand of God was in Juda, to give them one heart to do the word of the Lord, according to the commandment of the king, and of the princes.

30:13. And much people were assembled to Jerusalem to celebrate the solemnity of the unleavened bread in the second month:

30:14. And they arose and destroyed the altars that were in Jerusalem, and took away all things in which incense was burnt to idols and cast them into the torrent Cedron.

30:15. And they immolated the phase on the fourteenth day of the second month. And the priests and the Levites being at length sanctified offered holocausts in the house of the Lord.

30:16. And they stood in their order according to the disposition and law of Moses the man of God: but the priests received the blood which was to be poured out, from the hands of the Levites,

30:17. Because a great number was not sanctified: and therefore the Levites immolated the phase for them that came not in time to be sanctified to the Lord.

30:18. For a great part of the people from Ephraim, and Manasses, and Issachar, and Zabulon, that had not been sanctified, ate the phase otherwise than it is written: and Ezechias prayed for them, saying: The Lord who is good will shew mercy,

30:19. To all them, who with their whole heart, seek the Lord the God of their fathers: and will not impute it to them that they are not sanctified.

30:20. And the Lord heard him, and was merciful to the people.

30:21. And the children of Israel, that were found at Jerusalem, kept the feast of unleavened bread seven days with great joy, praising the Lord every day. the Levites also, and the priests, with instruments

that agreed to their office.

30:22. And Ezechias spoke to the heart of all the Levites, that had good understanding concerning the Lord: and they ate during the seven days of the solemnity, immolating victims of peace offerings, and praising the Lord the God of their fathers.

30:23. And it pleased the whole multitude to keep other seven days: which they did with great joy.

30:24. For Ezechias the king of Juda had given to the multitude a thousand bullocks, and seven thousand sheep: and the princes had given the people a thousand bullocks, and ten thousand sheep: and a great number of priests was sanctified.

30:25. And all the multitude of Juda with the priests and Levites, and all the assembly, that came out of Israel; and the proselytes of the land of Israel, and that dwelt in Juda were full of joy.

30:26. And there was a great solemnity in Jerusalem, such as had not been in that city since the time of Solomon the son of David king of Israel.

30:27. And the priests and the Levites rose up and blessed the people: and their voice was heard: and their prayer came to the holy dwelling place of heaven.

2 Paralipomenon Chapter 31

Idolatry is abolished; and provisions made for the ministers.

31:1. And when these things had been duly celebrated, all Israel that were found in the cities of Juda, went out, and they broke the idols, and cut down the groves, demolished the high places, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also and Manasses, till they had utterly destroyed them: then all the children of Israel returned to their possessions and cities.

31:2. And Ezechias appointed companies of the priests, and the Levites, by their courses, every man in his own office, to wit, both of the priests, and of the Levites, for holocausts, and for peace offerings, to minister, and to praise, and to sing in the gates of the camp of the Lord.

31:3. And the king's part was, that of his proper substance the holocaust should be offered always morning and evening, and on the sabbaths, and the new moons and the other solemnities, as it is written in the law of Moses.

31:4. He commanded also the people that dwelt in Jerusalem, to give to the priests, and the Levites their portion, that they might attend to the law of the Lord.

31:5. Which when it was noised abroad in the ears of the people, the

children of Israel offered in abundance the firstfruits of corn, wine, and oil, and honey: and brought the tithe of all things which the ground bringeth forth.

31:6. Moreover the children of Israel and Juda, that dwelt in the cities of Juda, brought in the tithes of oxen, and sheep, and the tithes of holy things, which they had vowed to the Lord their God: and carrying them all, made many heaps.

31:7. In the third month they began to lay the foundations of the heaps, and in the seventh month, they finished them.

31:8. And when Ezechias and his princes came in, they saw the heaps, and they blessed the Lord and the people of Israel.

31:9. And Ezechias asked the priests and the Levites, why the heaps lay so.

31:10. Azarias the chief priest of the race of Sadoc answered him, saying: Since the firstfruits began to be offered in the house of the Lord, we have eaten, and have been filled, and abundance is left, because the Lord hath blessed his people: and of that which is left is this great store which thou seest.

31:11. Then Ezechias commanded to prepare storehouses in the house of the Lord. And when they had done so,

31:12. They brought in faithfully both the firstfruits, and the tithes, and all they had vowed. And the overseer of them was Chonenias the Levite, and Semei his brother was the second,

31:13. And after him Jehiel, and Azarias, and Nahath, and Asael, and Jerimoth, and Jozabad, and Eliel, and Jesmachias, and Mahath, and Banaias, overseers under the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the king, and Azarias the high priest of the house of God, to whom all things appertained.

31:14. But Core the son of Jemna the Levite, the porter of the east gate, was overseer of the things which were freely offered to the Lord, and of the firstfruits and the things dedicated for the holy of holies.

31:15. And under his charge were Eden, and Benjamin, Jesue, and Semeias, and Amarias, and Sechenias, in the cities of the priests, to distribute faithfully portions to their brethren, both little and great:

31:16. Besides the males from three years old and upward, to all that went into the temple of the Lord, and whatsoever there was need of in the ministry, and their offices according to their courses, day by day.

31:17. To the priests by their families, and to the Levites from the twentieth year and upward, by their classes and companies.

31:18. And to all the multitude, both to their wives, and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified.

31:19. Also of the sons of Aaron who were in the fields and in the suburbs of each city, there were men appointed, to distribute portions to all the males, among the priests and the Levites.

31:20. So Ezechias did all things which we have said in all Juda, and wrought that which was good, and right, and truth, before the Lord his God,

31:21. In all the service of the house of the Lord according to the law and the ceremonies, desiring to seek his God with all his heart, and he did it and prospered.

2 Paralipomenon Chapter 32

Sennacherib invadeth Juda: his army is destroyed by an angel. Ezechias recovereth from his sickness: his other acts.

32:1. After these things, and this truth, Sennacherib king of the Assyrians came and entered into Juda, and besieged the fenced cities, desiring to take them.

32:2. And when Ezechias saw that Sennacherib was come, and that the whole force of the war was turning against Jerusalem,

32:3. He took counsel with the princes, and the most valiant men, to stop up the heads of the springs, that were without the city: and as they were all of this mind,

32:4. He gathered together a very great multitude, and they stopped up all the springs, and the brook, that ran through the midst of the land, saying: Lest the kings of the Assyrians should come, and find abundance of water.

32:5. He built up also with great diligence all the wall that had been broken down, and built towers upon it, and another wall without: and he repaired Mello in the city of David, and made all sorts of arms and shields:

32:6. And he appointed captains of the soldiers of the army: and he called them all together in the street of the gate of the city, and spoke to their heart, saying:

32:7. Behave like men, and take courage: be not afraid nor dismayed for the king of the Assyrians, nor for all the multitude that is with him: for there are many more with us than with him.

32:8. For with him is an arm of flesh: with us the Lord our God, who is our helper, and fighteth for us. And the people were encouraged with these words of Ezechias king of Juda.

32:9. After this, Sennacherib king of the Assyrians sent his servants to Jerusalem, (for he with all his army was besieging Lachis,) to Ezechias king of Juda, and to all the people that were in the city, saying:

32:10. Thus saith Sennacherib king of the Assyrians: In whom do you trust, that you sit still besieged in Jerusalem?

32:11. Doth not Ezechias deceive you, to give you up to die by hunger and thirst, affirming that the Lord your God shall deliver you from the hand of the king of the Assyrians?

32:12. Is it not this same Ezechias, that hath destroyed his high places, and his altars, and commanded Juda and Jerusalem, saying: You shall worship before one altar, and upon it you shall burn incense?

32:13. Know you not what I and my fathers have done to all the people of the lands? have the gods of any nations and lands been able to deliver their country out of my hand?

32:14. Who is there among all the gods of the nations, which my fathers have destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of this hand?

32:15. Therefore let not Ezechias deceive you, nor delude you with a vain persuasion, and do not believe him. For if no god of all the nations and kingdoms, could deliver his people out of my hand, and out of the hand of my fathers, consequently neither shall your God be able to deliver you out of my hand.

32:16. And many other things did his servants speak against the Lord God, and against Ezechias his servant.

32:17. He wrote also letters full of blasphemy against the Lord the God of Israel, and he spoke against him: As the gods of other nations could not deliver their people out of my hand, so neither can the God of Ezechias deliver his people out of this hand.

32:18. Moreover he cried out with a loud voice, in the Jews' tongue, to the people that sat on the walls of Jerusalem, that he might frighten them, and take the city.

32:19. And he spoke against the God of Jerusalem, as against the gods of the people of the earth, the works of the hands of men.

32:20. And Ezechias the king, and Isaias the prophet the son of Amos, prayed against this blasphemy, and cried out to heaven.

32:21. And the Lord sent an angel, who cut off all the stout men and the warriors, and the captains of the army of the king of the Assyrians: and he returned with disgrace into his own country. And when he was come into the house of his god, his sons that came out of his bowels, slew him with the sword.

32:22. And the Lord saved Ezechias and the inhabitants of Jerusalem, out of the hand of Sennacherib king of the Assyrians, and out of the hand of all, and gave them treasures on every side.

32:23. Many also brought victims, and sacrifices to the Lord to Jerusalem, and presents to Ezechias king of Juda: and he was magnified thenceforth in the sight of all nations.

32:24. In those days Ezechias was sick even to death, and he prayed to the Lord: and he heard him, and gave him a sign.

32:25. But he did not render again according to the benefits which he had received, for his heart was lifted up: and wrath was enkindled against him, and against Juda and Jerusalem.

32:26. And he humbled himself afterwards, because his heart had been lifted up, both he and the inhabitants of Jerusalem: and therefore the wrath of the Lord came not upon them in the days of Ezechias.

32:27. And Ezechias was rich, and very glorious, and he gathered himself great treasures of silver and of gold, and of precious stones, of spices, and of arms, of all kinds, and of vessels of great price.

32:28. Storehouses also of corn, of wine, and of oil, and stalls for all beasts, and folds for cattle.

32:29. And he built himself cities: for he had flocks of sheep, and herds without number, for the Lord had given him very much substance.

32:30. This same Ezechias was, he that stopped the upper source of the waters of Gihon, and turned them away underneath toward the west of the city of David: in all his works he did prosperously what he would.

32:31. But yet in the embassy of the princes of Babylon, that were sent to him, to inquire of the wonder that had happened upon the earth, God left him that he might be tempted, and all things might be made known that were in his heart.

32:32. Now the rest of the acts of Ezechias, and of his mercies are written in the book of the kings of Juda and Israel.

32:33. And Ezechias slept with his fathers, and they buried him above the sepulchres of the sons of David: and all Juda, and all the inhabitants of Jerusalem celebrated his funeral: and Manasses his son reigned in his stead.

2 Paralipomenon Chapter 33

Manasses for his manifold wickedness is led captive to Babylon: he repenteth, and is restored to his kingdom, and destroyeth idolatry: his successor Amon is slain by his servants.

33:1. Manasses was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

33:2. And he did evil before the Lord, according to all the abominations of the nations, which the Lord cast out before the children of Israel:

33:3. And he turned, and built again the high places which Ezechias his father had destroyed: and he built altars to Baalim, and made groves, and he adored all the host of heaven, and worshipped them.

The host of heaven. . .The sun, moon, and stars.

33:4. He built also altars in the house of the Lord, whereof the Lord had said: In Jerusalem shall my name be for ever.

33:5. And he built them for all the host of heaven in the two courts of the house of the Lord.

33:6. And he made his sons to pass through the fire in the valley of Benennom: he observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanter: and he wrought many evils before the Lord, to provoke him to anger.

33:7. He set also a graven, and a molten statue in the house of God, of which God had said to David, and to Solomon his son: In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever.

33:8. And I will not make the foot of Israel to be removed out of the land which I have delivered to their fathers: yet so if they will take heed to do what I have commanded them, and all the law, and the ceremonies, and judgments by the hand of Moses.

33:9. So Manasses seduced Juda, and the inhabitants of Jerusalem, to do evil beyond all the nations, which the Lord had destroyed before the face of the children of Israel.

33:10. And the Lord spoke to his people, and they would not hearken.

33:11. Therefore he brought upon them the captains of the army of the king of the Assyrians: and they took Manasses, and carried him bound with chains and fetters to Babylon.

33:12. And after that he was in distress he prayed to the Lord his God: and did penance exceedingly before the God of his fathers.

33:13. And he entreated him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem into his kingdom, and Manasses knew that the Lord was God.

33:14. After this he built a wall without the city of David, on the west side of Gihon in the valley, from the entering in of the gate round about to Ophel, and raised it up to a great height: and he appointed captains of the army in all the fenced cities of Juda:

33:15. And he took away the strange gods, and the idol out of the house of the Lord: the altars also which he had made in the mount of the house of the Lord, and in Jerusalem, and he cast them all out of the city.

33:16. And he repaired the altar of the Lord, and sacrificed upon it victims, and peace offerings, and praise: and he commanded Juda to serve the Lord the God of Israel.

33:17. Nevertheless the people still sacrificed in the high places to the Lord their God.

33:18. But the rest of the acts of Manasses, and his prayer to his God, and the words of the seers that spoke to him in the name of the Lord the God of Israel, are contained in the words of the kings of Israel.

33:19. His prayer also, and his being heard and all his sins, and contempt, and places wherein he built high places, and set up groves, and statues before he did penance, are written in the words of Hozai.

33:20. And Manasses slept with his fathers, and they buried him in his house: and his son Amon reigned in his stead.

33:21. Amon was two and twenty years old when he began to reign, and he reigned two years in Jerusalem.

33:22. And he did evil in the sight of the Lord, as Manasses his father had done: he sacrificed to all the idols which Manasses his father had made, and served them.

33:23. And he did not humble himself before the lord, as Manasses his father had humbled himself, but committed far greater sin.

33:24. And his servants conspired against him, and slew him in his own house.

33:25. But the rest of the multitude of the people slew them that had killed Amon, and made Josias his son king in his stead.

2 Paralipomenon Chapter 34

Josias destroyeth idolatry, repaireth the temple, and reneweth the covenant between God and the people.

34:1. Josias was eight years old when he began to reign, and he reigned one and thirty years in Jerusalem.

34:2. And he did that which was right in the sight of the Lord, and walked in the ways of David his father: he declined not, neither to the right hand, nor to the left.

34:3. And in the eighth year of his reign, when he was yet a boy, he began to seek the God of his father David: and in the twelfth year after he began to reign, he cleansed Juda and Jerusalem from the high places, and the groves, and the idols, and the graven things.

34:4. And they broke down before him the altars of Baalim, and demolished the idols that had been set upon them: and he cut down the groves and the graven things, and broke them in pieces: and strewed the fragments upon the graves of them that had sacrificed to them.

34:5. And he burnt the bones of the priests on the altars of the idols, and he cleansed Juda and Jerusalem.

34:6. And in the cities of Manasses, and of Ephraim, and of Simeon,

even to Nephtali he demolished all.

34:7. And when he had destroyed the altars, and the groves, and had broken the idols in pieces, and had demolished all profane temples throughout all the land of Israel, he returned to Jerusalem.

34:8. Now in the eighteenth year of his reign, when he had cleansed the land, and the temple of the Lord, he sent Saphan the son of Elselias, and Maasias the governor of the city, Joha the son of Joachaz the recorder, to repair the house of the Lord his God.

34:9. And they came to Helcias the high priest: and received of him the money which had been brought into the house of the Lord, and which the Levites and porters had gathered together from Manasses, and Ephraim, and all the remnant of Israel, and from all Juda, and Benjamin, and the inhabitants of Jerusalem,

34:10. Which they delivered into the hands of them that were over the workmen in the house of the Lord, to repair the temple, and mend all that was weak.

34:11. But they gave it to the artificers, and to the masons, to buy stones out of the quarries, and timber for the couplings of the building, and to rafter the houses, which the kings of Juda had destroyed.

34:12. And they did all faithfully. Now the overseers of the workmen were Jahath and Abdias of the sons of Merari, Zacharias and Mosollam of the sons of Caath, who hastened the work: all Levites skilful to play on instruments.

34:13. But over them that carried burdens for divers uses, were scribes, and masters of the number of the Levites, and porters.

34:14. Now when they carried out the money that had been brought into the temple of the Lord, Helcias the priest found the book of the law of the Lord, by the hand of Moses.

34:15. And he said to Saphan the scribe: I have found the book of the law in the house of the Lord: and he delivered it to him.

34:16. But he carried the book to the king, and told him, saying: Lo, all that thou hast committed to thy servants, is accomplished.

34:17. They have gathered together the silver that was found in the house of the Lord: and it is given to the overseers of the artificers, and of the workmen, for divers works.

34:18. Moreover Helcias the priest gave me this book. And he read it before the king.

34:19. And when he had heard the words of the law, he rent his garments:

34:20. And he commanded Helcias, and Ahicam the son of Saphan, and Abdon the son of Micha, and Saphan the scribe, and Asaa the king's servant, saying:

34:21. Go, and pray to the Lord for me, and for the remnant of Israel, and Juda, concerning all the words of this book, which is found: for the great wrath of the Lord hath fallen upon us, because our fathers have not kept the words of the Lord, to do all things that are written in this book.

34:22. And Helcias and they that were sent with him by the king, went to Olda the prophetess, the wife of Sellum the son of Thecuath, the son of Hasra keeper of the wardrobe: who dwelt in Jerusalem in the Second part: and they spoke to her the words above mentioned.

34:23. And she answered them: Thus saith the Lord the God of Israel: Tell the man that sent you to me:

34:24. Thus saith the Lord: Behold I will bring evils upon this place, and upon the inhabitants thereof, and all the curses that are written in this book which they read before the king of Juda.

34:25. Because they have forsaken me, and have sacrificed to strange gods, to provoke me to wrath with all the works of their hands, therefore my wrath shall fall upon this place, and shall not be quenched.

34:26. But as to the king of Juda that sent you to beseech the Lord, thus shall you say to him: Thus saith the Lord the God of Israel: Because thou hast heard the words of this book,

34:27. And thy heart was softened, and thou hast humbled thyself in the sight of God for the things that are spoken against this place, and the inhabitants of Jerusalem, and reverencing my face, hast rent thy garments, and wept before me: I also have heard thee, saith the Lord.

34:28. For now I will gather thee to thy fathers, and thou shalt be brought to thy tomb in peace: and thy eyes shall not see all the evil that I will bring upon this place, and the inhabitants thereof. They therefore reported to the king all that she had said.

34:29. And he called together all the ancients of Juda and Jerusalem.

34:30. And went up to the house of the Lord, and all the men of Juda, and the inhabitants of Jerusalem, the priests and the Levites, and all the people from the least to the greatest. And the king read in their hearing, in the house of the Lord, all the words of the book.

34:31. And standing up in his tribunal, he made a covenant before the Lord to walk after him, and keep his commandments, and testimonies, and justifications with all his heart, and with all his soul, and to do the things that were written in that book which he had read.

34:32. And he adjured all that were found in Jerusalem and Benjamin to do the same: and the inhabitants of Jerusalem did according to the covenant of the Lord the God of their fathers.

34:33. And Josias took away all the abominations out of all the countries of the children of Israel and made all that were left in Israel, to serve the Lord their God. As long as he lived they departed

not from the Lord the God of their fathers.

2 Paralipomenon Chapter 35

Josias celebrateth a most solemn pasch. He is slain by the king of Egypt.

35:1. And Josias kept a phase to the Lord in Jerusalem, and it was sacrificed on the fourteenth day of the first month.

35:2. And he set the priests in their offices, and exhorted them to minister in the house of the Lord.

35:3. And he spoke to the Levites, by whose instruction all Israel was sanctified to the Lord, saying: Put the ark in the sanctuary of the temple, which Solomon the son of David king of Israel built: for you shall carry it no more: but minister now to the Lord your God, and to his people Israel.

35:4. And prepare yourselves by your houses, and families according to your courses, as David king of Israel commanded, and Solomon his son hath written.

35:5. And serve ye in the sanctuary by the families and companies of Levi.

35:6. And being sanctified kill the phase, and prepare your brethren, that they may do according to the words which the Lord spoke by the hand of Moses.

35:7. And Josias gave to all the people that were found there in the solemnity of the phase, of lambs and of kids of the flocks, and of other small cattle thirty thousand, and of oxen three thousand, all these were of the king's substance.

35:8. And his princes willingly offered what they had vowed, both to the people and to the priests and the Levites. Moreover Helcias, and Zacharias, and Jahiel rulers of the house of the Lord, gave to the priests to keep the phase two thousand six hundred small cattle, and three hundred oxen.

35:9. And Chonenias, and Semeias and Nathanael, his brethren, and Hasabias, and Jehiel, and Jozabad princes of the Levites, gave to the rest of the Levites to celebrate the phase five thousand small cattle, and five hundred oxen.

35:10. And the ministry was prepared, and the priests stood in their office: the Levites also in their companies, according to the king's commandment.

35:11. And the phase was immolated: and the priests sprinkled the blood with their hand, and the Levites flayed the holocausts:

35:12. And they separated them, to give them by the houses and families

of every one, and to be offered to the Lord, as it is written in the book of Moses, and with the oxen they did in like manner.

35:13. And they roasted the phase with fire, according to that which is written in the law: but the victims of peace offerings they boiled in caldrons, and kettles, and pots, and they distributed them speedily among all the people.

35:14. And afterwards they made ready for themselves, and for the priests: for the priests were busied in offering of holocausts and the fat until night, wherefore the Levites prepared for themselves, and for the priests the sons of Aaron last.

35:15. And the singers the sons of Asaph stood in their order, according to the commandment of David, and Asaph, and Heman, and Idithun, the prophets of the king: and the porters kept guard at every gate, so as not to depart one moment from their service, and therefore their brethren the Levites prepared meats for them.

35:16. So all the service of the Lord was duly accomplished that day, both in keeping the phase and offering holocausts upon the altar of the Lord, according to the commandment of king Josias.

35:17. And the children of Israel that were found there, kept the phase at that time, and the feast of unleavened seven days.

35:18. There was no phase like to this in Israel, from the days of Samuel the prophet: neither did any of all the kings of Israel keep such a phase as Josias kept, with the priests, and the Levites, and all Juda, and Israel that were found, and the inhabitants of Jerusalem.

35:19. In the eighteenth year of the reign of Josias was this phase celebrated.

35:20. After that Josias had repaired the temple, Nechao king of Egypt came up to fight in Charcamis by the Euphrates: and Josias went out to meet him.

35:21. But he sent messengers to him, saying: What have I to do with thee, O king of Juda? I come not against thee this day, but I fight against another house, to which God hath commanded me to go in haste: forbear to do against God, who is with me, lest he kill thee.

35:22. Josias would not return, but prepared to fight against him, and hearkened not to the words of Nechao from the mouth of God, but went to fight in the field of Mageddo.

35:23. And there he was wounded by the archers, and he said to his servants: Carry me out of the battle, for I am grievously wounded.

35:24. And they removed him from the chariot into another, that followed him after the manner of kings, and they carried him away to Jerusalem, and he died, and was buried in the monument of his fathers, and all Juda and Jerusalem mourned for him,

35:25. Particularly Jeremias: whose lamentations for Josias all the singing men and singing women repeat unto this day, and it became like

a law in Israel: Behold it is found written in the Lamentations.

35:26. Now the rest of the acts of Josias and of his mercies, according to what was commanded by the law of the Lord:

35:27. And his works first and last, are written in the book of the kings of Juda and Israel.

2 Paralipomenon Chapter 36

The reigns of Joachaz, Joakim, Joachin, and Sedecias: the captivity of Babylon released at length by Cyrus.

36:1. Then the people of the land took Joachaz the son of Josias, and made him king instead of his father in Jerusalem.

36:2. Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem.

36:3. And the king of Egypt came to Jerusalem, and deposed him, and condemned the land in a hundred talents of silver, and a talent of gold.

36:4. And he made Eliakim his brother king in his stead, over Juda and Jerusalem: and he turned his name to Joakim: but he took Joachaz with him and carried him away into Egypt.

36:5. Joakim was five and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: and he did evil before the Lord his God.

36:6. Against him came up Nabuchodonosor king of the Chaldeans, and led him bound in chains into Babylon.

36:7. And he carried also thither the vessels of the Lord, and put them in his temple.

36:8. But the rest of the acts of Joakim, and his abominations, which he wrought, and the things that were found in him, are contained in the book of the kings of Juda and Israel. And Joachin his son reigned in his stead.

36:9. Joachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the Lord.

Eight years old. . . He was associated by his father to the kingdom, when he was but eight years old; but after his father's death, when he reigned alone, he was eighteen years old. 4 Kings 24.8.

36:10. And at the return of the year, king Nabuchodonosor sent, and brought him to Babylon, carrying away at the same time the most precious vessels of the house of the Lord: and he made Sedecias his uncle king over Juda and Jerusalem.

36:11. Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem.

36:12. And he did evil in the eyes of the Lord his God, and did not reverence the face of Jeremias the prophet speaking to him from the mouth of the Lord.

36:13. He also revolted from king Nabuchodonosor, who had made him swear by God: and he hardened his neck and his heart, from returning to the Lord the God of Israel.

36:14. Moreover all the chief of the priests, and the people wickedly transgressed according to all the abominations of the Gentiles: and they defiled the house of the Lord, which he had sanctified to himself in Jerusalem.

36:15. And the Lord the God of their fathers sent to them, by the hand of his messengers, rising early, and daily admonishing them: because he spared his people and his dwelling place.

36:16. But they mocked the messengers of God, and despised his words, and misused the prophets, until the wrath of the Lord arose against his people, and there was no remedy.

36:17. For he brought upon them the king of the Chaldeans, and he slew their young men with the sword in the house of his sanctuary, he had no compassion on young man, or maiden, old man or even him that stooped for age, but he delivered them all into his hands.

36:18. And all the vessels of the house of Lord, great and small, and the treasures of the temple and of the king, and of the princes he carried away to Babylon.

36:19. And the enemies set fire to the house of God, and broke down the wall of Jerusalem, burnt all the towers, and what soever was precious they destroyed.

36:20. Whosoever escaped the sword, was led into Babylon, and there served the king and his sons, till the reign of the king of Persia,

36:21. That the word of the Lord by the mouth of Jeremias might be fulfilled, and the land might keep her sabbaths: for all the days of the desolation she kept a sabbath, till the seventy years were expired.

36:22. But in the first year of Cyrus king of the Persians, to fulfil the word of the Lord, which he had spoken by the mouth of Jeremias, the Lord stirred up the heart of Cyrus, king of the Persians: who commanded it to be proclaimed through all his kingdom, and by writing also, saying:

36:23. Thus saith Cyrus king of the Persians: All the kingdoms of the earth hath the Lord the God of heaven given to me, and he hath charged me to build him a house in Jerusalem, which is in Judea: who is there among you of all his people? The Lord his God be with him, and let him go up.

THE FIRST BOOK OF ESDRAS

This Book taketh its name from the writer: who was a holy priest, and doctor of the law. He is called by the Hebrews, Ezra.

1 Esdras Chapter 1

Cyrus king of Persia releaseth God's people from their captivity, with license to return and build the temple in Jerusalem: and restoreth the holy vessels which Nabuchodonosor had taken from thence.

1:1. In the first year of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians: and he made a proclamation throughout all his kingdom, and in writing also, saying:

1:2. Thus saith Cyrus king of the Persians: The Lord the God of heaven hath given to me all the kingdoms of the earth, and he hath charged me to build him a house in Jerusalem, which is in Judea.

1:3. Who is there among you of all his people? His God be with him. Let him go up to Jerusalem, which is in Judea, and build the house of the Lord the God of Israel: he is the God that is in Jerusalem.

1:4. And let all the rest in all places wheresoever they dwell, help him every man from his place, with silver and gold, and goods, and cattle, besides that which they offer freely to the temple of God, which is in Jerusalem.

1:5. Then rose up the chief of the fathers of Juda and Benjamin, and the priests, and Levites, and every one whose spirit God had raised up, to go up to build the temple of the Lord, which was in Jerusalem.

1:6. And all they that were round about, helped their hands with vessels of silver, and gold, with goods, and with beasts, and with furniture, besides what they had offered on their own accord.

1:7. And king Cyrus brought forth vessels of the temple of the Lord, which Nabuchodonosor had taken from Jerusalem, and had put them in the temple of his god.

1:8. Now Cyrus king of Persia brought them forth by the hand of Mithridates the son of Gazabar, and numbered them to Sassabasar the prince of Juda.

1:9. And this is the number of them: thirty bowls of gold, a thousand bowls of silver, nine and twenty knives, thirty cups of gold,

1:10. Silver cups of a second sort, four hundred and ten: other vessels

a thousand.

1:11. All the vessels of gold and silver, five thousand four hundred: all these Sassabasar brought with them that came up from the captivity of Babylon to Jerusalem.

1 Esdras Chapter 2

The number of them that returned to Judea: their oblations.

2:1. Now these are the children of the province, that went out of the captivity, which Nabuchodonosor king of Babylon had carried away to Babylon, and who returned to Jerusalem and Juda, every man to his city.

2:2. Who came with Zorobabel, Josue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana. The number of the men of the people of Israel:

2:3. The children of Pharos two thousand one hundred seventy-two.

2:4. The children of Sephatia, three hundred seventy-two.

2:5. The children of Area, seven hundred seventy-five.

2:6. The children of Phahath Moab, of the children of Josue: Joab, Two thousand eight hundred twelve.

2:7. The children of Elam, a thousand two hundred fifty-four.

2:8. The children of Zethua, nine hundred forty-five.

2:9. The children of Zachai, seven hundred sixty.

2:10. The children of Bani, six hundred forty-two.

2:11. The children of Bebai, six hundred twenty-three.

2:12. The children of Azgad, a thousand two hundred twenty-two.

2:13. The children of Adonicam, six hundred sixty-six.

2:14. The children of Beguai, two thousand fifty-six.

2:15. The children of Adin, four hundred fifty-four.

2:16. The children of Ather, who were of Ezechias, ninety-eight.

2:17. The children of Besai, three hundred and twenty-three.

2:18. The children of Jora, a hundred and twelve.

2:19. The children of Hasum, two hundred twenty-three.

2:20. The children of Gebbar, ninety-five.

2:21. The children of Bethlehem, a hundred twenty-three.

2:22. The men of Netupha, fifty-six.

2:23. The men of Anathoth, a hundred twenty-eight.

2:24. The children of Azmaveth, forty-two.

2:25. The children of Cariathiarim, Cephira, and Beroth, seven hundred forty-three.

2:26. The children of Rama and Gabaa, six hundred twenty-one.

2:27. The men of Machmas, a hundred twenty-two.

2:28. The men of Bethel and Hai, two hundred twenty-three.

2:29. The children of Nebo, fifty-two.

2:30. The children of Megbis, a hundred fifty-six.

2:31. The children of the other Elam, a thousand two hundred fifty-five.

2:32. The children of Harim, three hundred and twenty.

2:33. The children of Lod, Hadid and Ono, seven hundred twenty-five.

2:34. The children of Jericho, three hundred forty-five.

2:35. The children of Senaa, three thousand six hundred thirty.

2:36. The priests: the children of Jadaia of the house of Josue, nine hundred seventy-three.

2:37. The children of Emmer, a thousand fifty-two.

2:38. The children of Pheshur, a thousand two hundred forty-seven.

2:39. The children of Harim, a thousand and seventeen.

2:40. The Levites: the children of Josue and of Cedmihel, the children of Odovia, seventy-four.

2:41. The singing men: the children of Asaph, a hundred twenty-eight.

2:42. The children of the porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: in all a hundred thirty-nine.

2:43. The Nathinites: the children of Siha, the children of Hasupha, the children of Tabbaoth,

2:44. The children of Ceros, the children of Sia, the children of Phadon,

2:45. The children of Lebana, the children of Hegaba, the children of Accub,

2:46. The children of Hagab, the children of Semlai, the children of Hanan,

2:47. The children of Gaddel, the children of Gaher, the children of Raaia,

2:48. The children of Rasin, the children of Necoda, the children of Gazam,

2:49. The children of Asa, the children of Phasea, the children of Bessee,

2:50. The children of Asena, the children of Munim, the children of Nephusim,

2:51. The children of Bacbuc, the children of Hacupha, the children of Harhur,

2:52. The children of Besluth, the children of Mahida, the children of Harsa,

2:53. The children of Bercos, the children of Sisara, the children of Thema,

2:54. The children of Nasia, the children of Hatipha,

2:55. The children of the servants of Solomon, the children of Sotai, the children of Sopheret, the children of Pharuda,

2:56. The children of Jala, the children of Dercon, the children of Geddel,

2:57. The children of Saphatia, the children of Hatil, the children of Phochereth, which were of Asebaim, the children of Ami,

2:58. All the Nathinites, and the children of the servants of Solomon, three hundred ninety-two.

2:59. And these are they that came up from Thelmela, Thelharsa, Cherub, and Adon, and Emer. And they could not shew the house of their fathers and their seed, whether they were of Israel.

2:60. The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fifty-two.

2:61. And of the children of the priests: the children of Hobia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai, the Galaadite, and was called by their name:

2:62. These sought the writing of their genealogy, and found it not, and they were cast out of the priesthood.

2:63. And Athersatha said to them, that they should not eat of the holy of holies, till there arose a priest learned and perfect.

2:64. All the multitudes as one man, were forty-two thousand three hundred and sixty:

Forty-two thousand, etc. . . Those who are reckoned up above of the tribes of Juda, Benjamin, and Levi, fall short of this number. The rest, who must be taken in to make up the whole sum, were of the other tribes.

2:65. Besides their menservants, and womenservants, of whom there were seven thousand three hundred and thirty-seven: and among them singing men, and singing women two hundred.

2:66. Their horses seven hundred thirty-six, their mules two hundred forty-five,

2:67. Their camels four hundred thirty-five, their asses six thousand seven hundred and twenty.

2:68. And some of the chief of the fathers, when they came to the temple of the Lord, which is in Jerusalem, offered freely to the house of the Lord to build it in its place.

2:69. According to their ability, they gave towards the expenses of the work, sixty-one thousand solids of gold, five thousand pounds of silver, and a hundred garments for the priests.

2:70. So the priests and the Levites, and some of the people, and the singing men, and the porters, and the Nathinities dwelt in their cities, and all Israel in their cities.

1 Esdras Chapter 3

An altar is built for sacrifice, the feast of tabernacles is solemnly celebrated, and the foundations of the temple are laid.

3:1. And now the seventh month was come, and the children of Israel were in their cities: and the people gathered themselves together as one man to Jerusalem.

3:2. And Josue the son of Josedec rose up, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel that they might offer holocausts upon it, as it is written in the law of Moses the man of God.

Josue. . . or Jesus (Jeshua) the son of Josedec; he was the high priest, at that time.

3:3. And they set the altar of God upon its bases, while the people of the lands round about put them in fear, and they offered upon it a holocaust to the Lord morning and evening.

3:4. And they kept the feast of tabernacles, as it is written, and offered the holocaust every day orderly according to the commandment,

the duty of the day in its day.

3:5. And afterwards the continual holocaust, both on the new moons, and on all the solemnities of the Lord, that were consecrated, and on all in which a freewill offering was made to the Lord.

3:6. From the first day of the seventh month they began to offer holocausts to the Lord: but the temple of God was not yet founded.

3:7. And they gave money to hewers of stones and to masons: and meat and drink, and oil to the Sidonians and Tyrians, to bring cedar trees from Libanus to the sea of Joppe, according to the orders which Cyrus king of the Persians had given them.

3:8. And in the second year of their coming to the temple of God in Jerusalem, the second month, Zorobabel the son of Salathiel, and Josue the son of Josedec, and the rest of their brethren the priests, and the Levites, and all that were come from the captivity to Jerusalem began, and they appointed Levites from twenty years old and upward, to hasten forward the work of the Lord.

3:9. Then Josue and his sons and his brethren, Cedmihel, and his sons, and the children of Juda, as one man, stood to hasten them that did the work in the temple of God: the sons of Henadad, and their sons, and their brethren the Levites.

3:10. And when the masons laid the foundations of the temple of the Lord, the priests stood in their ornaments with trumpets: and the Levites the sons of Asaph with cymbals, to praise God by the hands of David king of Israel.

3:11. And they sung together hymns, and praise to the Lord: because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, praising the Lord, because the foundations of the temple of the Lord were laid.

3:12. But many of the priests and the Levites, and the chief of the fathers and the ancients that had seen the former temple; when they had the foundation of this temple before their eyes, wept with a loud voice: and many shouting for joy, lifted up their voice.

3:13. So that one could not distinguish the voice of the shout of joy, from the noise of the weeping of the people: for one with another the people shouted with a loud shout, and the voice was heard afar off.

1 Esdras Chapter 4

The Samaritans by their letter to the king hinder the building.

4:1. Now the enemies of Juda and Benjamin heard that the children of the captivity were building a temple to the Lord the God of Israel.

4:2. And they came to Zorobabel, and the chief of the fathers, and said to them: Let us build with you, for we seek your God as ye do: behold

we have sacrificed to him, since the days of Asor Haddan king of Assyria, who brought us hither.

4:3. But Zorobabel, and Josue, and the rest of the chief of the fathers of Israel said to them: You have nothing to do with us to build a house to our God, but we ourselves alone will build to the Lord our God, as Cyrus king of the Persians hath commanded us.

4:4. Then the people of the land hindered the hands of the people of Juda, and troubled them in building.

4:5. And they hired counsellors against them, to frustrate their design all the days of Cyrus king of Persia, even until the reign of Darius king of the Persians.

4:6. And in the reign of Assuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem.

Assuerus. . . Otherwise called Cambyses the son and successor of Cyrus. He is also in the following verse named Artaxerxes, a name common to almost all the kings of Persia.

4:7. And in the days of Artaxerxes, Beselam, Mithridates, and Thabeel, and the rest that were in the council wrote to Artaxerxes king of the Persians: and the letter of accusation was written in Syrian, and was read in the Syrian tongue.

4:8. Reum Beelteem, and Samsai the scribe wrote a letter from Jerusalem to king Artaxerxes, in this manner:

4:9. Reum Beelteem, and Samsai the scribe and the rest of their counsellors, the Dinites, and the Apharsathacites, the Therphalites, the Apharsites, the Erchuites, the Babylonians, the Susanechites, the Dievites, and the Elamites,

4:10. And the rest of the nations, whom the great and glorious Asenaphar brought over: and made to dwell in the cities of Samaria and in the rest of the countries of this side of the river in peace.

4:11. (This is the copy of the letter, which they sent to him:) To Artaxerxes the king, thy servants, the men that are on this side of the river, send greeting.

4:12. Be it known to the king, that the Jews, who came up from thee to us, are come to Jerusalem a rebellious and wicked city, which they are building, setting up the ramparts thereof and repairing the walls.

4:13. And now be it known to the king, that if this city be built up, and the walls thereof repaired, they will not pay tribute nor toll, nor yearly revenues, and this loss will fall upon the kings.

4:14. But we remembering the salt that we have eaten in the palace, and because we count it a crime to see the king wronged, have therefore sent and certified the king,

4:15. That search may be made in the books of the histories of thy fathers, and thou shalt find written in the records: and shalt know

that this city is a rebellious city, and hurtful to the kings and provinces, and that wars were raised therein of old time: for which cause also the city was destroyed.

4:16. We certify the king, that if this city be built, and the walls thereof repaired, thou shalt have no possession on this side of the river.

4:17. The king sent word to Reum Beelteem and Samsai the scribe, and to the rest that were in their council, inhabitants of Samaria, and to the rest beyond the river, sending greeting and peace.

4:18. The accusation, which you have sent to us, hath been plainly read before me,

4:19. And I commanded: and search hath been made, and it is found, that this city of old time hath rebelled against kings, and seditions and wars have been raised therein.

4:20. For there have been powerful kings in Jerusalem, who have had dominion over all the country that is beyond the river: and have received tribute, and toll and revenues.

4:21. Now therefore hear the sentence: Hinder those men, that this city be not built, till further orders be given by me.

4:22. See that you be not negligent in executing this, lest by little and little the evil grow to the hurt of the kings.

4:23. Now the copy of the edict of king Artaxerxes was read before Reum Beelteem, and Samsai the scribe, and their counsellors: and they went up in haste to Jerusalem to the Jews, and hindered them with arm and power.

4:24. Then the work of the house of the Lord in Jerusalem was interrupted, and ceased till the second year of the reign of Darius king of the Persians.

1 Esdras Chapter 5

By the exhortation of Aggeus, and Zacharias, the people proceed in building the temple. Which their enemies strive in vain to hinder.

5:1. Now Aggeus the prophet, and Zacharias the son of Addo, prophesied to the Jews that were in Judea and Jerusalem, in the name of the God of Israel.

5:2. Then rose up Zorobabel the son of Salathiel, and Josue the son of Josedec, and began to build the temple of God in Jerusalem, and with them were the prophets of God helping them.

5:3. And at the same time came to them Thathanai, who was governor beyond the river, and Stharbuzanai, and their counsellors: and said thus to them: Who hath given you counsel to build this house, and to

repair the walls thereof?

5:4. In answer to which we gave them the names of the men who were the promoters of that building.

5:5. But the eye of their God was upon the ancients of the Jews, and they could not hinder them. And it was agreed that the matter should be referred to Darius, and then they should give satisfaction concerning that accusation.

5:6. The copy of the letter that Thathanai governor of the country beyond the river, and Stharbuzanai, and his counsellors the Arphasachites, who dwelt beyond the river, sent to Darius the king.

5:7. The letter which they sent him, was written thus: To Darius the king all peace.

5:8. Be it known to the king, that we went to the province of Judea, to the house of the great God, which they are building with unpolished stones, and timber is laid in the walls: and this work is carried on diligently and advanceth in their hands.

5:9. And we asked those ancients, and said to them thus: Who hath given you authority to build this house, and to repair these walls?

5:10. We asked also of them their names, that we might give thee notice: and we have written the names of the men that are the chief among them.

5:11. And they answered us in these words, saying: We are the servants of the God of heaven and earth, and we are building a temple that was built these many years ago, and which a great king of Israel built and set up.

5:12. But after that our fathers had provoked the God of heaven to wrath, he delivered them into the hands of Nabuchodonosor the king of Babylon the Chaldean: and he destroyed this house, and carried away the people to Babylon.

5:13. But in the first year of Cyrus the king of Babylon, king Cyrus set forth a decree, that this house of God should be built.

5:14. And the vessels also of gold and silver of the temple of God, which Nabuchodonosor had taken out of the temple, that was in Jerusalem, and had brought them to the temple of Babylon, king Cyrus brought out of the temple of Babylon, and they were delivered to one Sassabasar, whom also he appointed governor,

5:15. And said to him: Take these vessels, and go, and put them in the temple that is in Jerusalem, and let the house of God be built in its place.

5:16. Then came this same Sassabasar, and laid the foundations of the temple of God in Jerusalem, and from that time until now it is in building, and is not yet finished.

5:17. Now therefore if it seem good to the king, let him search in the

king's library, which is in Babylon, whether it hath been decreed by Cyrus the king, that the house of God in Jerusalem should be built, and let the king send his pleasure to us concerning this matter.

1 Esdras Chapter 6

King Darius favoureth the building and contributeth to it.

6:1. Then king Darius gave orders, and they searched in the library of the books that were laid up in Babylon,

6:2. And there was found in Ecbatana, which is a castle in the province of Media, a book in which this record was written.

6:3. In the first year of Cyrus the king: Cyrus the king decreed, that the house of God should be built, which is in Jerusalem, in the place where they may offer sacrifices, and that they lay the foundations that may support the height of threescore cubits, and the breadth of threescore cubits,

6:4. Three rows of unpolished stones, and so rows of new timber: and the charges shall be given out of the king's house.

6:5. And also let the golden and silver vessels of the temple of God, which Nabuchodonosor took out of the temple of Jerusalem, and brought to Babylon, be restored, and carried back to the temple of Jerusalem to their place, which also were placed in the temple of God.

6:6. Now therefore Thathanai, governor of the country beyond the river, Stharbazanai, and your counsellors the Apharsachites, who are beyond the river, depart far from them,

6:7. And let that temple of God be built by the governor of the Jews, and by their ancients, that they may build that house of God in its place.

6:8. I also have commanded what must be done by those ancients of the Jews, that the house of God may be built, to wit, that of the king's chest, that is, of the tribute that is paid out of the country beyond the river, the charges be diligently given to those men, lest the work be hindered.

6:9. And if it shall be necessary, let calves also, and lambs, and kids, for holocausts to the God of heaven, wheat, salt, wine, and oil, according to the custom of the priests that are in Jerusalem, be given them day by day, that there be no complaint in any thing.

6:10. And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children.

6:11. And I have made a decree: That if any whosoever, shall alter this commandment, a beam be taken from his house, and set up, and he be nailed upon it, and his house be confiscated.

6:12. And may the God, that hath caused his name to dwell there, destroy all kingdoms, and the people that shall put out their hand to resist, and to destroy the house of God, that is in Jerusalem. I Darius have made the decree, which I will have diligently complied with.

6:13. So then Thathanai, governor of the country beyond the river, and Stharbuzanai, and his counsellors diligently executed what Darius the king had commanded.

6:14. And the ancients of the Jews built, and prospered according to the prophecy of Aggeus the prophet, and of Zacharias the son of Addo: and they built and finished, by the commandment of the God of Israel, and by the commandment of Cyrus, and Darius, and Artaxerxes kings of the Persians.

6:15. And they were finishing this house of God, until the third day of the month of Adar, which was in the sixth year of the reign of king Darius.

6:16. And the children of Israel, the priests and the Levites, and the rest of the children of the captivity kept the dedication of the house of God with joy.

6:17. And they offered at the dedication of the house of God, a hundred calves, two hundred rams, four hundred lambs, and for a sin offering for all Israel twelve he goats, according to the number of the tribes of Israel.

6:18. And they set the priests in their divisions, and the Levites in their courses over the works of God in Jerusalem, as it is written in the book of Moses.

6:19. And the children of Israel of the captivity kept the phase, on the fourteenth day of the first month.

6:20. For all the priests and the Levites were purified as one man: all were clean to kill the phase for all the children of the captivity, and for their brethren the priests, and themselves.

6:21. And the children of Israel that were returned from captivity, and all that had separated themselves from the filthiness of the nations of the earth to them, to seek the Lord the God of Israel, did eat.

6:22. And they kept the feast of unleavened bread seven days with joy, for the Lord had made them joyful, and had turned the heart of the king of Assyria to them, that he should help their hands in the work of the house of the Lord the God of Israel.

1 Esdras Chapter 7

Esdras goeth up to Jerusalem to teach, and assist the people, with a gracious decree of Artaxerxes.

7:1. Now after these things in the reign of Artaxerxes king of the

Persians, Esdras the son of Saraias, the son of Azarias, the son of Helcias,

7:2. The son of Sellum, the son of Sadoc, the son of Achitob,

7:3. The son of Amarias, the son of Azarias, the son of Maraioth,

7:4. The son of Zarahias, the son of Ozi, the son of Bocci,

7:5. The son of Abisue, the son of Phinees, the son of Eleazar, the son of Aaron, the priest from the beginning.

7:6. This Esdras went up from Babylon, and he was a ready scribe in the law of Moses, which the Lord God had given to Israel: and the king granted him all his request, according to the hand of the Lord his God upon him.

7:7. And there went up some of the children of Israel, and of the children of the priests, and of the children of the Levites, and of the singing men, and of the porters, and of the Nathinites to Jerusalem in the seventh year of Artaxerxes the king.

7:8. And they came to Jerusalem in the fifth month, in the seventh year of the king.

7:9. For upon the first day of the first month he began to go up from Babylon, and on the first day of the fifth month he came to Jerusalem according to the good hand of his God upon him.

7:10. For Esdras had prepared his heart to seek the law of the Lord, and to do and to teach in Israel the commandments and judgment.

7:11. And this is the copy of the letter of the edict, which king Artaxerxes gave to Esdras the priest, the scribe instructed in the words and commandments of the Lord, and his ceremonies in Israel.

7:12. Artaxerxes king of kings to Esdras the priest, the most learned scribe of the law of the God of heaven, greeting.

7:13. It is decreed by me, that all they of the people of Israel, and of the priests and of the Levites in my realm, that are minded to go into Jerusalem, should go with thee.

7:14. For thou art sent from before the king, and his seven counsellors, to visit Judea and Jerusalem according to the law of thy God, which is in thy hand.

7:15. And to carry the silver and gold, which the king and his counsellors have freely offered to the God of Israel, whose tabernacle is in Jerusalem.

7:16. And all the silver and gold that thou shalt find in all the province of Babylon, and that the people is willing to offer, and that the priests shall offer of their own accord to the house of their God, which is in Jerusalem,

7:17. Take freely, and buy diligently with this money, calves, rams,

lambs, with the sacrifices and libations of them, and offer them upon the altar of the temple of your God, that is in Jerusalem.

7:18. And if it seem good to thee, and to thy brethren to do any thing with the rest of the silver and gold, do it according to the will of your God.

7:19. The vessels also, that are given thee for the sacrifice of the house of thy God, deliver thou in the sight of God in Jerusalem.

7:20. And whatsoever more there shall be need of for the house of thy God, how much soever thou shalt have occasion to spend, it shall be given out of the treasury, and the king's exchequer, and by me.

7:21. I Artaxerxes the king have ordered and decreed to all the keepers of the public chest, that are beyond the river, that whatsoever Esdras the priest, the scribe of the law of the God of heaven, shall require of you, you give it without delay,

7:22. Unto a hundred talents of silver, and unto a hundred cores of wheat, and unto a hundred bates of wine, and unto a hundred bates of oil, and salt without measure.

7:23. All that belongeth to the rites of the God of heaven, let it be given diligently in the house of the God of heaven: lest his wrath should be enkindled against the realm of the king, and of his sons.

7:24. We give you also to understand concerning all the priests, and the Levites, and the singers, and the porters, and the Nathinites, and ministers of the house of this God, that you have no authority to impose toll or tribute, or custom upon them.

7:25. And thou Esdras according to the wisdom of thy God, which is in thy hand, appoint judges and magistrates, that may judge all the people, that is beyond the river, that is, for them who know the law of thy God, yea and the ignorant teach ye freely.

7:26. And whosoever will not do the law of thy God, and the law of the king diligently, judgment shall be executed upon him, either unto death, or unto banishment, or to the confiscation of goods, or at least to prison.

7:27. Blessed be the Lord the God of our fathers, who hath put this in the king's heart, to glorify the house of the Lord, which is in Jerusalem,

7:28. And hath inclined his mercy toward me before the king and his counsellors, and all the mighty princes of the king: and I being strengthened by the hand of the Lord my God, which was upon me, gathered together out of Israel chief men to go up with me.

1 Esdras Chapter 8

The companions of Esdras. The fast which he appointed. They bring the

holy vessels into the temple.

8:1. Now these are the chief of families, and the genealogy of them, who came up with me from Babylon in the reign of Artaxerxes the king.

8:2. Of the sons of Phinees, Gersom. Of the sons of Ithamar, Daniel. Of the sons of David, Hattus.

8:3. Of the sons of Sechenias, the son of Pharos, Zacharias, and with him were numbered a hundred and fifty men.

8:4. Of the sons of Phahath Moab, Eleoenai the son of Zareha, and with him two hundred men.

8:5. Of the sons of Sechenias, the son of Ezechiel, and with him three hundred men.

8:6. Of the sons of Adan, Abed the son of Jonathan, and with him fifty men.

8:7. Of the sons of Alam, Isaias the son of Athalias, and with him seventy men.

8:8. Of the sons of Saphatia: Zebodia the son of Michael, and with him eighty men.

8:9. Of the sons of Joab, Obedia the son of Jahiel, and with him two hundred and eighteen men.

8:10. Of the sons of Selomith, the son of Josphia, and with him a hundred and sixty men.

8:11. Of the sons of Bebai, Zacharias the son of Bebai: and with him eight and twenty men.

8:12. Of the sons of Azgad, Joanan the son of Eccetan, and with him a hundred and ten men.

8:13. Of the sons of Adonicam, who were the last: and these are their names: Eliphelet, and Jehiel, and Samaias, and with them sixty men.

8:14. Of the sons of Begui, Uthai and Zachur, and with them seventy men.

8:15. And I gathered them together to the river, which runneth down to Ahava, and we stayed there three days: and I sought among the people and among the priests for the sons of Levi, and found none there.

8:16. So I sent Eliezer, and Ariel, and Semeias, and Elnathan, and Jarib, and another Elnathan, and Nathan, and Zacharias, and Mosollam, chief men: and Joiarib, and Elnathan, wise men.

8:17. And I sent them to Eddo, who is chief in the place of Chasphia, and I put in their mouth the words that they should speak to Eddo, and his brethren the Nathinites in the place of Chasphia, that they should bring us ministers of the house of our God.

8:18. And by the good hand of our God upon us, they brought us a most learned man of the sons of Moholi the son of Levi the son of Israel, and Sarabias and his sons, and his brethren eighteen,

8:19. And Hasabias, and with him Isaias of the sons of Merari, and his brethren, and his sons twenty.

8:20. And of the Nathinites, whom David, and the princes gave for the service of the Levites, Nathinites two hundred and twenty: all these were called by their names.

8:21. And I proclaimed there a fast by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us and for our children, and for all our substance.

And I proclaimed a fast. . .It is not enough to part from Babylon, that is, figuratively from sin, but we must also do works of penance; and therefore Esdras here proclaimed an extraordinary fast to those that were come from captivity. This shews that fasting was commanded and practised from the earliest times.

8:22. For I was ashamed to ask the king for aid and for horsemen, to defend us from the enemy in the way: because we had said to the king: The hand of our God is upon all them that seek him in goodness: and his power and strength, and wrath upon all them that forsake him.

8:23. And we fasted, and besought our God for this: and it fell out prosperously unto us.

8:24. And I separated twelve of the chief of the priests, Sarabias, and Hasabias, and with them ten of their brethren,

8:25. And I weighed unto them the silver and gold, and the vessels consecrated for the house of our God, which the king and his counsellors, and his princes, and all Israel, that were found had offered.

8:26. And I weighed to their hands six hundred and fifty talents of silver, and a hundred vessels of silver, and a hundred talents of gold,

8:27. And twenty cups of gold, of a thousand solids, and two vessels of the best shining brass, beautiful as gold.

8:28. And I said to them: You are the holy ones of the Lord, and the vessels are holy, and the silver and gold, that is freely offered to the Lord the God of our fathers.

8:29. Watch ye and keep them, till you deliver them by weight before the chief of the priests, and of the Levites, and the heads of the families of Israel in Jerusalem, into the treasure of the house of the Lord.

8:30. And the priests and the Levites received the weight of the silver and gold, and the vessels, to carry them to Jerusalem to the house of our God.

8:31. Then we set forward from the river Ahava on the twelfth day of

the first month to go to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as lay in wait by the way.

8:32. And we came to Jerusalem, and we stayed there three days.

8:33. And on the fourth day the silver and the gold, and the vessels were weighed in the house of our God by the hand of Meremoth the son of Urias the priest, and with him was Eleazar the son of Phinees, and with them Jozabad the son of Josue, and Noadaia the son of Benoi, Levites.

8:34. According to the number and weight of everything: and all the weight was written at that time.

8:35. Moreover the children of them that had been carried away that were come out of the captivity, offered holocausts to the God of Israel, twelve calves for all the people of Israel, ninety-six rams, seventy-seven lambs, and twelve he goats for sin: all for a holocaust to the Lord.

8:36. And they gave the king's edicts to the lords that were from the king's court, and the governors beyond the river, and they furthered the people and the house of God.

1 Esdras Chapter 9

Esdras mourneth for the transgression of the people: his confession and prayer.

9:1. And after these things were accomplished, the princes came to me, saying: The people of Israel, and the priests and Levites have not separated themselves from the people of the lands, and from their abominations, namely, of the Chanaanites, and the Hethites, and the Pherezites, and the Jebusites, and the Ammonites, and the Moabites, and the Egyptians, and the Amorrhites.

This shows how sinful it is to intermarry with those that the Church forbids us, on account of the danger of perversion and falling off from the true faith.

9:2. For they have taken of their daughters for themselves and for their sons, and they have mingled the holy seed with the people of the lands. And the hand of the princes and magistrates hath been first in this transgression.

9:3. And when I had heard this word, I rent my mantle and my coat, and plucked off the hairs of my head and my beard, and I sat down mourning.

9:4. And there were assembled to me all that feared the God of Israel, because of the transgression of those that were come from the captivity, and I sat sorrowful, until the evening sacrifice.

9:5. And at the evening sacrifice I rose up from my affliction, and having rent my mantle and my garment, I fell upon my knees, and spread

out my hands to the Lord my God,

9:6. And said: My God I am confounded and ashamed to lift up my face to thee: for our iniquities are multiplied over our heads, and our sins are grown up even unto heaven,

9:7. From the days of our fathers: and we ourselves also have sinned grievously unto this day, and for our iniquities we and our kings, and our priests have been delivered into the hands of the kings of the lands, and to the sword, and to captivity, and to spoil, and to confusion of face, as it is at this day.

9:8. And now as a little, and for a moment has our prayer been made before the Lord our God, to leave us a remnant, and give us a pin in his holy place, and that our God would enlighten our eyes, and would give us a little life in our bondage.

A pin. . . or nail, here signifies a small settlement or holding; which Esdras begs for, to preserve even a part of the people, who, by their great iniquity had incurred the anger of God.

9:9. For we are bondmen, and in our bondage our God hath not forsaken us, but hath extended mercy upon us before the king of the Persians, to give us life, and to set up the house of our God, and to rebuild the desolations thereof, and to give us a fence in Juda and Jerusalem.

9:10. And now, O our God, what shall we say after this? for we have forsaken thy commandments,

9:11. Which thou hast commanded by the hand of thy servants the prophets, saying: The land which you go to possess, is an unclean land, according to the uncleanness of the people, and of other lands, with their abominations, who have filled it from mouth to mouth with their filth.

9:12. Now therefore give not your daughters to their sons, and take not their daughters for your sons, and seek not their peace, nor their prosperity for ever: that you may be strengthened, and may eat the good things of the land, and may have your children your heirs for ever.

9:13. And after all that is come upon us, for our most wicked deeds, and our great sin, seeing that thou our God hast saved us from our iniquity, and hast given us a deliverance as at this day,

9:14. That we should not turn away, nor break thy commandments, nor join in marriage with the people of these abominations. Art thou angry with us unto utter destruction, not to leave us a remnant to be saved?

9:15. O Lord God of Israel, thou art just: for we remain yet to be saved as at this day. Behold we are before thee in our sin, for there can be no standing before thee in this matter.

Order is given for discharging strange women: the names of the guilty.

10:1. Now when Esdras was thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great assembly of men and women and children, and the people wept with much lamentation.

10:2. And Sechenias the son of Jehiel of the sons of Elam answered, and said to Esdras: We have sinned against our God, and have taken strange wives of the people of the land: and now if there be repentance in Israel concerning this,

10:3. Let us make a covenant with the Lord our God, to put away all the wives, and such as are born of them, according to the will of the Lord, and of them that fear the commandment of the Lord our God: let it be done according to the law.

10:4. Arise, it is thy part to give orders, and we will be with thee: take courage, and do it.

10:5. So Esdras arose, and made the chiefs of the priests and of the Levites, and all Israel, to swear that they would do according to this word, and they swore.

10:6. And Esdras rose up from before the house of God, and went to the chamber of Johanan the son of Eliasib, and entered in thither: he ate no bread, and drank no water: for he mourned for the transgression of them that were come out of the captivity.

10:7. And proclamation was made in Juda and Jerusalem to all the children of the captivity, that they should assemble together into Jerusalem.

10:8. And that whosoever would not come within three days, according to the counsel of the princes and the ancients, all his substance should be taken away, and he should be cast out of the company of them that were returned from captivity.

10:9. Then all the men of Juda, and Benjamin gathered themselves together to Jerusalem within three days, in the ninth month, the twentieth day of the month: and all the people sat in the street of the house of God, trembling because of the sin, and the rain.

10:10. And Esdras the priest stood up, and said to them: You have transgressed, and taken strange wives, to add to the sins of Israel.

10:11. And now make confession to the Lord the God of your fathers, and do his pleasure, and separate yourselves from the people of the land, and from your strange wives.

10:12. And all the multitude answered and said with a loud voice: According to thy word unto us, so be it done.

10:13. But as the people are many, and it is time of rain, and we are not able to stand without, and it is not a work of one day or two, (for we have exceedingly sinned in this matter,)

10:14. Let rulers be appointed in all the multitude: and in all our cities, let them that have taken strange wives come at the times appointed, and with them the ancients and the judges of every city, until the wrath of our God be turned away from us for this sin.

10:15. Then Jonathan the son of Azahel, and Jaasia the son of Thecua were appointed over this, and Mesollam and Sebethai, Levites, helped them:

10:16. And the children of the captivity did so. And Esdras the priest, and the men heads of the families in the houses of their fathers, and all by their names, went and sat down in the first day of the tenth month to examine the matter.

10:17. And they made an end with all the men that had taken strange wives by the first day of the first month.

10:18. And there were found among the sons of the priests that had taken strange wives: Of the sons of Josue the son of Josedec, and his brethren, Maasia, and Eliezer, and Jarib, and Godolia.

10:19. And they gave their hands to put away their wives, and to offer for their offence a ram of the flock.

10:20. And of the sons of Emmer, Hanani, and Zebedia.

10:21. And of the sons of Harim, Maasia, and Elia, and Semeia, and Jehiel, and Ozias.

10:22. And of the sons of Pheshur, Elioenai, Maasia, Ismael, Nathanael, Jozabed, and Elasa.

10:23. And of the sons of the Levites, Jozabed, and Semei, and Celaia, the same is Calita, Phataia, Juda, and Eliezer.

10:24. And of the singing men, Elisiab: and of the porters, Sellum, and Telem, and Uri.

10:25. And of Israel, of the sons of Pharos, Remeia, and Jezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea.

10:26. And of the sons of Elam, Mathania, Zacharias, and Jehiel, and Abdi, and Jerimoth, and Elia.

10:27. And of the sons of Zethua, Elioenai, Eliasib, Mathania, Jerimuth, and Zabad, and Aziaza.

10:28. And of the sons of Babai, Johanan, Hanania, Zabbai, Athalai:

10:29. And of the sons of Bani, Mosollam, and Melluch, and Adaia, Jasub, and Saal, and Ramoth.

10:30. And of the sons of Phahath, Moab, Edna, and Chalal, Banaias, and Maasias, Mathanias, Beseleel, Bennui, and Manasse.

10:31. And of the sons of Herem, Eliezer, Josue, Melchias, Semeias, Simeon,

10:32. Benjamin, Maloch, Samarias.

10:33. And of the sons of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Jermai, Manasse, Semei.

10:34. Of the sons of Bani, Maaddi, Amram, and Uel,

10:35. Baneas, and Badaias, Cheliau,

10:36. Vania, Marimuth, and Eliasib,

10:37. Mathanias, Mathania, and Jasi,

10:38. And Bani, and Bennui, Semei,

10:39. And Salmias, and Nathan, and Adaias,

10:40. And Mechedebai, Sisai, Sarai,

10:41. Ezrel, and Selemiau, Semeria,

10:42. Sellum, Amaria, Joseph.

10:43. Of the sons of Nebo, Jehiel, Mathathias, Zabad, Zabina, Jeddu, and Joel, and Banaia.

10:44. All these had taken strange wives, and there were among them women that had borne children.

THE BOOK OF NEHEMIAS, WHICH IS CALLED THE SECOND OF ESDRAS

This Book takes its name from the writer, who was cupbearer to Artaxerxes (surnamed Longimanus) king of Persia, and was sent by him with a commission to rebuild the walls of Jerusalem. It is also called the second book of Esdras; because it is a continuation of the history, begun by Esdras, of the state of the people of God after their return from captivity.

2 Esdras Chapter 1

Nehemias hearing the miserable state of his countrymen in Judea, lamenteth, fasteth, and prayeth to God for their relief.

1:1. The words of Nehemias the son of Helchias. And it came to pass in the month of Casleu, in the twentieth year, as I was in the castle of Susa,

1:2. That Hanani one of my brethren came, he and some men of Juda; and

I asked them concerning the Jews, that remained and were left of the captivity, and concerning Jerusalem.

1:3. And they said to me: They that have remained, and are left of the captivity there in the province, are in great affliction, and reproach: and the wall of Jerusalem is broken down, and the gates thereof are burnt with fire.

1:4. And when I had heard these words, I sat down, and wept, and mourned for many days: and I fasted, and prayed before the face of the God of heaven.

1:5. And I said: I beseech thee, O Lord God of heaven, strong, great, and terrible, who keepest covenant and mercy with those that love thee, and keep thy commandments:

1:6. Let thy ears be attentive, and thy eyes open, to hear the prayer of thy servant, which I pray before thee now, night and day, for the children of Israel thy servants: and I confess the sins of the children of Israel, by which they have sinned against thee: I and my father's house have sinned.

1:7. We have been seduced by vanity, and have not kept thy commandments, and ceremonies and judgments, which thou hast commanded thy servant Moses.

1:8. Remember the word that thou commandedst to Moses thy servant, saying: If you shall transgress, I will scatter you abroad among the nations:

1:9. But if you return to me, and keep my commandments, and do them, though you should be led away to the uttermost parts of the world, I will gather you from thence, and bring you back to the place which I have chosen for my name to dwell there.

1:10. And these are thy servants, and thy people: whom thou hast redeemed by thy great strength, and by thy mighty hand.

1:11. I beseech thee, O Lord, let thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants who desire to fear thy name: and direct thy servant this day, and give him mercy before this man. For I was the king's cupbearer.

2 Esdras Chapter 2

Nehemias with commission from king Artaxerxes cometh to Jerusalem: and exhorteth the Jews to rebuild the walls.

2:1. And it came to pass in the month of Nisan, in the twentieth year of Artaxerxes the king: that wine was before him, and I took up the wine, and gave it to the king: and I was as one languishing away before his face.

2:2. And the king said to me: Why is thy countenance sad, seeing thou

dost not appear to be sick? this is not without cause, but some evil, I know not what, is in thy heart. And I was seized with an exceeding great fear:

2:3. And I said to the king: O king, live for ever: why should not my countenance be sorrowful, seeing the city of the place of the sepulchres of my fathers is desolate, and the gates thereof are burnt with fire?

2:4. Then the king said to me: For what dost thou make request? And I prayed to the God of heaven,

2:5. And I said to the king: If it seem good to the king, and if thy servant hath found favour in thy sight, that thou wouldst send me into Judea to the city of the sepulchre of my father, and I will build it.

2:6. And the king said to me, and the queen that sat by him: For how long shall thy journey be, and when wilt thou return? And it pleased the king, and he sent me: and I fixed him a time.

2:7. And I said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the river, that they convey me over, till I come into Judea:

2:8. And a letter to Asaph the keeper of the king's forest, to give me timber that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave me according to the good hand of my God with me.

2:9. And I came to the governors of the country beyond the river, and gave them the king's letters. And the king had sent with me captains of soldiers, and horsemen.

2:10. And Sanaballat the Horonite, and Tobias the servant, the Ammonite, heard it, and it grieved them exceedingly, that a man was come, who sought the prosperity of the children of Israel.

2:11. And I came to Jerusalem, and was there three days.

2:12. And I arose in the night, I and some few men with me, and I told not any man what God had put in my heart to do in Jerusalem, and there was no beast with me, but the beast that I rode upon.

2:13. And I went out by night by the gate of the valley, and before the dragon fountain, and to the dung gate, and I viewed the wall of Jerusalem which was broken down, and the gates thereof which were consumed with fire.

2:14. And I passed to the gate of the fountain, and to the king's aqueduct, and there was no place for the beast on which I rode to pass.

2:15. And I went up in the night by the torrent, and viewed the wall, and going back I came to the gate of the valley, and returned.

2:16. But the magistrates knew not whither I went, or what I did: neither had I as yet told any thing to the Jews, or to the priests, or to the nobles, or to the magistrates, or to the rest that did the work.

2:17. Then I said to them: You know the affliction wherein we are, because Jerusalem is desolate, and the gates thereof are consumed with fire: come, and let us build up the walls of Jerusalem, and let us be no longer a reproach.

2:18. And I shewed them how the hand of my God was good with me, and the king's words, which he had spoken to me, and I said: Let us rise up, and build. And their hands were strengthened in good.

2:19. But Sanaballat the Horonite, and Tobias the servant, the Ammonite, and Gossem the Arabian heard of it, and they scoffed at us, and despised us, and said: What is this thing that you do? are you going to rebel against the king?

2:20. And I answered them, and said to them: The God of heaven he helpeth us, and we are his servants: let us rise up and build: but you have no part, nor justice, nor remembrance in Jerusalem.

2 Esdras Chapter 3

They begin to build the walls: the names and order of the builders.

3:1. Then Eliasib the high priest arose, and his brethren the priests, and they built the flock gate: they sanctified it, and set up the doors thereof, even unto the tower of a hundred cubits they sanctified it unto the tower of Hananeel.

3:2. And next to him the men of Jericho built: and next to them built Zachur the son of Amri.

3:3. But the fish gate the sons of Asnaa built: they covered it, and set up the doors thereof, and the locks, and the bars. And next to them built Marimuth the son of Urias the son of Accus.

4. And next to him built Mosollam the son of Barachias, the son of Merezabel, and next to them built Sadoc the son of Baana.

5. And next to them the Thecutes built: but their great men did not put their necks to the work of their Lord.

3:6. And Joiada the son of Phasea, and Mosollam the son of Besodia built the old gate: they covered it and set up the doors thereof, and the locks, and the bars.

3:7. And next to them built Meltias the Gabaonite, and Jadon the Meronathite, the men of Gabaon and Maspha, for the governor that was in the country beyond the river.

3:8. And next to him built Eziel the son of Araia the goldsmith: and next to him built Ananias the son of the perfumer: and they left Jerusalem unto the wall of the broad street.

3:9. And next to him built Raphaia the son of Hur, lord of the street

of Jerusalem.

3:10. And next to him Jedaia the son of Haromaph over against his own house: and next to him built Hattus the son of Hasebonia.

3:11. Melchias the son of Herem, and Hasub the son of Phahath Moab, built half the street, and the tower of the furnaces.

3:12. And next to him built Sellum the son of Alohes, lord of half the street of Jerusalem, he and his daughters.

3:13. And the gate of the valley Hanun built, and the inhabitants of Zanoë: they built it, and set up the doors thereof, and the locks, and the bars, and a thousand cubits in the wall unto the gate of the dunghill.

3:14. And the gate of the dunghill Melchias the son of Rechab built, lord of the street of Bethacharam: he built it, and set up the doors thereof, and the locks, and the bars.

3:15. And the gate of the fountain, Sellum, the son of Cholhoza, built, lord of the street of Maspha: he built it, and covered it, and set up the doors thereof, and the locks, and the bars, and the walls of the pool of Siloe unto the king's guard, and unto the steps that go down from the city of David.

3:16. After him built Nehemias the son of Azboc, lord of half the street of Bethsur, as far as over against the sepulchre of David, and to the pool, that was built with great labour, and to the house of the mighty.

3:17. After him built the Levites, Rehum the son of Benni. After him built Hasebias, lord of half the street of Ceila in his own street.

3:18. After him built their brethren Bavai the son of Enadad, lord of half Ceila.

3:19. And next to him Aser the son of Josue, lord of Maspha, built another measure, over against the going up of the strong corner.

3:20. After him in the mount Baruch the son of Zachai built another measure, from the corner to the door of the house of Eliasib the high priest.

3:21. After him Merimuth the son of Urias the son of Haccus, built another measure, from the door of the house of Eliasib, to the end of the house of Eliasib.

3:22. And after him built the priests, the men of the plains of the Jordan.

3:23. After him built Benjamin and Hasub, over against their own house: and after him built Azarias the son of Maasias the son of Ananias over against his house.

3:24. After him built Bennui the son of Hanadad another measure, from the house of Azarias unto the bending, and unto the corner.

3:25. Phalel, the son of Ozi, over against the bending and the tower, which lieth out from the king's high house, that is, in the court of the prison: after him Phadaia the son of Pharos.

3:26. And the Nathinites dwelt in Ophel, as far as over against the water gate toward the east, and the tower that stood out.

3:27. After him the Thecuites built another measure over against, from the great tower that standeth out unto the wall of the temple.

3:28. And upward from the horse gate the priests built, every man over against his house.

3:29. After them built Sadoc the son of Emmer over against his house. And after him built Semaia the son of Sechenias, keeper of the east gate.

3:30. After him built Hanania the son of Selemia, and Hanun the sixth son of Seleph, another measure: after him built Mosollam the son of Barachias over against his treasury. After him Melcias the goldsmith's son built unto the house of the Nathinites, and of the sellers of small wares, over against the judgment gate, and unto the chamber of the corner.

3:31. And within the chamber of the corner of the flock gate, the goldsmiths and the merchants built.

2 Esdras Chapter 4

The building is carried on notwithstanding the opposition of their enemies.

4:1. And it came to pass, that when Sanaballat heard that we were building the wall he was angry: and being moved exceedingly he scoffed at the Jews.

4:2. And said before his brethren, and the multitude of the Samaritans: What are the silly Jews doing? Will the Gentiles let them alone? will they sacrifice and make an end in a day? are they able to raise stones out of the heaps of the rubbish, which are burnt?

4:3. Tobias also the Ammonite who was by him said: Let them build: if a fox go up, he will leap over their stone wall.

4:4. Hear thou our God, for we are despised: turn their reproach upon their own head, and give them to be despised in a land of captivity.

4:5. Cover not their iniquity, and let not their sin be blotted out from before thy face, because they have mocked thy builders.

4:6. So we built the wall, and joined it all together unto the half thereof: and the heart of the people was excited to work.

4:7. And it came to pass, when Sanaballat, and Tobias, and the Arabians, and the Ammonites, and the Azotians heard that the walls of Jerusalem were made up, and the breaches began to be closed, that they were exceedingly angry.

4:8. And they all assembled themselves together, to come, and to fight against Jerusalem, and to prepare ambushes.

4:9. And we prayed to our God, and set watchmen upon the wall day and night against them.

4:10. And Juda said: The strength of the bearer of burdens is decayed, and the rubbish is very much, and we shall not be able to build the wall.

4:11. And our enemies said: Let them not know, nor understand, till we come in the midst of them, and kill them, and cause the work to cease.

4:12. And it came to pass, that when the Jews that dwelt by them came and told us ten times, out of all the places from whence they came to us,

4:13. I set the people in the place behind the wall round about in order, with their swords, and spears, and bows.

4:14. And I looked and rose up: and I said to the chief men and the magistrates, and to the rest of the common people: be not afraid of them. Remember the Lord who is great and terrible, and fight for your brethren, your sons, and your daughters, and your wives, and your houses.

4:15. And it came to pass, when our enemies heard that the thing had been told us, that God defeated their counsel. And we returned all of us to the walls, every man to his work.

4:16. And it came to pass from that day forward, that half of their young men did the work, and half were ready for to fight, with spears, and shields, and bows, and coats of mail, and the rulers were behind them in all the house of Juda.

4:17. Of them that built on the wall and that carried burdens, and that laded: with one of his hands he did the work, and with the other he held a sword.

4:18. For every one of the builders was girded with a sword about his reins. And they built, and sounded with a trumpet by me.

4:19. And I said to the nobles, and to the magistrates, and to the rest of the common people: The work is great and wide, and we are separated on the wall one far from another:

4:20. In what place soever you shall hear the sound of the trumpet, run all thither unto us: our God will fight for us.

4:21. And let us do the work: and let one half of us hold our spears from the rising of the morning, till the stars appear.

4:22. At that time also I said to the people: Let every one with his servant stay in the midst of Jerusalem, and let us take our turns in the night, and by day, to work.

4:23. Now I and my brethren, and my servants, and the watchmen that followed me, did not put off our clothes: only every man stripped himself when he was to be washed.

2 Esdras Chapter 5

Nehemias blameth the rich, for their oppressing the poor. His exhortation, and bounty to his countrymen.

5:1. Now there was a great cry of the people, and of their wives against their brethren the Jews.

5:2. And there were some that said: Our sons and our daughters are very many: let us take up corn for the price of them, and let us eat and live.

5:3. And there were some that said: Let us mortgage our lands, and our vineyards, and our houses, and let us take corn because of the famine.

5:4. And others said: Let us borrow money for the king's tribute, and let us give up our fields and vineyards:

5:5. And now our flesh is as the flesh of our brethren: and our children as their children. Behold we bring into bondage our sons and our daughters, and some of our daughters are bondwomen already, neither have we wherewith to redeem them, and our fields and our vineyards other men possess.

5:6. And I was exceedingly angry when I heard their cry according to these words.

5:7. And my heart thought with myself: and I rebuked the nobles and magistrates, and said to them: Do you every one exact usury of your brethren? And I gathered together a great assembly against them,

5:8. And I said to them: We, as you know, have redeemed according to our ability our brethren the Jews, that were sold to the Gentiles: and will you then sell your brethren, for us to redeem them? And they held their peace, and found not what to answer.

5:9. And I said to them: The thing you do is not good: why walk you not in the fear of our God, that we be not exposed to the reproaches of the Gentiles our enemies?

5:10. Both I and my brethren, and my servants, have lent money and corn to many: let us all agree not to call for it again; let us forgive the debt that is owing to us.

5:11. Restore ye to them this day their fields, and their vineyards, and their oliveyards, and their houses: and the hundredth part of the

money, and of the corn, the wine, and the oil, which you were wont to exact of them, give it rather for them.

5:12. And they said: We will restore, and we will require nothing of them: and we will do as thou sayest. And I called the priests and took an oath of them, to do according to what I had said.

5:13. Moreover I shook my lap, and said: So may God shake every man that shall not accomplish this word, out of his house, and out of his labours, thus may he be shaken out, and become empty. And all the multitude said: Amen. And they praised God. And the people did according to what was said.

5:14. And from the day, in which the king commanded me to be governor in the land of Juda, from the twentieth year even to the two and thirtieth year of Artaxerxes the king, for twelve years, I and my brethren did not eat the yearly allowance that was due to the governors.

5:15. But the former governors that had been before me, were chargeable to the people, and took of them in bread, and wine, and in money every day forty sicles: and their officers also oppressed the people. But I did not so for the fear of God.

5:16. Moreover I built in the work of the wall, and I bought no land, and all my servants were gathered together to the work.

5:17. The Jews also and the magistrates to the number of one hundred and fifty men, were at my table, besides them that came to us from among the nations that were round about us.

5:18. And there was prepared for me day by day one ox, and six choice rams, besides fowls, and once in ten days I gave store of divers wines, and many other things: yet I did not require my yearly allowance as governor: for the people were very much impoverished.

5:19. Remember me, O my God, for good according to all that I have done for this people.

2 Esdras Chapter 6

The enemies seek to terrify Nehemias. He proceedeth and finisheth the wall.

6:1. And it came to pass, when Sanaballat, and Tobias, and Gossem the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no breach left in it, (though at that time I had not set up the doors in the gates,)

6:2. Sanaballat and Gossem sent to me, saying: Come, and let us make a league together in the villages, in the plain of Ono. But they thought to do me mischief.

6:3. And I sent messengers to them, saying: I am doing a great work,

and I cannot come down, lest it be neglected whilst I come, and go down to you.

6:4. And they sent to me according to this word, four times: and I answered them after the same manner.

6:5. And Sanaballat sent his servant to me the fifth time according to the former word, and he had a letter in his hand written in this manner:

6:6. It is reported amongst the Gentiles, and Gossem hath said it, that thou and the Jews think to rebel, and therefore thou buildest the wall, and hast a mind to set thyself king over them: for which end

6:7. Thou hast also set up prophets, to preach of thee at Jerusalem, saying: There is a king in Judea. The king will hear of these things: therefore come now, that we may take counsel together.

6:8. And I sent to them, saying: There is no such thing done as thou sayest: but thou feignest these things out of thy own heart.

6:9. For all these men thought to frighten us, thinking that our hands would cease from the work, and that we would leave off. Wherefore I strengthened my hands the more:

6:10. And I went into the house of Samaia the son of Delaia, the son of Metabeel privately. And he said: Let us consult together in the house of God in the midst of the temple: and let us shut the doors of the temple, for they will come to kill thee, and in the night they will come to slay thee.

6:11. And I said: Should such a man as I flee? and who is there that being as I am, would go into the temple, to save his life? I will not go in.

6:12. And I understood that God had not sent him, but that he had spoken to me as if he had been prophesying, and Tobias, and Sanaballat had hired him.

6:13. For he had taken money, that I being afraid should do this thing, and sin, and they might have some evil to upbraid me withal.

6:14. Remember me, O Lord, for Tobias and Sanaballat, according to their works of this kind: and Noadiah the prophet, and the rest of the prophets that would have put me in fear.

6:15. But the wall was finished the five and twentieth day of the month of Elul, in two and fifty days.

6:16. And it came to pass when all our enemies heard of it, that all nations which were round about us, were afraid, and were cast down within themselves, for they perceived that this work was the work of God.

6:17. Moreover in those days many letters were sent by the principal men of the Jews to Tobias, and from Tobias there came letters to them.

6:18. For there were many in Judea sworn to him, because he was the son in law of Sechenias the son of Area, and Johanan his son had taken to wife the daughter of Mosollam the son of Barachias.

6:19. And they praised him also before me, and they related my words to him: And Tobias sent letters to put me in fear.

2 Esdras Chapter 7

Nehemias appointeth watchmen in Jerusalem. The list of those who came first from Babylon.

7:1. Now after the wall was built, and I had set up the doors, and numbered the porters and singing men, and Levites:

7:2. I commanded Hanani my brother, and Hananias ruler of the house of Jerusalem, (for he seemed as a sincere man, and one that feared God above the rest,)

7:3. And I said to them: Let not the gates of Jerusalem be opened till the sun be hot. And while they were yet standing by the gates were shut, and barred: and I set watchmen of the inhabitants of Jerusalem, every one by their courses, and every man over against his house.

7:4. And the city was very wide and great, and the people few in the midst thereof, and the houses were not built.

7:5. But God had put in my heart, and I assembled the princes and magistrates, and common people, to number them: and I found a book of the number of them who came up at first and therein it was found written:

7:6. These are the children of the province, who came up from the captivity of them that had been carried away, whom Nabuchodonosor the king of Babylon had carried away, and who returned into Judea, every one into his own city.

7:7. Who came with Zorobabel, Josue, Nehemias, Azarias, Raamias, Nahamani, Mardochai, Belsam, Mespharath, Begoia, Nahum, Baana. The number of the men of the people of Israel:

7:8. The children of Pharos, two thousand one hundred seventy-two.

7:9. The children of Sephatia, three hundred seventy-two.

7:10. The children of Area, six hundred fifty-two.

7:11. The children of Phahath Moab of the children of Josue and Joab, two thousand eight hundred eighteen.

7:12. The children of Elam, one thousand two hundred fifty-four.

7:13. The children of Zethua, eight hundred forty-five.

7:14. The children of Zachai, seven hundred sixty.

7:15. The children of Bannui, six hundred forty-eight.

7:16. The children of Bebai, six hundred twenty-eight.

7:17. The children of Azgad, two thousand three hundred twenty-two.

7:18. The children of Adonicam, six hundred sixty-seven.

7:19. The children of Beguai, two thousand sixty-seven.

7:20. The children of Adin, six hundred fifty-five.

7:21. The children of Ater, children of Hezechias, ninety-eight.

7:22. The children of Hasem, three hundred twenty-eight.

7:23. The children of Besai, three hundred twenty-four.

7:24. The children of Hareph, a hundred and twelve.

7:25. The children of Gabaon, ninety-five.

7:26. The children of Bethlehem, and Netupha, a hundred eighty-eight.

7:27. The men of Anathoth, a hundred twenty-eight.

7:28. The men of Bethazmoth, forty-two.

7:29. The men of Cariathiarim, Cephira, and Beroth, seven hundred forty-three.

7:30. The men of Rama and Geba, six hundred twenty-one.

7:31. The men of Machmas, a hundred twenty-two.

7:32. The men of Bethel and Hai, a hundred twenty-three.

7:33. The men of the other Nebo, fifty-two.

7:34. The men of the other Elam, one thousand two hundred fifty-four.

7:35. The children of Harem, three hundred and twenty.

7:36. The children of Jericho, three hundred forty-five.

7:37. The children of Lod, of Hadid and Ono, seven hundred twenty-one.

7:38. The children of Senaa, three thousand nine hundred thirty.

7:39. The priests: the children of Idaia in the house of Josue, nine hundred and seventy-three.

7:40. The children of Emmer, one thousand fifty-two.

7:41. The children of Phashur, one thousand two hundred forty-seven.

7:42. The children of Arem, one thousand and seventeen. The Levites:

7:43. The children of Josue and Cedmihel, the sons

7:44. Of Oduia, seventy-four. The singing men:

7:45. The children of Asaph, a hundred forty-eight.

7:46. The porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: a hundred thirty-eight.

7:47. The Nathinites: the children of Soha, the children of Hasupha, the children of Tebbaoth,

7:48. The children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Hagaba, the children of Selmai,

7:49. The children of Hanan, the children of Geddel, the children of Gaher,

7:50. The children of Raaia, the children of Rasin, the children of Necoda,

7:51. The children of Gezem, the children of Asa, the children of Phasea,

7:52. The children of Besai, the children of Munim, the children of Nephussim,

7:53. The children of Bacbuc, the children of Hacupha, the children of Harhur,

7:54. The children of Besloth, the children of Mahida, the children of Harsa,

7:55. The children of Bercos, the children of Sisara, the children of Thema,

7:56. The children of Nasia, the children of Hatipha,

7:57. The children of the servants of Solomon, the children of Sothai, the children of Sophereth, the children of Pharida,

7:58. The children of Jahala, the children of Darcon, the children of Jeddell,

7:59. The children of Saphatia, the children of Hatil, the children of Phochereth, who was born of Sabaim, the son of Amon.

7:60. All the Nathinites, and the children of the servants of Solomon, three hundred ninety-two.

7:61. And these are they that came up from Telmela, Thelharsa, Cherub, Addon, and Emmer: and could not shew the house of their fathers, nor

their seed, whether they were of Israel.

7:62. The children of Dalaia, the children of Tobia, the children of Necoda, six hundred forty-two.

7:63. And of the priests, the children of Habia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai the Galaadite, and he was called by their name.

7:64. These sought their writing in the record, and found it not: and they were cast out of the priesthood.

7:65. And Athersatha said to them, that they should not eat of the holies of holies, until there stood up a priest learned and skilful.

7:66. All the multitude as it were one man, forty-two thousand three hundred sixty,

7:67. Beside their menservants and womenservants, who were seven thousand three hundred thirty-seven: and among them singing men, and singing women, two hundred forty-five.

7:68. Their horses, seven hundred thirty-six: their mules two hundred forty-five.

7:69. Their camels, four hundred thirty-five, their asses, six thousand seven hundred and twenty.

(Hitherto is related what was written in the record. From this place forward goeth on the history of Nehemias.)

7:70. And some of the heads of the families gave unto the work. Athersatha gave into the treasure a thousand drams of gold, fifty bowls, and five hundred and thirty garments for priests.

Athersatha. . . That is, Nehemias; as appears from chap. 12. Either that he was so called at the court of the king of Persia, where he was cupbearer: or that, as some think, this name signifies governor; and he was at that time governor of Judea.

7:71. And some of the heads of families gave to the treasure of the work, twenty thousand drams of gold, and two thousand two hundred pounds of silver.

7:72. And that which the rest of the people gave, was twenty thousand drams of gold, and two thousand pounds of silver, and sixty-seven garments for priests.

7:73. And the priests, and the Levites, and the porters, and the singing men, and the rest of the common people, and the Nathinites, and all Israel dwelt in their cities.

Esdras readeth the law before the people. Nehemias comforteth them. They celebrate the feast of tabernacles.

8:1. And the seventh month came: and the children of Israel were in their cities. And all the people were gathered together as one man to the street which is before the water gate, and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.

8:2. Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand, in the first day of the seventh month.

8:3. And he read it plainly in the street that was before the water gate, from the morning until midday, before the men, and the women, and all those that could understand: and the ears of all the people were attentive to the book.

8:4. And Esdras the scribe stood upon a step of wood, which he had made to speak upon, and there stood by him Mathathias, and Semeia, and Ania, and Uria, and Helcia, and Maasia, on his right hand: and on the left, Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia and Mosollam.

8:5. And Esdras opened the book before all the people: for he was above all the people: and when he had opened it, all the people stood.

8:6. And Esdras blessed the Lord the great God: and all the people answered, Amen, amen: lifting up their hands: and they bowed down, and adored God with their faces to the ground.

8:7. Now Josue, and Bani, and Serebia, Jamin, Accub, Sephtai, Odia, Maasia, Celtia, Azarias, Jozabed, Hanan, Phalaia, the Levites, made silence among the people to hear the law: and the people stood in their place.

8:8. And they read in the book of the law of God distinctly and plainly to be understood: and they understood when it was read.

8:9. And Nehemias (he is Athersatha) and Esdras the priest and scribe, and the Levites who interpreted to all the people, said: This is a holy day to the Lord our God: do not mourn, nor weep: for all the people wept, when they heard the words of the law.

8:10. And he said to them: Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves: because it is the holy day of the Lord, and be not sad: for the joy of the Lord is our strength.

8:11. And the Levites stilled all the people, saying: Hold your peace, for the day is holy, and be not sorrowful.

8:12. So all the people went to eat and drink, and to send portions, and to make great mirth: because they understood the words that he had taught them.

8:13. And on the second day the chiefs of the families of all the

people, the priests, and the Levites were gathered together to Esdras the scribe, that he should interpret to them the words of the law.

8:14. And they found written in the law, that the Lord had commanded by the hand of Moses, that the children of Israel should dwell in tabernacles, on the feast, in the seventh month:

8:15. And that they should proclaim and publish the word in all their cities, and in Jerusalem, saying: Go forth to the mount, and fetch branches of olive, and branches of beautiful wood, branches of myrtle, and branches of palm, and branches of thick trees, to make tabernacles, as it is written.

8:16. And the people went forth, and brought. And they made themselves tabernacles every man on the top of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

8:17. And all the assembly of them that were returned from the captivity, made tabernacles, and dwelt in tabernacles: for since the days of Josue the son of Nun the children of Israel had not done so, until that day: and there was exceeding great joy.

8:18. And he read in the book of the law of God day by day, from the first day till the last, and they kept the solemnity seven days, and in the eighth day a solemn assembly according to the manner.

2 Esdras Chapter 9

The people repent with fasting and sackcloth. The Levites confess God's benefits, and the people's ingratitude: they pray for them, and make a covenant with God.

9:1. And in the four and twentieth day of the month the children of Israel came together with fasting and with sackcloth, and earth upon them.

9:2. And the seed of the children of Israel separated themselves from every stranger: and they stood, and confessed their sins, and the iniquities of their fathers.

9:3. And they rose up to stand: and they read in the book of the law of the Lord their God, four times in the day, and four times they confessed, and adored the Lord their God.

9:4. And there stood up upon the step of the Levites, Josue, and Bani, and Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to the Lord their God.

9:5. And the Levites Josue and Cedmihel, Bonni, Hasebnia, Serebia, Oduia, Sebnia, and Phathahia, said: Arise, bless the Lord your God from eternity to eternity: and blessed be the high name of thy glory with all blessing and praise.

9:6. Thou thyself, O Lord alone, thou hast made heaven, and the heaven of heavens, and all the host thereof: the earth and all things that are in it: the seas and all that are therein: and thou givest life to all these things, and the host of heaven adoreth thee.

9:7. Thou O Lord God, art he who chosest Abram, and broughtest him forth out of the fire of the Chaldeans, and gavest him the name of Abraham.

The fire of the Chaldeans. . . The city of Ur in Chaldea, the name of which signifies fire. Or out of the fire of the tribulations and temptations, to which he was there exposed.--The ancient Rabbins understood this literally, affirming that Abram was cast into the fire by the idolaters, and brought out by a miracle without any hurt.

9:8. And thou didst find his heart faithful before thee: and thou madest a covenant with him, to give him the land of the Chanaanite, of the Hethite, and of the Amorrhite, and of the Pherezite, and of the Jebusite, and of the Gergezite, to give it to his seed: and thou hast fulfilled thy words, because thou art just.

9:9. And thou sawest the affliction of our fathers in Egypt: and thou didst hear their cry by the Red Sea.

9:10. And thou shewedst signs and wonders upon Pharaoh, and upon all his servants, and upon the people of his land: for thou knewest that they dealt proudly against them: and thou madest thyself a name, as it is at this day.

9:11. And thou didst divide the sea before them, and they passed through the midst of the sea on dry land: but their persecutors thou threwest into the depth, as a stone into mighty waters.

9:12. And in a pillar of a cloud thou wast their leader by day, and in a pillar of fire by night, that they might see the way by which they went.

9:13. Thou camest down also to mount Sinai, and didst speak with them from heaven, and thou gavest them right judgments, and the law of truth, ceremonies, and good precepts.

9:14. Thou madest known to them thy holy sabbath, and didst prescribe to them commandments, and ceremonies, and the law by the hand of Moses thy servant.

9:15. And thou gavest them bread from heaven in their hunger, and broughtest forth water for them out of the rock in their thirst, and thou saidst to them that they should go in, and possess the land, upon which thou hadst lifted up thy hand to give it them.

9:16. But they and our fathers dealt proudly, and hardened their necks and hearkened not to thy commandments.

9:17. And they would not hear, and they remembered not thy wonders which thou hadst done for them. And they hardened their necks, and gave the head to return to their bondage, as it were by contention. But thou, a forgiving God, gracious, and merciful, longsuffering, and full

of compassion, didst not forsake them.

And gave the head. . . That is, they set their head, or were bent to return to Egypt.

9:18. Yea when they had made also to themselves a molten calf, and had said: This is thy God, that brought thee out of Egypt: and had committed great blasphemies:

9:19. Yet thou, in thy many mercies, didst not leave them in the desert: the pillar of the cloud departed not from them by day to lead them in the way, and the pillar of fire by night to shew them the way by which they should go.

9:20. And thou gavest them thy good Spirit to teach them, and thy manna thou didst not withhold from their mouth, and thou gavest them water for their thirst.

9:21. Forty years didst thou feed them in the desert, and nothing was wanting to them: their garments did not grow old, and their feet were not worn.

9:22. And thou gavest them kingdoms, and nations, and didst divide lots for them: and they possessed the land of Sehon, and the land of the king of Hesebon, and the land of Og king of Basan.

9:23. And thou didst multiply their children as the stars of heaven, and broughtest them to the land concerning which thou hadst said to their fathers, that they should go in and possess it.

9:24. And the children came and possessed the land, and thou didst humble before them the inhabitants of the land, the Chanaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as it pleased them.

9:25. And they took strong cities and a fat land, and possessed houses full of all goods: cisterns made by others, vineyards, and oliveyards, and fruit trees in abundance: and they ate, and were filled, and became fat, and abounded with delight in thy great goodness.

9:26. But they provoked thee to wrath, and departed from thee, and threw thy law behind their backs: and they killed thy prophets, who admonished them earnestly to return to thee: and they were guilty of great blasphemies.

9:27. And thou gavest them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou heardest from heaven, and according to the multitude of thy tender mercies thou gavest them saviours, to save them from the hands of their enemies.

9:28. But after they had rest, they returned to do evil in thy sight: and thou leftest them in the hand of their enemies, and they had dominion over them. Then they returned, and cried to thee: and thou heardest from heaven, and deliveredst them many times in thy mercies.

9:29. And thou didst admonish them to return to thy law. But they dealt

proudly, and hearkened not to thy commandments, but sinned against thy judgments, which if a man do, he shall live in them: and they withdrew the shoulder, and hardened their neck, and would not hear.

9:30. And thou didst forbear with them for many years, and didst testify against them by thy spirit by the hand of thy prophets: and they heard not, and thou didst deliver them into the hand of the people of the lands.

9:31. Yet in thy very many mercies thou didst not utterly consume them, nor forsake them: because thou art a merciful and gracious God.

9:32. Now therefore our God, great, strong, and terrible, who keepest covenant and mercy, turn not away from thy face all the labour which hath come upon us, upon our kings, and our princes, and our priests, and our prophets, and our fathers, and all the people from the days of the king of Assur, until this day.

9:33. And thou art just in all things that have come upon us: because thou hast done truth, but we have done wickedly.

9:34. Our kings, our princes, our priests, and our fathers have not kept thy law, and have not minded thy commandments, and thy testimonies which thou hast testified among them.

9:35. And they have not served thee in their kingdoms, and in thy manifold goodness, which thou gavest them, and in the large and fat land, which thou deliveredst before them, nor did they return from their most wicked devices.

9:36. Behold we ourselves this day are bondmen: and the land, which thou gavest our fathers, to eat the bread thereof, and the good things thereof, and we ourselves are servants in it.

9:37. And the fruits thereof grow up for the kings, whom thou hast set over us for our sins, and they have dominion over our bodies, and over our beasts, according to their will, and we are in great tribulation.

9:38. And because of all this we ourselves make a covenant, and write it, and our princes, our Levites, and our priests sign it.

2 Esdras Chapter 10

The names of the subscribers to the covenant, and the contents of it.

10:1. And the subscribers were Nehemias, Athersatha the son of Hachelai, and Sedecias,

10:2. Saraias, Azarias, Jeremias,

10:3. Pheshur, Amarias, Melchias,

10:4. Hattus, Sebenia, Melluch,

10:5. Harem, Merimuth, Obdias,

10:6. Daniel, Genthon, Baruch,

10:7. Mosollam, Abia, Miamin,

10:8. Maazia, Belgia, Semeia: these were priests.

10:9. And the Levites, Josue the son of Azanias, Bennui of the sons of Henadad, Cedmihel,

10:10. And their brethren, Sebenia, Oduia, Celita, Phalaia, Hanan,

10:11. Micha, Rohob, Hasebia,

10:12. Zachur, Serebia, Sabania,

10:13. Odaia, Bani, Baninu.

10:14. The heads of the people, Pharos, Phahath Moab, Elam, Zethu, Bani,

10:15. Bonni, Azgad, Bebai,

10:16. Adonia, Begoai, Adin,

10:17. Ater, Hezecia, Azur,

10:18. Odaia, Hasum, Besai,

10:19. Hareph, Anathoth, Nebai,

10:20. Megphias, Mosollam, Hazir,

10:21. Mesizabel, Sadoc, Jeddua,

10:22. Pheltia, Hanan, Anaia,

10:23. Osee, Hanania, Hasub,

10:24. Alohes, Phalea, Sobec,

10:25. Rehum, Hasebna, Maasia,

10:26. Echaia, Hanan, Anan,

10:27. Melluch, Haran, Baana:

10:28. And the rest of the people, priests, Levites, porters, and singing men, Nathinites, and all that had separated themselves from the people of the lands to the law of God, their wives, their sons, and their daughters.

10:29. All that could understand, promising for their brethren, with their chief men, and they came to promise, and swear that they would walk in the law of God, which he gave in the hand of Moses the servant of God, that they would do and keep all the commandments of the Lord

our God, and his judgments and his ceremonies.

10:30. And that we would not give our daughters to the people of the land, nor take their daughters for our sons.

10:31. And if the people of the land bring in things to sell, or any things for use, to sell them on the sabbath day, that we would not buy them on the sabbath, or on the holy day. And that we would leave the seventh year, and the exaction of every hand.

10:32. And we made ordinances for ourselves, to give the third part of a sicle every year for the work of the house of our God,

10:33. For the loaves of proposition, and for the continual sacrifice, and for a continual holocaust on the sabbaths, on the new moons, on the set feasts, and for the holy things, and for the sin offering: that atonement might be made for Israel, and for every use of the house of our God.

10:34. And we cast lots among the priests, and the Levites, and the people for the offering of wood, that it might be brought into the house of our God by the houses of our fathers at set times, from year to year: to burn upon the altar of the Lord our God, as it is written in the law of Moses:

10:35. And that we would bring the firstfruits of our land, and the firstfruits of all fruit of every tree, from year to year, in the house of our Lord.

10:36. And the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our oxen, and of our sheep, to be offered in the house of our God, to the priests who minister in the house of our God.

10:37. And that we would bring the firstfruits of our meats, and of our libations, and the fruit of every tree, of the vintage also and of oil to the priests, to the storehouse of our God, and the tithes of our ground to the Levites. The Levites also shall receive the tithes of our works out of all the cities.

10:38. And the priest the son of Aaron shall be with the Levites in the tithes of the Levites, and the Levites shall offer the tithe of their tithes in the house of our God, to the storeroom into the treasure house.

10:39. For the children of Israel and the children of Levi shall carry to the treasury the firstfruits of corn, of wine, and of oil: and the sanctified vessels shall be there, and the priests, and the singing men, and the porters, and ministers, and we will not forsake the house of our God.

2 Esdras Chapter 11

Who were the inhabitants of Jerusalem, and the other cities.

11:1. And the princes of the people dwelt at Jerusalem: but the rest of the people cast lots, to take one part in ten to dwell in Jerusalem the holy city, and nine parts in the other cities.

11:2. And the people blessed all the men that willingly offered themselves to dwell in Jerusalem.

11:3. These therefore are the chief men of the province, who dwelt in Jerusalem, and in the cities of Juda. And every one dwelt in his possession, in their cities: Israel, the priests, the Levites, the Nathinites, and the children of the servants of Solomon.

11:4. And in Jerusalem there dwelt some of the children of Juda, and some of the children of Benjamin: of the children of Juda, Athaias the son of Aziam, the son of Zacharias, the son of Amarias, the son of Saphatias, the son of Malaleel: of the sons of Phares,

11:5. Maasia the son of Baruch, the son of Cholhoza, the son of Hazia, the son of Adaia, the son of Joiarib, the son of Zacharias, the son of the Silonite:

11:6. All these the sons of Phares, who dwelt in Jerusalem, were four hundred sixty-eight valiant men.

11:7. And these are the children of Benjamin: Sellum the son of Mosollam, the son of Joed, the son of Phadaia, the son of Colaia, the son of Masia, the son of Etheel, the son of Isaia.

11:8. And after him Gebbai, Sellai, nine hundred twenty-eight.

11:9. And Joel the son of Zechri their ruler, and Judas the son of Senua was second over the city.

11:10. And of the priests Idaia the son of Joarib, Jachin,

11:11. Saraia the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Meraioth, the son of Achitob the prince of the house of God,

11:12. And their brethren that do the works of the temple: eight hundred twenty-two. And Adaia the son of Jeroham, the son of Phelelia, the son of Amsi, the son of Zacharias, the son of Pheshur, the son of Melchias,

11:13. And his brethren the chiefs of the fathers: two hundred forty-two. And Amassai the son of Azreel, the son of Ahazi, the son of Mosollamoth, the son of Emmer,

11:14. And their brethren who were very mighty, a hundred twenty-eight: and their ruler Zabdiel son of the mighty.

11:15. And of the Levites Semeia the son of Hasub, the son of Azaricam, the son of Hasabia, the son of Boni,

11:16. And Sabathai and Jozabed, who were over all the outward business of the house of God, of the princes of the Levites,

11:17. And Mathania the son of Micha, the son of Zebedei, the son of Asaph, was the principal man to praise, and to give glory in prayer, and Becbecia, the second, one of his brethren, and Abda the son of Samua, the son of Galal, the son of Idithun.

11:18. All the Levites in the holy city were two hundred eighty-four.

11:19. And the porters, Accub, Telmon, and their brethren, who kept the doors: a hundred seventy-two.

11:20. And the rest of Israel, the priests and the Levites were in all the cities of Juda, every man in his possession.

11:21. And the Nathinites, that dwelt in Ophel, and Siaha, and Gaspha of the Nathinites.

11:22. And the overseer of the Levites in Jerusalem, was Azzi the son of Bani, the son of Hasabia, the son of Mathania, the son of Micha. Of the sons of Asaph, were the singing men in the ministry of the house of God.

11:23. For the king's commandment was concerning them, and an order among the singing men day by day.

11:24. And Phathahia the son of Mesezebel of the children of Zara the son of Juda was at the hand of the king, in all matters concerning the people,

11:25. And in the houses through all their countries. Of the children of Juda some dwelt at Cariath-Arbe, and in the villages thereof: and at Dibon, and in the villages thereof: and at Cabseel, and in the villages thereof.

11:26. And at Jesue, and at Molada, and at Bethphaleth,

11:27. And at Hasersuel, and at Bersabee, and in the villages thereof,

11:28. And at Siceleg, and at Mochona, and in the villages thereof,

11:29. And at Remmon, and at Saraa, and at Jerimuth,

11:30. Zanoa, Odollam, and in their villages, at Lachis and its dependencies, and at Azeca and the villages thereof. And they dwelt from Bersabee unto the valley of Ennom.

11:31. And the children of Benjamin, from Geba, at Mechmas, and at Hai, and at Bethel, and in the villages thereof,

11:32. At Anathoth, Nob, Anania,

11:33. Asor, Rama, Gethaim,

11:34. Hadid, Seboim, and Neballat, Lod,

11:35. And Ono the valley of craftsmen.

11:36. And of the Levites were portions of Juda and Benjamin.

2 Esdras Chapter 12

The priests, and Levites that came up with Zorobabel. The succession of high priests: the solemnity of the dedication of the wall.

12:1. Now these are the priests and the Levites, that went up with Zorobabel the son of Salathiel, and Josue: Saraia, Jeremias, Esdras,

12:2. Amaria, Melluch, Hattus,

12:3. Sebenias, Rheum, Merimuth,

12:4. Addo, Genthon, Abia,

12:5. Miamin, Madia, Belga,

12:6. Semeia, and Joiarib, Idaia, Sellum Amoc, Helcias,

12:7. Idaia. These were the chief of the priests, and of their brethren in the days of Josue.

12:8. And the Levites, Jesua, Bennui, Cedmihel, Sarebia, Juda, Mathanias, they and their brethren were over the hymns:

12:9. And Becbecia, and Hanni, and their brethren every one in his office.

12:10. And Josue begot Joacim, and Joacim begot Eliasib, and Eliasib begot Joiada,

12:11. And Joiada begot Jonathan and Jonathan begot Jeddoa.

12:12. And in the days of Joacim the priests and heads of the families were: Of Saraia, Maraia: of Jeremias, Hanania:

12:13. Of Esdras, Mosollam: and of Amaria, Johanan:

12:14. Of Milicho, Jonathan: of Sebenia, Joseph:

12:15. Of Haram, Edna: of Maraioth, Helci:

12:16. Of Adaia, Zacharia: of Genthon, Mosollam:

12:17. Of Abia, Zechri: of Miamin and Moadia, Phelti:

12:18. Of Belga, Sammua of Semaia, Jonathan:

12:19. Of Joiarib, Mathanai: of Jodaia, Azzi:

12:20. Of Sellai, Celai: of Amoc, Heber:

12:21. Of Helcias, Hasebia: of Idaia, Nathanael.

12:22. The Levites the chiefs of the families in the days of Eliasib, and Joiada, and Johanan, and Jeddoa, were recorded, and the priests in the reign of Darius the Persian.

12:23. The sons of Levi, heads of the families were written in the book of Chronicles, even unto the days of Jonathan the son of Eliasib.

12:24. Now the chief of the Levites were Hasebia, Serebia, and Josue the son of Cedmihel: and their brethren by their courses, to praise and to give thanks according to the commandment of David the man of God, and to wait equally in order.

12:25. Mathania, and Becbecia, Obedia, and Mosollam, Telmon, Accub, were keepers of the gates and of the entrances before the gates.

12:26. These were in the days of Joacim the son of Josue, the son of Josedec, and in the days of Nehemias the governor, and of Esdras the priest and scribe.

12:27. And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, and to keep the dedication, and to rejoice with thanksgiving, and with singing, and with cymbals, and psalteries and harps.

12:28. And the sons of the singing men were gathered together out of the plain country about Jerusalem, and out of the villages of Nethuphati,

12:29. And from the house of Galgal, and from the countries of Geba and Azmaveth: for the singing men had built themselves villages round about Jerusalem.

12:30. And the priests and the Levites were purified, and they purified the people, and the gates, and the wall.

12:31. And I made the princes of Juda go up upon the wall, and I appointed two great choirs to give praise. And they went on the right hand upon the wall toward the dung gate.

12:32. And after them went Osaias, and half of the princes of Juda,

12:33. And Azarias, Esdras, and Mosollam, Judas, and Benjamin, and Semeia, and Jeremias.

12:34. And of the sons of the priests with trumpets, Zacharias the son of Jonathan, the son of Semeia, the son of Mathania, the son of Michaia, the son of Zechur, the son of Asaph,

12:35. And his brethren Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Judas, and Hanani, with the musical instruments of David the man of God: and Esdras the scribe before them at the fountain gate.

12:36. And they went up over against them by the stairs of the city of David, at the going up of the wall of the house of David, and to the water gate eastward:

12:37. And the second choir of them that gave thanks went on the opposite side, and I after them, and the half of the people upon the wall, and upon the tower of the furnaces, even to the broad wall,

12:38. And above the gate of Ephraim, and above the old gate, and above the fish gate and the tower of Hananeel, and the tower of Emath, and even to the flock gate: and they stood still in the watch gate.

12:39. And the two choirs of them that gave praise stood still at the house of God, and I and the half of the magistrates with me.

12:40. And the priests, Eliachim, Maasia, Miamin, Michea, Elioenai, Zacharia, Hanania with trumpets,

12:41. And Maasia, and Semeia, and Eleazar, and Azzi, and Johanan, and Melchia, and Elam, and Ezer. And the singers sung loud, and Jezraia was their overseer:

12:42. And they sacrificed on that day great sacrifices, and they rejoiced: for God had made them joyful with great joy: their wives also and their children rejoiced, and the joy of Jerusalem was heard afar off.

12:43. They appointed also in that day men over the storehouses of the treasure, for the libations, and for the firstfruits, and for the tithes, that the rulers of the city might bring them in by them in honour of thanksgiving, for the priests and Levites: for Juda was joyful in the priests and Levites that assisted.

12:44. And they kept the watch of their God, and the observance of expiation, and the singing men, and the porters, according to the commandment of David, and of Solomon his son.

12:45. For in the days of David and Asaph from the beginning there were chief singers appointed, to praise with canticles, and give thanks to God.

12:46. And all Israel, in the days of Zorobabel, and in the days of Nehemias gave portions to the singing men, and to the porters, day by day, and they sanctified the Levites, and the Levites sanctified the sons of Aaron.

Sanctified. . . That is, they gave them that which by the law was set aside, and sanctified for their use.

2 Esdras Chapter 13

Divers abuses are reformed.

13:1. And on that day they read in the book of Moses in the hearing of the people: and therein was found written, that the Ammonites and the Moabites should not come in to the church of God for ever:

13:2. Because they met not the children of Israel with bread and water:

and they hired against them Balaam, to curse them, and our God turned the curse into blessing.

13:3. And it came to pass, when they had heard the law, that they separated every stranger from Israel.

13:4. And over this thing was Eliasib the priest, who was set over the treasury of the house of our God, and was near akin to Tobias.

Over this thing, etc. . .Or, he was faulty in this thing, or in this kind.

13:5. And he made him a great storeroom, where before him they laid up gifts, and frankincense, and vessels, and the tithes of the corn, of the wine, and of the oil, the portions of the Levites, and of the singing men, and of the porters, and the firstfruits of the priests.

13:6. But in all this time I was not in Jerusalem, because in the two and thirtieth year of Artaxerxes king of Babylon, I went to the king, and after certain days I asked the king:

13:7. And I came to Jerusalem, and I understood the evil that Eliasib had done for Tobias, to make him a storehouse in the courts of the house of God.

13:8. And it seemed to me exceeding evil. And I cast forth the vessels of the house of Tobias out of the storehouse.

13:9. And I commanded and they cleansed again the vessels of the house of God, the sacrifice, and the frankincense.

13:10. And I perceived that the portions of the Levites had not been given them: and that the Levites, and the singing men, and they that ministered were fled away every man to his own country:

13:11. And I pleaded the matter against the magistrates, and said: Why have we forsaken the house of God? And I gathered them together, and I made them to stand in their places.

13:12. And all Juda brought the tithe of the corn, and the wine, and the oil into the storehouses.

13:13. And we set over the storehouses Selemias the priest, and Sadoc the scribe, and of the Levites Phadaia, and next to them Hanan the son of Zachur, the son of Mathania: for they were approved as faithful, and to them were committed the portions of their brethren.

13:14. Remember me, O my God, for this thing, and wipe not out my kindnesses, which I have done relating to the house of my God and his ceremonies.

13:15. In those days I saw in Juda some treading the presses on the sabbath, and carrying sheaves, and lading asses with wine, and grapes, and figs, and all manner of burthens, and bringing them into Jerusalem on the sabbath day. And I charged them that they should sell on a day on which it was lawful to sell.

13:16. Some Tyrians also dwelt there, who brought fish, and all manner of wares: and they sold them on the sabbaths to the children of Juda in Jerusalem.

13:17. And I rebuked the chief men of Juda, and said to them: What is this evil thing that you are doing, profaning the sabbath day:

13:18. Did not our fathers do these things, and our God brought all this evil upon us, and upon this city? And you bring more wrath upon Israel by violating the sabbath.

13:19. And it came to pass, that when the gates of Jerusalem were at rest on the sabbath day, I spoke: and they shut the gates, and I commanded that they should not open them till after the sabbath: and I set some of my servants at the gates, that none should bring in burthens on the sabbath day.

13:20. So the merchants, and they that sold all kinds of wares, stayed without Jerusalem, once or twice.

13:21. And I charged them, and I said to them: Why stay you before the wall? if you do so another time, I will lay hands on you. And from that time they came no more on the sabbath.

13:22. I spoke also to the Levites that they should be purified, and should come to keep the gates, and to sanctify the sabbath day: for this also remember me, O my God, and spare me according to the multitude of thy tender mercies.

13:23. In those days also I saw Jews that married wives, women of Azotus, and of Ammon, and of Moab.

13:24. And their children spoke half in the speech of Azotus, and could not speak the Jews' language, but they spoke according to the language of this and that people.

13:25. And I chid them, and laid my curse upon them. And I beat some of them, and shaved off their hair, and made them swear by God that they would not give their daughters to their sons, nor take their daughters for their sons, nor for themselves, saying:

13:26. Did not Solomon king of Israel sin in this kind of thing: and surely among many nations, there was not a king like him, and he was beloved of his God, and God made him king over all Israel: and yet women of other countries brought even him to sin.

13:27. And shall we also be disobedient and do all this great evil to transgress against our God, and marry strange women:

13:28. And one of the sons of Joiada the son of Eliasib the high priest, was son in law to Sanaballat the Horonite, and I drove him from me.

13:29. Remember them, O Lord my God, that defile the priesthood, and the law of priests and Levites.

13:30. So I separated from them all strangers, and I appointed the

courses of the priests and the Levites, every man in his ministry:

13:31. And for the offering of wood at times appointed, and for the firstfruits: remember me, O my God, unto good. Amen.

THE BOOK OF TOBIAS

This Book takes its name from the holy man Tobias, whose wonderful virtues are herein recorded. It contains most excellent documents of great piety, extraordinary patience, and of a perfect resignation to the will of God. His humble prayer was heard, and the angel Raphael was sent to relieve him: he is thankful and praises the Lord, calling on the children of Israel to do the same. Having lived to the age of one hundred and two years, he exhorts his son and grandsons to piety, foretells the destruction of Ninive and the rebuilding of Jerusalem: he dies happily.

Tobias Chapter 1

Tobias's early piety: his works of mercy, particularly in burying the dead.

1:1. Tobias of the tribe and city of Nephtali, (which is in the upper parts of Galilee above Naasson, beyond the way that leadeth to the west, having on the right hand the city of Sephet,)

1:2. When he was made captive in the days of Salmanasar king of the Assyrians, even in his captivity, forsook not the way of truth,

1:3. But every day gave all he could get to his brethren his fellow captives, that were of his kindred.

1:4. And when he was younger than any of the tribe of Nephtali, yet did he no childish thing in his work.

1:5. Moreover when all went to the golden calves which Jeroboam king of Israel had made, he alone fled the company of all,

1:6. And went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his firstfruits, and his tithes,

1:7. So that in the third year he gave all his tithes to the proselytes, and strangers.

1:8. These and such like things did he observe when but a boy according to the law of God.

1:9. But when he was a man, he took to wife Anna of his own tribe, and

had a son by her, whom he called after his own name,

1:10. And from his infancy he taught him to fear God, and to abstain from all sin.

1:11. And when by the captivity he with his wife and his son and all his tribe was come to the city of Ninive,

1:12. (When all ate of the meats of the Gentiles) he kept his soul and never was defiled with their meats.

1:13. And because he was mindful of the Lord with all his heart, God gave him favour in the sight of Salmanasar the king.

1:14. And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind.

1:15. He therefore went to all that were in captivity, and gave them wholesome admonitions.

1:16. And when he was come to Rages a city of the Medes, and had ten talents of silver of that with which he had been honoured by the king:

1:17. And when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand he gave him the aforesaid sum of money.

1:18. But after a long time, Salmanasar the king being dead, when Sennacherib his son, who reigned in his place, had a hatred for the children of Israel:

1:19. Tobias daily went among all his kindred and comforted them, and distributed to every one as he was able, out of his goods:

1:20. He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain.

1:21. And when king Sennacherib was come back, fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies.

1:22. But when it was told the king, he commanded him to be slain, and took away all his substance.

1:23. But Tobias fleeing naked away with his son and with his wife, lay concealed, for many loved him.

1:24. But after forty-five days, the king was killed by his own sons.

1:25. And Tobias returned to his house, and all his substance was restored to him.

Tobias leaveth his dinner to bury the dead: he loseth his sight by God's permission, for manifestation of his patience.

2:1. But after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house,

2:2. He said to his son: Go, and bring some of our tribe that fear God, to feast with us.

2:3. And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body.

2:4. And taking it up carried it privately to his house, that after the sun was down, he might bury him cautiously.

2:5. And when he had hid the body, he ate bread with mourning and fear,

2:6. Remembering the word which the Lord spoke by Amos the prophet: Your festival days shall be turned into lamentation and mourning.

2:7. So when the sun was down, he went and buried him.

2:8. Now all his neighbours blamed him, saying: once already commandment was given for thee to be slain because of this matter, and thou didst scarce escape the sentence of death, and dost thou again bury the dead?

2:9. But Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them.

2:10. Now it happened one day that being wearied with burying, he came to his house, and cast himself down by the wall and slept,

2:11. And as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind.

2:12. Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job.

2:13. For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him,

2:14. But continued immoveable in the fear of God, giving thanks to God all the days of his life.

2:15. For as the kings insulted over holy Job: so his relations and kinsmen mocked at his life, saying:

Kings. . . So Job's three friends are here called, because they were princes in their respective territories.

2:16. Where is thy hope, for which thou gavest alms, and buriedst the dead?

2:17. But Tobias rebuked them, saying: Speak not so:

2:18. For we are the children of saints, and look for that life which God will give to those that never change their faith from him.

2:19. Now Anna his wife went daily to weaving work, and she brought home what she could get for their living by the labour of her hands.

2:20. Whereby it came to pass, that she received a young kid, and brought it home:

2:21. And when her husband heard it bleating, he said: Take heed, lest perhaps it be stolen: restore ye it to its owners, for it is not lawful for us either to eat or to touch any thing that cometh by theft.

2:22. At these words his wife being angry answered: It is evident the hope is come to nothing, and thy alms now appear.

2:23. And with these and other, such like words she upbraided him.

Tobias Chapter 3

The prayer of Tobias, and of Sara, in their several afflictions, are heard by God, and the angel Raphael is sent to relieve them.

3:1. Then Tobias sighed, and began to pray with tears,

3:2. Saying, Thou art just, O Lord, and all thy judgments are just, and all thy ways mercy, and truth, and judgment:

3:3. And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents.

3:4. For we have not obeyed thy commandments, therefore are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which thou hast scattered us.

3:5. And now, O Lord, great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee.

3:6. And now, O Lord, do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die, than to live.

3:7. Now it happened on the same day, that Sara daughter of Raguel, in Rages a city of the Medes, received a reproach from one of her father's servant maids,

Rages. . .In the Greek it is Ecbatana, which was also called Rages. For there were two cities in Media of the name of Rages. Raguel dwelt in one of them, and Gabelus in the other.

3:8. Because she had been given to seven husbands and a devil named Asmodeus had killed them, at their first going in unto her.

3:9. So when she reprov'd the maid for her fault, she answered her, saying: May we never see son, or daughter of thee upon the earth, thou murderer of thy husbands.

3:10. Wilt thou kill me also, as thou hast already killed seven husbands? At these words, she went into an upper chamber of her house: and for three days and three nights did neither eat nor drink:

3:11. But continuing in prayer with tears besought God, that he would deliver her from this reproach.

3:12. And it came to pass on the third day when she was making an end of her prayer, blessing the Lord,

3:13. She said: Blessed is thy name, O God of our fathers, who when thou hast been angry, wilt shew mercy, and in the time of tribulation forgivest the sins of them that call upon thee.

3:14. To thee, O Lord, I turn my face, to thee I direct my eyes.

3:15. I beg, O Lord, that thou loose me from the bond of this reproach, or else take me away from the earth.

3:16. Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust.

3:17. Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness.

3:18. But a husband I consented to take, with thy fear, not with my lust.

3:19. And either I was unworthy of them, or they perhaps were not worthy of me: because perhaps thou hast kept me for another man,

3:20. For thy counsel is not in man's power.

3:21. But this every one is sure of that worshipping thee, that his life, if it be under trial, shall be crowned and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to thy mercy.

3:22. For thou art not delighted in our being lost, because after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness.

3:23. Be thy name, O God of Israel, blessed for ever,

3:24. At that time the prayers of them both were heard in the sight of the glory of the most high God:

3:25. And the holy angel of the Lord, Raphael was sent to heal them both, whose prayers at one time were rehearsed in the sight of the

Lord.

Tobias Chapter 4

Tobias thinking he shall die, giveth his son godly admonitions: and telleth him of money he had lent to a friend.

4:1. Therefore when Tobias thought that his prayer was heard that he might die, he called to him Tobias his son,

4:2. And said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart.

4:3. When God shall take my soul, thou shalt bury my body: and thou shalt honour thy mother all the days of her life:

4:4. For thou must be mindful what and how great perils she suffered for thee in her womb.

4:5. And when she also shall have ended the time of her life, bury her by me.

4:6. And all the days of thy life have God in thy mind: and take heed thou never consent to sin, nor transgress the commandments of the Lord our God.

4:7. Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from thee.

4:8. According to thy ability be merciful.

4:9. If thou have much give abundantly: if thou have little, take care even so to bestow willingly a little.

4:10. For thus thou storest up to thyself a good reward for the day of necessity.

4:11. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.

4:12. Alms shall be a great confidence before the most high God, to all them that give it.

4:13. Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime.

4:14. Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning.

4:15. If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all.

4:16. See thou never do to another what thou wouldst hate to have done

to thee by another.

4:17. Eat thy bread with the hungry and the needy, and with thy garments cover the naked,

4:18. Lay out thy bread, and thy wine upon the burial of a just man, and do not eat and drink thereof with the wicked.

4:19. Seek counsel always of a wise man.

4:20. Bless God at all times: and desire of him to direct thy ways, and that all thy counsels may abide in him.

4:21. I tell thee also, my son, that I lent ten talents of silver, while thou wast yet a child, to Gabelus, in Rages a city of the Medes, and I have a note of his hand with me:

4:22. Now therefore inquire how thou mayst go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand.

4:23. Fear not, my son: we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that which is good.

Tobias Chapter 5

Young Tobias seeking a guide for his journey, the angel Raphael, in shape of a man, undertaketh this office.

5:1. Then Tobias answered his father, and said: I will do all things, father, which thou hast commanded me.

5:2. But how I shall get this money, I cannot tell; he knoweth not me, and I know not him: what token shall I give him? nor did I ever know the way which leadeth thither.

5:3. Then his father answered him, and said: I have a note of his hand with me, which when thou shalt shew him, he will presently pay it.

5:4. But go now, and seek thee out some faithful man, to go with thee for his hire: that thou mayst receive it, while I yet live.

5:5. Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk.

5:6. And not knowing that he was an angel of God, he saluted him, and said: From whence art thou, good young man?

5:7. But he answered: Of the children of Israel. And Tobias said to him: Knowest thou the way that leadeth to the country of the Medes?

5:8. And he answered: I know it: and I have often walked through all the ways thereof, and I have abode with Gabelus our brother, who dwelleth at Rages a city of the Medes, which is situate in the mount of

Ecbatana.

5:9. And Tobias said to him: Stay for me, I beseech thee, till I tell these same things to my father.

5:10. Then Tobias going in told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him.

5:11. So going in he saluted him, and said: Joy be to thee always.

5:12. And Tobias said: What manner of joy shall be to me, who sit in darkness and see not the light of heaven?

5:13. And the young man said to him: Be of good courage, thy cure from God is at hand.

5:14. And Tobias said to him: Canst thou conduct my son to Gabelus at Rages, a city of the Medes? and when thou shalt return, I will pay thee thy hire.

5:15. And the angel said to him: I will conduct him thither, and bring him back to thee.

5:16. And Tobias said to him: I pray thee, tell me, of what family, or what tribe art thou?

5:17. And Raphael the angel answered: Dost thou seek the family of him thou hirest, or the hired servant himself to go with thy son?

5:18. But lest I should make thee uneasy, I am Azarias the son of the great Ananias.

Azarias. . . The angel took the form of Azarias: and therefore might call himself by the name of the man whom he personated. Azarias, in Hebrew, signifies the help of God, and Ananias the grace of God.

5:19. And Tobias answered: Thou art of a great family. But I pray thee be not angry that I desired to know thy family.

5:20. And the angel said to him: I will lead thy son safe, and bring him to thee again safe.

5:21. And Tobias answering, said: May you have a good journey, and God be with you in your way, and his angel accompany you.

5:22. Then all things being ready, that were to be carried in their journey, Tobias bade his father and his mother farewell, and they set out both together.

5:23. And when they were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us.

5:24. I wish the money for which thou hast sent him, had never been.

5:25. For our poverty was sufficient for us, that we might account it

as riches, that we saw our son.

5:26. And Tobias said to her: Weep not, our son will arrive thither safe, and will return safe to us, and thy eyes shall see him.

5:27. For I believe that the good angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy.

5:28. At these words his mother ceased weeping, and held her peace.

Tobias Chapter 6

By the angel's advice young Tobias taketh hold on a fish that assaulteth him. Reserveth the heart, the gall, and the liver for medicines. They lodge at the house of Raguel, whose daughter Sara, Tobias is to marry; she had before been married to seven husbands, who were all slain by a devil.

6:1. And Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris.

6:2. And he went out to wash his feet, and behold a monstrous fish came up to devour him.

6:3. And Tobias being afraid of him, cried out with a loud voice, saying: Sir, he cometh upon me.

6:4. And the angel said to him: Take him by the gill, and draw him to thee. And when he had done so, he drew him out upon the land, and he began to pant before his feet.

6:5. Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee: for these are necessary for useful medicines.

6:6. And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted as much as might serve them, till they came to Rages the city of the Medes.

6:7. Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish?

6:8. And the angel, answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them.

Its heart, etc. The liver (ver. 19). . . God was pleased to give these things a virtue against those proud spirits, to make them, who affected to be like the Most High, subject to such mean corporeal creatures as instruments of his power.

6:9. And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.

6:10. And Tobias said to him: Where wilt thou that we lodge?

6:11. And the angel answering, said: Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, but he hath no son nor any other daughter beside her.

6:12. All his substance is due to thee, and thou must take her to wife.

6:13. Ask her therefore of her father, and he will give her thee to wife.

6:14. Then Tobias answered, and said: I hear that she hath been given to seven husbands, and they all died: moreover I have heard, that a devil killed them.

6:15. Now I am afraid, lest the same thing should happen to me also: and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell.

Hell. . . That is, to the place where the souls of the good were kept before the coming of Christ.

6:16. Then the angel Raphael said to him: Hear me, and I will shew thee who they are, over whom the devil can prevail.

6:17. For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power.

6:18. But thou when thou shalt take her, go into the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayers with her.

6:19. And on that night lay the liver of the fish on the fire, and the devil shall be driven away.

6:20. But the second night thou shalt be admitted into the society of the holy Patriarchs.

6:21. And the third night thou shalt obtain a blessing that sound children may be born of you.

6:22. And when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain a blessing in children.

Tobias Chapter 7

They are kindly entertained by Raguel. Tobias demandeth Sara to wife.

7:1. And they went in to Raguel, and Raguel received them with joy.

7:2. And Raguel looking upon Tobias, said to Anna his wife: How like is this young man to my cousin?

7:3. And when he had spoken these words, he said: Whence are ye young men our brethren?

7:4. But they said: We are of the tribe of Nephtali, of the captivity of Ninive.

7:5. And Raguel said to them: Do you know Tobias my brother? And they said: We know him.

7:6. And when he was speaking many good things of him, the angel said to Raguel: Tobias concerning whom thou inquirest is this young man's father.

7:7. And Raguel went to him, and kissed him with tears and weeping upon his neck, said: A blessing be upon thee, my son, because thou art the son of a good and most virtuous man.

7:8. And Anna his wife, and Sara their daughter wept.

7:9. And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner,

7:10. Tobias said: I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara thy daughter.

7:11. Now when Raguel heard this he was afraid, knowing what had happened to those seven husbands, that went in unto her: and he began to fear lest it might happen to him also in like manner: and as he was in suspense, and gave no answer to his petition,

7:12. The angel said to him: Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife: therefore another could not have her.

7:13. Then Raguel said: I doubt not but God hath regarded my prayers and tears in his sight.

7:14. And I believe he hath therefore made you come to me, that this maid might be married to one of her own kindred, according to the law of Moses: and now doubt not but I will give her to thee.

7:15. And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may he join you together, and fulfil his blessing in you.

7:16. And taking paper they made a writing of the marriage.

7:17. And afterwards they made merry, blessing God.

7:18. And Raguel called to him Anna his wife, and bade her to prepare

another chamber.

7:19. And she brought Sara her daughter in thither, and she wept.

7:20. And she said to her: Be of good cheer, my daughter: the Lord of heaven give thee joy for the trouble thou hast undergone.

Tobias Chapter 8

Tobias burneth part of the fish's liver, and Raphael bindeth the devil.
Tobias and Sara pray.

8:1. And after they had supped, they brought in the young man to her.

8:2. And Tobias remembering the angel's word, took out of his bag part of the liver, and laid it upon burning coals.

8:3. Then the angel Raphael took the devil, and bound him in the desert of upper Egypt.

8:4. Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God to day, and to morrow, and the next day: because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock.

8:5. For we are the children of saints, and we must not be joined together like heathens that know not God.

8:6. So they both arose, and prayed earnestly both together that health might be given them,

8:7. And Tobias said: Lord God of our fathers, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all thy creatures that are in them, bless thee.

8:8. Thou madest Adam of the slime of the earth, and gavest him Eve for a helper.

8:9. And now, Lord, thou knowest, that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed for ever and ever.

8:10. Sara also said: Have mercy on us, O Lord, have mercy on us, and let us grow old both together in health.

8:11. And it came to pass about the cockcrowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave.

8:12. For he said: Lest perhaps it may have happened to him, in like manner as it did to the other seven husbands, that went in unto her.

8:13. And when they had prepared the pit, Raguel went back to his wife, and said to her:

8:14. Send one of thy maids, and let her see if he be dead, that I may bury him before it be day.

8:15. So she sent one of her maidservants, who went into the chamber, and found them safe and sound, sleeping both together.

8:16. And returning she brought the good news: and Raguel and Anna his wife blessed the Lord,

8:17. And said: We bless thee, O Lord God of Israel, because it hath not happened as we suspected.

8:18. For thou hast shewn thy mercy to us, and hast shut out from us the enemy that persecuted us.

8:19. And thou hast taken pity upon two only children. Make them, O Lord, bless thee more fully: and to offer up to thee a sacrifice of thy praise, and of their health, that all nations may know, that thou alone art God in all the earth.

8:20. And immediately Raguel commanded his servants, to fill up the pit they had made, before it was day.

8:21. And he spoke to his wife to make ready a feast, and prepare all kind of provisions that are necessary for such as go a journey.

8:22. He caused also two fat kine, and four wethers to be killed, and a banquet to be prepared for all his neighbours, and all his friends,

8:23. And Raguel adjured Tobias, to abide with him two weeks.

8:24. And of all things which Raguel possessed, he gave one half to Tobias, and made a writing, that the half that remained should after their decease come also to Tobias.

Tobias Chapter 9

The angel Raphael goeth to Gabelus, receiveth the money, and bringeth him to the marriage.

9:1. Then Tobias called the angel to him, whom he took to be a man, and said to him: Brother Azarias, I pray thee hearken to my words:

9:2. If I should give myself to be thy servant I should not make a worthy return for thy care.

9:3. However, I beseech thee, to take with thee beasts and servants, and to go to Gabelus to Rages the city of the Medes: and to restore to him his note of hand, and receive of him the money, and desire him to come to my wedding.

9:4. For thou knowest that my father numbereth the days: and if I stay one day more, his soul will be afflicted.

9:5. And indeed thou seest how Raguel hath adjured me, whose adjuring I cannot despise.

9:6. Then Raphael took four of Raguel's servants, and two camels, and went to Rages the city of the Medes: and finding Gabelus, gave him his note of hand, and received of him all the money.

9:7. And he told him concerning Tobias the son of Tobias, all that had been done: and made him come with him to the wedding.

9:8. And when he was come into Raguel's house he found Tobias sitting at the table: and he leaped up, and they kissed each other: and Gabelus wept, and blessed God,

9:9. And said: The God of Israel bless thee, because thou art the son of a very good and just man, and that feareth God, and doth almsdeeds:

9:10. And may a blessing come upon thy wife and upon your parents.

9:11. And may you see your children, and your children's children, unto the third and fourth generation: and may your seed be blessed by the God of Israel, who reigneth for ever and ever.

9:12. And when all had said, Amen, they went to the feast: but the marriage feast they celebrated also with the fear of the Lord.

Tobias Chapter 10

The parents lament the long absence of their son Tobias. He sets out to return.

10:1. But as Tobias made longer stay upon occasion of the marriage, Tobias his father was solicitous, saying: Why thinkest thou doth my son tarry, or why is he detained there?

10:2. Is Gabelus dead, thinkest thou, and no man will pay him the money?

10:3. And he began to be exceeding sad, both he and Anna his wife with him: and they began both to weep together, because their son did not return to them on the day appointed.

10:4. But his mother wept and was quite disconsolate, and said: Woe, woe is me, my son; why did we send thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity?

10:5. We having all things together in thee alone, ought not to have let thee go from us.

10:6. And Tobias said to her: Hold thy peace, and be not troubled, our son is safe: that man with whom we sent him is very trusty.

10:7. But she could by no means be comforted, but daily running out looked round about, and went into all the ways by which there seemed any hope he might return, that she might if possible see him coming afar off.

10:8. But Raguel said to his son in law: Stay here, and I will send a messenger to Tobias thy father, that thou art in health.

10:9. And Tobias said to him: I know that my father and mother now count the days, and their spirit is grievously afflicted within them.

10:10. And when Raguel had pressed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in menservants, and womenservants, in cattle, in camels, and in kine, and in much money, and sent him away safe and joyful from him,

10:11. Saying: The holy angel of the Lord be with you in your journey, and bring you through safe, and that you may find all things well about your parents, and my eyes may see your children before I die.

10:12. And the parents taking their daughter kissed her, and let her go:

10:13. Admonishing her to honour her father and mother in law, to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly.

Tobias Chapter 11

Tobias anointeth his father's eyes with the fish's gall, and he recovereth his sight.

11:1. And as they were returning they came to Charan, which is in the midway to Ninive, the eleventh day.

11:2. And the angel said: Brother Tobias, thou knowest how thou didst leave thy father.

11:3. If it please thee therefore, let us go before, and let the family follow softly after us, together with thy wife, and with the beasts.

11:4. And as this their going pleased him, Raphael said to Tobias: Take with thee of the gall of the fish, for it will be necessary. So Tobias took some of that gall and departed.

11:5. But Anna sat beside the way daily, on the top of a hill, from whence she might see afar off.

11:6. And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming: and returning she told her husband, saying: Behold thy son cometh.

11:7. And Raphael said to Tobias: As soon as thou shalt come into thy

house, forthwith adore the Lord thy God: and giving thanks to him, go to thy father, and kiss him.

11:8. And immediately anoint his eyes with this gall of the fish, which thou carriest with thee. For be assured that his eyes shall be presently opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee.

11:9. Then the dog, which had been with them in the way, ran before, and coming as if he had brought the news, shewed his joy by his fawning and wagging his tail.

The dog, etc. . . This may seem a very minute circumstance to be recorded in sacred history: but as we learn from our Saviour, St. Matt. 5.18, there are jot and tittle in the word of God: that is to say, things that appear minute, but which have indeed a deep and mysterious meaning in them.

11:10. And his father that was blind, rising up, began to run stumbling with his feet: and giving a servant his hand, went to meet his son.

11:11. And receiving him kissed him, as did also his wife, and they began to weep for joy.

11:12. And when they had adored God, and given him thanks, they sat down together.

11:13. Then Tobias taking of the gall of the fish, anointed his father's eyes.

11:14. And he stayed about half an hour: and a white skin began to come out of his eyes, like the skin of an egg.

11:15. And Tobias took hold of it, and drew it from his eyes, and recovered his sight.

11:16. And they glorified God, both he and his wife and all that knew him.

11:17. And Tobias said: I bless thee, O Lord God of Israel, because thou hast chastised me, and thou hast saved me and behold I see Tobias my son.

11:18. And after seven days Sara his son's wife and all the family arrived safe, and the cattle, and the camels, and an abundance of money of his wife's: and that money also which he had received of Gabelus,

11:19. And he told his parents all the benefits of God, which he had done to him by the man that conducted him.

11:20. And Achior and Nabath the kinsmen of Tobias came, rejoicing for Tobias, and congratulating with him for all the good things that God had done for him.

11:21. And for seven days they feasted and rejoiced all with great joy.

Tobias Chapter 12

Raphael maketh himself known.

12:1. Then Tobias called to him his son and said to him: What can we give to this holy man, that is come with thee?

12:2. Tobias answering, said to his father: Father, what wages shall we give him? or what can be worthy of his benefits?

12:3. He conducted me and brought me safe again, he received the money of Gabelus, he caused me to have my wife, and he chased from her the evil spirit, he gave joy to her parents, myself he delivered from being devoured by the fish, thee also he hath made to see the light of heaven, and we are filled with all good things through him. What can we give him sufficient for these things?

12:4. But I beseech thee, my father, to desire him, that he would vouchsafe to accept of one half of all things that have been brought.

12:5. So the father and the son calling him, took him aside: and began to desire him that he would vouchsafe to accept of half of all things that they had brought,

12:6. Then he said to them secretly, Bless ye the God of heaven, give glory to him in the sight of all that live, because he hath shewn his mercy to you.

12:7. For it is good to hide the secret of a king: to reveal and confess the works of God.

12:8. Prayer is good with fasting and alms more than to lay up treasures of gold.

12:9. For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.

12:10. But they that commit sin and iniquity, are enemies to their own soul.

12:11. I discover then the truth unto you, and I will not hide the secret from you.

12:12. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

12:13. And because thou wast acceptable to God, it was necessary that temptation should prove thee.

12:14. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil.

12:15. For I am the angel Raphael, one of the seven, who stand before the Lord.

12:16. And when they had heard these things, they were troubled, and being seized with fear they fell upon the ground on their face.

12:17. And the angel said to them: Peace be to you, fear not.

12:18. For when I was with you, I was there by the will of God: bless ye him, and sing praises to him.

12:19. I seemed indeed to eat and to drink with you but I use an invisible meat and drink, which cannot be seen by men.

12:20. It is time therefore that I return to him that sent me: but bless ye God, and publish all his wonderful works.

12:21. And when he had said these things, he was taken from their sight, and they could see him no more.

12:22. Then they lying prostrate for three hours upon their face, blessed God, and rising up, they told all his wonderful works.

Tobias Chapter 13

Tobias the father praiseth God, exhorting all Israel to do the same. Prophesieth the restoration and better state of Jerusalem.

13:1. And Tobias the elder opening his mouth, blessed the Lord, and said: Thou art great O Lord, for ever, and thy kingdom is unto all ages.

13:2. For thou scourgest, and thou savest: thou leadest down to hell, and bringest up again: and there is none that can escape thy hand.

13:3. Give glory to the Lord, ye children of Israel, and praise him in the sight of the Gentiles:

13:4. Because he hath therefore scattered you among the Gentiles, who know not him, that you may declare his wonderful works, and make them know that there is no other almighty God besides him.

13:5. He hath chastised us for our iniquities: and he will save us for his own mercy.

13:6. See then what he hath done with us, and with fear and trembling give ye glory to him: and extol the eternal King of worlds in your works.

13:7. As for me, I will praise him in the land of my captivity: because he hath shewn his majesty toward a sinful nation,

13:8. Be converted therefore, ye sinners, and do justice before God, believing that he will shew his mercy to you.

13:9. And I and my soul will rejoice in him.

13:10. Bless ye the Lord, all his elect, keep days of joy, and give glory to him.

13:11. Jerusalem, city of God, the Lord hath chastised thee for the works of thy hands.

Jerusalem. . .What is prophetically delivered here, and in the following chapter, with relation to Jerusalem, is partly to be understood of the rebuilding of the city after the captivity: and partly of the spiritual Jerusalem, which is the church of Christ, and the eternal Jerusalem in heaven.

13:12. Give glory to the Lord for thy good things, and bless the God eternal that he may rebuild his tabernacle in thee, and may call back all the captives to thee, and thou mayst rejoice for ever and ever.

13:13. Thou shalt shine with a glorious light: and all the ends of the earth shall worship thee,

13:14. Nations from afar shall come to thee: and shall bring gifts, and shall adore the Lord in thee, and shall esteem thy land as holy.

13:15. For they shall call upon the great name in thee,

13:16. They shall be cursed that shall despise thee: and they shall be condemned that shall blaspheme thee: and blessed shall they be that shall build thee up,

13:17. But thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to the Lord.

13:18. Blessed are all they that love thee, and that rejoice in thy peace,

13:19. My soul, bless thou the Lord, because the Lord our God hath delivered Jerusalem his city from all her troubles.

13:20. Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem.

13:21. The gates of Jerusalem shall be built of sapphire, and of emerald, and all the walls thereof round about of precious stones.

13:22. All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets,

13:23. Blessed be the Lord, who hath exalted it, and may he reign over it for ever and ever, Amen.

Tobias Chapter 14

Old Tobias dieth at the age of a hundred and two years, after exhorting his son and grandsons to piety, foreshewing that Ninive shall be

destroyed, and Jerusalem rebuilt. The younger Tobias returneth with his family to Raguel, and dieth happily as he had lived.

14:1. And the words of Tobias were ended. And after Tobias was restored to his sight, he lived two and forty years, and saw the children of his grandchildren.

14:2. And after he had lived a hundred and two years, he was buried honorably in Ninive.

14:3. For he was six and fifty years old when he lost the sight of his eyes, and sixty when he recovered it again.

14:4. And the rest of his life was in joy, and with great increase of the fear of God he departed in peace.

14:5. And at the hour of his death he called unto him his son Tobias and his children, seven young men, his grandsons, and said to them:

14:6. The destruction of Ninive is at hand: for the word of the Lord must be fulfilled: and our brethren, that are scattered abroad from the land of Israel, shall return to it.

14:7. And all the land thereof that is desert shall be filled with people, and the house of God which is burnt in it, shall again be rebuilt: and all that fear God shall return thither.

14:8. And the Gentiles shall leave their idols, and shall come into Jerusalem, and shall dwell in it.

14:9. And all the kings of the earth shall rejoice in it, adoring the King of Israel.

14:10. Hearken therefore, my children, to your father: serve the Lord in truth, and seek to do the things that please him:

14:11. And command your children that they do justice and almsdeeds, and that they be mindful of God, and bless him at all times in truth, and with all their power.

14:12. And now, children, hear me, and do not stay here: but as soon as you shall bury your mother by me in one sepulchre, without delay direct your steps to depart hence:

14:13. For I see that its iniquity will bring it to destruction.

14:14. And it came to pass that after the death of his mother, Tobias departed out of Ninive with his wife, and children, and children's children, and returned to his father and mother in law.

14:15. And he found them in health in a good old age: and he took care of them, and he closed their eyes: and all the inheritance of Raguel's house came to him: and he saw his children's children to the fifth generation.

14:16. And after he had lived ninety-nine years in the fear of the Lord, with joy they buried him.

14:17. And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all that dwelt in the land.

THE BOOK OF JUDITH

The sacred writer of this Book is generally believed to be the high priest Eliachim (called also Joachim). The transactions herein related, most probably happened in his days, and in the reign of Manasses, after his repentance and return from captivity. It takes its name from that illustrious woman, by whose virtue and fortitude, and armed with prayer, the children of Israel were preserved from the destruction threatened them by Holofernes and his great army. It finishes with her canticle of thanksgiving to God.

Judith Chapter 1

Nabuchodonosor king of the Assyrians overcometh Arphaxad king of the Medes.

1:1. Now Arphaxad king of the Medes had brought many nations under his dominions, and he built a very strong city, which he called Ecbatana,

Arphaxad. . .He was probably the same as is called Dejoces by Herodotus; to whom he attributes the building of Ecbatana, the capital city of Media.

1:2. Of stones squared and hewed: he made the walls thereof seventy cubits broad, and thirty cubits high, and the towers thereof he made a hundred cubits high. But on the square of them, each side was extended the space of twenty feet.

1:3. And he made the gates thereof according to the height of the towers:

1:4. And he gloried as a mighty one in the force of his army and in the glory of his chariots.

1:5. Now in the twelfth year of his reign, Nabuchodonosor king of the Assyrians, who reigned in Ninive the great city, fought against Arphaxad and overcame him,

Nabuchodonosor. . .Not the king of Babylon, who took and destroyed Jerusalem, but another of the same name, who reigned in Ninive: and is called by profane historians Saosduchin. He succeeded Asarhaddon in the kingdom of the Assyrians, and was contemporary with Manasses king of Juda.

1:6. In the great plain which is called Ragua, about the Euphrates, and the Tigris, and the Jadason, in the plain of Erioch the king of the Elicians.

1:7. Then was the kingdom of Nabuchodonosor exalted, and his heart was elevated: and he sent to all that dwelt in Cilicia and Damascus, and Libanus,

1:8. And to the nations that are in Carmelus, and Cedar, and to the inhabitants of Galilee in the great plain of Asdreton,

1:9. And to all that were in Samaria, and beyond the river Jordan even to Jerusalem, and all the land of Jesse till you come to the borders of Ethiopia.

1:10. To all these Nabuchodonosor king of the Assyrians, sent messengers:

1:11. But they all with one mind refused, and sent them back empty, and rejected them without honour.

1:12. Then king Nabuchodonosor being angry against all that land, swore by his throne and kingdom that he would revenge himself of all those countries.

Judith Chapter 2

Nabuchodonosor sendeth Holofernes to waste the countries of the west.

2:1. In the thirteenth year of the reign of Nabuchodonosor, the two and twentieth day of the first month, the word was given out in the house of Nabuchodonosor king of the Assyrians, that he would revenge himself.

2:2. And he called all the ancients, and all the governors, and his officers of war, and communicated to them the secret of his counsel:

2:3. And he said that his thoughts were to bring all the earth under his empire.

2:4. And when this saying pleased them all, Nabuchodonosor, the king, called Holofernes the general of his armies,

2:5. And said to him: Go out against all the kingdoms of the west, and against them especially that despised my commandment.

2:6. Thy eye shall not spare any kingdom, and all the strong cities thou shalt bring under my yoke.

2:7. Then Holofernes called the captains, and officers of the power of the Assyrians: and he mustered men for the expedition, and the king commanded him, a hundred and twenty thousand fighting men on foot, and twelve thousand archers, horsemen.

2:8. And he made all his warlike preparations to go before with a

multitude of innumerable camels, with all provisions sufficient for the armies in abundance, and herds of oxen, and flocks of sheep, without number.

2:9. He appointed corn to be prepared out of all Syria in his passage.

2:10. But gold and silver he took out of the king's house in great abundance.

2:11. And he went forth he and all the army, with the chariots, and horsemen, and archers, who covered the face of the earth, like locusts.

2:12. And when he had passed through the borders of the Assyrians, he came to the great mountains of Ange, which are on the left of Cilicia: and he went up to all their castles, and took all the strong places.

2:13. And he took by assault the renowned city of Melothus, and pillaged all the children of Tharsis, and the children of Ismahel, who were over against the face of the desert, and on the south of the land of Cellon.

2:14. And he passed over the Euphrates and came into Mesopotamia: and he forced all the stately cities that were there, from the torrent of Mambre, till one comes to the sea:

2:15. And he took the borders thereof, from Cilicia to the coasts of Japheth, which are towards the south.

2:16. And he carried away all the children of Madian, and stripped them of all their riches, and all that resisted him he slew with the edge of the sword.

2:17. And after these things he went down into the plains of Damascus in the days of the harvest, and he set all the corn on fire, and he caused all the trees and vineyards to be cut down.

2:18. And the fear of them fell upon all the inhabitants of the land.

Judith Chapter 3

Many submit themselves to Holofernes. He destroyeth their cities, and their gods, that Nabuchodonosor only might be called God.

3:1. Then the kings and the princes of all the cities and provinces, of Syria, Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their ambassadors, who coming to Holofernes, said:

3:2. Let thy indignation towards us cease, for it is better for us to live and serve Nabuchodonosor the great king, and be subject to thee, than to die and to perish, or suffer the miseries of slavery.

3:3. All our cities and our possessions, all mountains and hills, and fields, and herds of oxen, and flocks of sheep, and goats, and horses, and camels, and all our goods, and families are in thy sight:

3:4. Let all we have be subject to thy law,

3:5. Both we and our children are thy servants.

3:6. Come to us a peaceable lord, and use our service as it shall please thee,

3:7. Then he came down from the mountains with horsemen, in great power, and made himself master of every city, and all the inhabitants of the land.

3:8. And from all the cities he took auxiliaries valiant men, and chosen for war,

3:9. And so great a fear lay upon all those provinces, that the inhabitants of all the cities, both princes and nobles, as well as the people, went out to meet him at his coming.

3:10. And received him with garlands, and lights, and dances, and timbrels, and flutes.

3:11. And though they did these things, they could not for all that mitigate the fierceness of his heart:

3:12. For he both destroyed their cities, and cut down their groves.

3:13. For Nabuchodonosor the king had commanded him to destroy all the gods of the earth, that he only might be called God by those nations which could be brought under him by the power of Holofernes.

3:14. And when he had passed through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeans into the land of Gabaa,

3:15. And he took possession of their cities, and stayed there for thirty days, in which days he commanded all the troops of his army to be united.

Judith Chapter 4

The children of Israel prepare themselves to resist Holofernes. They cry to the Lord for help.

4:1. Then the children of Israel, who dwelt in the land of Juda, hearing these things, were exceedingly afraid of him.

4:2. Dread and horror seized upon their minds, lest he should do the same to Jerusalem and to the temple of the Lord, that he had done to other cities and their temples.

4:3. And they sent into all Samaria round about, as far as Jericho, and seized upon all the tops of the mountains:

4:4. And they compassed their towns with walls and gathered together

corn for provision for war.

4:5. And Eliachim the priest wrote to all that were over against Esdrelon, which faceth the great plain near Dothain, and to all by whom there might be a passage of way, that they should take possession of the ascents of the mountains, by which there might be any way to Jerusalem, and should keep watch where the way was narrow between the mountains.

4:6. And the children of Israel did as the priests of the Lord Eliachim had appointed them.

4:7. And all the people cried to the Lord with great earnestness, and they humbled their souls in fastings, and prayers, both they and their wives.

4:8. And the priests put on haircloths, and they caused the little children to lie prostrate before the temple of the Lord, and the altar of the Lord they covered with haircloth.

4:9. And they cried to the Lord the God of Israel with one accord, that their children might not be made a prey, and their wives carried off, and their cities destroyed, and their holy things profaned, and that they might not be made a reproach to the Gentiles.

4:10. Then Eliachim the high priest of the Lord went about all Israel and spoke to them,

4:11. Saying: Know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of the Lord.

4:12. Remember Moses the servant of the Lord overcame Amalec that trusted in his own strength, and in his power, and in his army, and in his shields, and in his chariots, and in his horsemen, not by fighting with the sword, but by holy prayers:

4:13. So all the enemies of Israel be, if you persevere in this work which you have begun.

4:14. So they being moved by this exhortation of his, prayed to the Lord, and continued in the sight of the Lord.

4:15. So that even they who offered the holocausts to the Lord, offered the sacrifices to the Lord girded with haircloths, and with ashes upon their head.

4:16. And they all begged of God with all their heart, that he would visit his people Israel.

Judith Chapter 5

Achior gives Holofernes an account of the people of Israel.

5:1. And it was told Holofernes the general of the army of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains.

5:2. And he was transported with exceeding great fury and indignation, and he called all the princes of Moab and the leaders of Ammon.

5:3. And he said to them: Tell me what is this people that besetteth the mountains: or what are their cities, and of what sort, and how great: also what is their power, or what is their multitude: or who is the king over their warfare:

5:4. And why they above all that dwell in the east, have despised us, and have not come out to meet us, that they might receive us with peace?

5:5. Then Achior captain of all the children of Ammon answering, said; If thou vouchsafe, my lord, to hear, I will tell the truth in thy sight concerning this people, that dwelleth in the mountains, and there shall not a false word come out of my mouth.

5:6. This people is of the offspring of the Chaldeans.

5:7. They dwelt first in Mesopotamia, because they would not follow the gods of their fathers, who were in the land of the Chaldeans.

5:8. Wherefore forsaking the ceremonies of their fathers, which consisted in the worship of many gods,

5:9. They worshipped one God of heaven, who also commanded them to depart from thence, and to dwell in Charan. And when there was a famine over all the land, they went down into Egypt, and there for four hundred years were so multiplied, that the army of them could not be numbered.

5:10. And when the king of Egypt oppressed them, and made slaves of them to labour in clay and brick, in the building of his cities, they cried to their Lord, and he struck the whole land of Egypt with divers plagues.

5:11. And when the Egyptians had cast them out from them, and the plague had ceased from them, and they had a mind to take them again, and bring them back to their service,

5:12. The God of heaven opened the sea to them in their flight, so that the waters were made to stand firm as a wall on either side, and they walked through the bottom of the sea and passed it dry foot.

5:13. And when an innumerable army of the Egyptians pursued after them in that place, they were so overwhelmed with the waters, that there was not one left, to tell what had happened to posterity.

5:14. After they came out of the Red Sea, they abode in the deserts of mount Sina, in which never man could dwell, or son of man rested.

5:15. There bitter fountains were made sweet for them to drink, and for forty years they received food from heaven.

5:16. Wheresoever they went in without bow and arrow, and without shield and sword, their God fought for them and overcame.

5:17. And there was no one that triumphed over this people, but when they departed from the worship of the Lord their God.

5:18. But as often as beside their own God, they worshipped any other, they were given to spoil and to the sword, and to reproach.

5:19. And as often as they were penitent for having revolted from the worship of their God, the God of heaven gave them power to resist.

5:20. So they overthrew the king of the Chanaanites, and of the Jebusites, and of the Pherezites, and of the Hethites, and of the Hevites, and of the Amorrhites, and all the mighty ones in Hesebon, and they possessed their lands, and their cities:

5:21. And as long as they sinned not in the sight of their God, it was well with them: for their God hateth iniquity.

5:22. And even some years ago when they had revolted from the way which God had given them to walk therein, they were destroyed in battles by many nations and very many of them were led away captive into a strange land.

5:23. But of late returning to the Lord their God, from the different places wherein they were scattered, they are come together and are gone up into all these mountains, and possess Jerusalem again, where their holies are.

5:24. Now therefore, my lord, search if there be any iniquity of theirs in the sight of their God: let us go up to them, because their God will surely deliver them to thee, and they shall be brought under the yoke of thy power:

5:25. But if there be no offence of this people in the sight of their God, we cannot resist them because their God will defend them: and we shall be a reproach to the whole earth.

5:26. And it came to pass, when Achior had ceased to speak these words, all the great men of Holofernes were angry, and they had a mind to kill him, saying to each other:

5:27. Who is this, that saith the children of Israel can resist king Nabuchodonosor, and his armies, men unarmed, and without force, and without skill in the art of war?

5:28. That Achior therefore may know that he deceiveth us, let us go up into the mountains: and when the bravest of them shall be taken, then shall he with them be stabbed with the sword,

5:29. That every nation may know that Nabuchodonosor is god of the earth, and besides him there is no other.

Judith Chapter 6

Holofernes in great rage sendeth Achior to Bethulia, there to be slain with the Israelites.

6:1. And it came to pass when they had left off speaking, that Holofernes being in a violent passion, said to Achior:

6:2. Because thou hast prophesied unto us, saying: That the nation of Israel is defended by their God, to shew thee that there is no God, but Nabuchodonosor:

6:3. When we shall slay them all as one man, then thou also shalt die with them by the sword of the Assyrians, and all Israel shall perish with thee:

6:4. And thou shalt find that Nabuchodonosor is lord of the whole earth: and then the sword of my soldiers shall pass through thy sides, and thou shalt be stabbed and fall among the wounded of Israel, and thou shalt breathe no more till thou be destroyed with them.

6:5. But if thou think thy prophecy true, let not thy countenance sink, and let the paleness that is in thy face, depart from thee, if thou imaginest these my words cannot be accomplished.

6:6. And that thou mayst know that thou shalt experience these things together with them, behold from this hour thou shalt be associated to their people, that when they shall receive the punishment they deserve from my sword, thou mayst fall under the same vengeance.

6:7. Then Holofernes commanded his servants to take Achior, and to lead him to Bethulia, and to deliver him into the hands of the children of Israel.

6:8. And the servants of Holofernes taking him, went through the plains: but when they came near the mountains, the slingers came out against them.

6:9. Then turning out of the way by the side of the mountain, they tied Achior to a tree hand and foot, and so left him bound with ropes, and returned to their master.

6:10. And the children of Israel coming down from Bethulia, came to him, and loosing him they brought him to Bethulia, and setting him in the midst of the people, asked him what was the matter that the Assyrians had left him bound.

6:11. In those days the rulers there, were Ozias the son of Micha of the tribe of Simeon, and Charmi, called also Gothoniel.

6:12. And Achior related in the midst of the ancients, and in the presence of all the people, all that he had said being asked by Holofernes: and how the people of Holofernes would have killed him for this word,

6:13. And how Holofernes himself being angry had commanded him to be

delivered for this cause to the Israelites: that when he should overcome the children of Israel, then he might command Achior also himself to be put to death by diverse torments, for having said: The God of heaven is their defender.

6:14. And when Achior had declared all these things, all the people fell upon their faces, adoring the Lord, and all of them together mourning and weeping poured out their prayers with one accord to the Lord,

6:15. Saying: O Lord God of heaven and earth, behold their pride, and look on our low condition, and have regard to the face of thy saints, and shew that thou forsakest not them that trust on thee, and that thou humblest them that presume of themselves, and glory in their own strength.

6:16. So when their weeping was ended, and the people's prayer, in which they continued all the day, was concluded, they comforted Achior,

6:17. Saying: The God of our fathers, whose power thou hast set forth, will make this return to thee, that thou rather shalt see their destruction.

6:18. And when the Lord our God shall give this liberty to his servants, let God be with thee also in the midst of us: that as it shall please thee, so thou with all thine mayst converse with us.

6:19. Then Ozias, after the assembly was broken up, received him into his house, and made him a great supper.

6:20. And all the ancients were invited, and they refreshed themselves together after their fast was over.

6:21. And afterwards all the people were called together, and they prayed all the night long within the church, desiring help of the God of Israel.

The church. . . That is, the synagogue or place where they met for prayer.

Judith Chapter 7

Holofernes besiegeth Bethulia. The distress of the besieged.

7:1. But Holofernes on the next day gave orders to his army, to go up against Bethulia.

7:2. Now there were in his troops a hundred and twenty thousand footmen, and two and twenty thousand horsemen, besides the preparations of those men who had been taken, and who had been brought away out of the provinces and cities of all the youth.

7:3. All these prepared themselves together to fight against the children of Israel, and they came by the hillside to the top, which

looketh toward Dothain, from the place which is called Belma, unto Chelmon, which is over against Esdreton.

7:4. But the children of Israel, when they saw the multitude of them, prostrated themselves upon the ground, putting ashes upon their heads, praying with one accord, that the God of Israel would shew his mercy upon his people.

7:5. And taking their arms of war, they posted themselves at the places, which by a narrow pathway lead directly between the mountains, and they guarded them all day and night.

7:6. Now Holofernes, in going round about, found that the fountain which supplied them with water, ran through an aqueduct without the city on the south side: and he commanded their aqueduct to be cut off.

7:7. Nevertheless there were springs not far from the walls, out of which they were seen secretly to draw water, to refresh themselves a little rather than to drink their fill.

7:8. But the children of Ammon and Moab came to Holofernes, saying: The children of Israel trust not in their spears, nor in their arrows, but the mountains are their defence, and the steep hills and precipices guard them.

7:9. Wherefore that thou mayst overcome them without joining battle, set guards at the springs that they may not draw water out of them, and thou shalt destroy them without sword, or at least being wearied out they will yield up their city, which they suppose, because it is situate in the mountains, to be impregnable.

7:10. And these words pleased Holofernes, and his officers, and he placed all round about a hundred men at every spring.

7:11. And when they had kept this watch for full twenty days, the cisterns, and the reserve of waters failed among all the inhabitants of Bethulia, so that there was not within the city, enough to satisfy them, no not for one day, for water was daily given out to the people by measure.

7:12. Then all the men and women, young men, and children, gathering themselves together to Ozias, all together with one voice,

7:13. Said: God be judge between us and thee, for thou hast done evil against us, in that thou wouldst not speak peaceably with the Assyrians, and for this cause God hath sold us into their hands.

7:14. And therefore there is no one to help us, while we are cast down before their eyes in thirst, and sad destruction.

7:15. And now assemble ye all that are in the city, that we may of our own accord yield ourselves all up to the people of Holofernes.

7:16. For it is better, that being captives we should live and bless the Lord, than that we should die, and be a reproach to all flesh, after we have seen our wives and our infants die before our eyes.

7:17. We call to witness this day heaven and earth, and the God of our fathers, who taketh vengeance upon us according to our sins, conjuring you to deliver now the city into the hand of the army of Holofernes, that our end may be short by the edge of the sword, which is made longer by the drought of thirst.

7:18. And when they had said these things, there was great weeping and lamentation of all in the assembly, and for many hours with one voice they cried to God, saying:

7:19. We have sinned with our fathers, we have done unjustly, we have committed iniquity:

7:20. Have thou mercy on us, because thou art good, or punish our iniquities by chastising us thyself, and deliver not them that trust in thee to a people that knoweth not thee,

7:21. That they may not say among the Gentiles: Where is their God?

7:22. And when being wearied with these cries, and tired with these weepings, they held their peace,

7:23. Ozias rising up all in tears, said: Be of good courage, my brethren, and let us wait these five days for mercy from the Lord.

7:24. For perhaps he will put a stop to his indignation, and will give glory to his own name.

7:25. But if after five days be past there come no aid, we will do the things which you have spoken.

Judith Chapter 8

The character of Judith: her discourse to the ancients.

8:1. Now it came to pass, when Judith a widow had heard these words, who was the daughter of Merari, the son of Idox, the son of Joseph, the son of Ozias, the son of Elai, the son of Jamnor, the son of Gedeon, the son of Raphaim, the son of Achitob, the son of Melchias, the son of Enan, the son of Nathanias, the son of Salathiel, the son of Simeon, the son of Ruben:

Simeon the son of Ruben. . .In the Greek, it is the son of Israel. For Simeon the patriarch, from whom Judith descended, was not the son, but the brother of Ruben. It seems more probable that the Simeon and the Ruben here mentioned are not the patriarchs: but two of the descendants of the patriarch Simeon: and that the genealogy of Judith, recorded in this place, is not carried up so high as the patriarchs. No more than that of Elcana the father of Samuel, 1 Kings 1.1, and that of king Saul, 1 Kings 9.1.

8:2. And her husband was Manasses, who died in the time of the barley harvest:

8:3. For he was standing over them that bound sheaves in the field; and the heat came upon his head, and he died in Bethulia his own city, and was buried there with his fathers.

8:4. And Judith his relict was a widow now three years and six months.

8:5. And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids.

8:6. And she wore haircloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel.

8:7. And she was exceedingly beautiful, and her husband left her great riches, and very many servants, and large possessions of herds of oxen, and flocks of sheep.

8:8. And she was greatly renowned among all, because she feared the Lord very much, neither was there any one that spoke an ill word of her.

8:9. When therefore she had heard that Ozias had promised that he would deliver up the city after the fifth day, she sent to the ancients Chabri and Charmi.

8:10. And they came to her, and she said to them: What is this word, by which Ozias hath consented to give up the city to the Assyrians, if within five days there come no aid to us?

8:11. And who are you that tempt the Lord?

8:12. This is not a word that may draw down mercy, but rather that may stir up wrath, and enkindle indignation.

8:13. You have set a time for the mercy of the Lord, and you have appointed him a day, according to your pleasure.

8:14. But forasmuch as the Lord is patient, let us be penitent for this same thing, and with many tears let us beg his pardon:

8:15. For God will not threaten like man, nor be inflamed to anger like the son of man.

8:16. And therefore let us humble our souls before him, and continuing in an humble spirit, in his service:

8:17. Let us ask the Lord with tears, that according to his will so he would shew his mercy to us: that as our heart is troubled by their pride, so also we may glorify in our humility.

8:18. For we have not followed the sins of our fathers, who forsook their God, and worshipped strange gods.

8:19. For which crime they were given up to their enemies, to the sword, and to pillage, and to confusion: but we know no other God but him.

8:20. Let us humbly wait for his consolation, and the Lord our God will require our blood of the afflictions of our enemies, and he will humble all the nations that shall rise up against us, and bring them to disgrace.

8:21. And now, brethren, as you are the ancients among the people of God, and their very soul resteth upon you: comfort their hearts by your speech, that they may be mindful how our fathers were tempted that they might be proved, whether they worshipped their God truly.

8:22. They must remember how our father Abraham was tempted, and being proved by many tribulations, was made the friend of God.

8:23. So Isaac, so Jacob, so Moses, and all that have pleased God, passed through many tribulations, remaining faithful.

8:24. But they that did not receive the trials with the fear of the Lord, but uttered their impatience and the reproach of their murmuring against the Lord,

8:25. Were destroyed by the destroyer, and perished by serpents.

8:26. As for us therefore let us not revenge ourselves for these things which we suffer.

8:27. But esteeming these very punishments to be less than our sins deserve, let us believe that these scourges of the Lord, with which like servants we are chastised, have happened for our amendment, and not for our destruction.

8:28. And Ozias and the ancients said to her: All things which thou hast spoken are true, and there is nothing to be reprehended in thy words.

8:29. Now therefore pray for us, for thou art a holy woman, and one fearing God.

8:30. And Judith said to them: As you know that what I have been able to say is of God:

8:31. So that which I intend to do prove ye if it be of God, and pray that God may strengthen my design.

8:32. You shall stand at the gate this night, and I will go out with my maidservant: and pray ye, that as you have said, in five days the Lord may look down upon his people Israel.

8:33. But I desire that you search not into what I am doing, and till I bring you word let nothing else be done but to pray for me to the Lord our God.

8:34. And Ozias the prince of Juda said to her: Go in peace, and the Lord be with thee to take revenge of our enemies. So returning they departed.

Judith Chapter 9

Judith's prayer, to beg of God to fortify her in her undertaking.

9:1. And when they were gone, Judith went into her oratory: and putting on haircloth, laid ashes on her head: and falling down prostrate before the Lord, she cried to the Lord, saying:

9:2. Lord God of my father Simeon, who gavest him a sword to execute vengeance against strangers, who had defiled by their uncleanness, and uncovered the virgin unto confusion:

Gavest him a sword, etc. . . The justice of God is here praised, in punishing by the sword of Simeon the crime of the Sichemites: and not the act of Simeon, which was justly condemned by his father, Gen. 49.5. Though even with regard to this act, we may distinguish between his zeal against the crime committed by the ravishers of his sister, which zeal may be considered just: and the manner of his punishing that crime, which was irregular and excessive.

9:3. And who gavest their wives to be made a prey, and their daughters into captivity: and all their spoils to be divided to the servants, who were zealous with thy zeal: assist, I beseech thee, O Lord God, me a widow.

9:4. For thou hast done the things of old, and hast devised one thing after another: and what thou hast designed hath been done.

9:5. For all thy ways are prepared, and in thy providence thou hast placed thy judgments.

9:6. Look upon the camp of the Assyrians now, as thou wast pleased to look upon the camp of the Egyptians, when they pursued armed after thy servants, trusting in their chariots, and in their horsemen, and in a multitude of warriors.

9:7. But thou lookedst over their camp, and darkness wearied them.

9:8. The deep held their feet, and the waters overwhelmed them.

9:9. So may it be with these also, O Lord, who trust in their multitude, and in their chariots, and in their pikes, and in their shields, and in their arrows, and glory in their spears,

9:10. And know not that thou art our God, who destroyest wars from the beginning, and the Lord is thy name.

9:11. Lift up thy arm as from the beginning, and crush their power with thy power: let their power fall in their wrath, who promise themselves to violate thy sanctuary, and defile the dwelling place of thy name, and to beat down with their sword the horn of thy altar.

9:12. Bring to pass, O Lord, that his pride may be cut off with his own sword.

9:13. Let him be caught in the net of his own eyes in my regard, and do

thou strike him by the graces of the words of my lips.

9:14. Give me constancy in my mind, that I may despise him: and fortitude that I may overthrow him.

9:15. For this will be a glorious monument for thy name, when he shall fall by the hand of a woman.

9:16. For thy power, O Lord, is not in a multitude, nor is thy pleasure in the strength of horses, nor from the beginning have the proud been acceptable to thee: but the prayer of the humble and the meek hath always pleased thee.

9:17. O God of the heavens, creator of the waters, and Lord of the whole creation, hear me a poor wretch, making supplication to thee, and presuming of thy mercy.

9:18. Remember, O Lord, thy covenant, and put thou words in my mouth, and strengthen the resolution in my heart, that thy house may continue in thy holiness:

9:19. And all nations may acknowledge that thou art God, and there is no other besides thee.

Judith Chapter 10

Judith goeth out towards the camp, and is taken, and brought to Holofernes.

10:1. And it came to pass, when she had ceased to cry to the Lord, that she rose from the place wherein she lay prostrate before the Lord.

10:2. And she called her maid, and going down into her house she took off her haircloth, and put away the garments of her widowhood,

10:3. And she washed her body, and anointed herself with the best ointment, and plaited the hair of her head, and put a bonnet upon her head, and clothed herself with the garments of her gladness, and put sandals on her feet, and took her bracelets, and lilies, and earlets, and rings, and adorned herself with all her ornaments.

10:4. And the Lord also gave her more beauty: because all this dressing up did not proceed from sensuality, but from virtue: and therefore the Lord increased this her beauty, so that she appeared to all men's eyes incomparably lovely.

10:5. And she gave to her maid a bottle of wine to carry, and a vessel of oil, and parched corn, and dry figs, and bread and cheese, and went out.

10:6. And when they came to the gate of the city, they found Ozias, and the ancients of the city waiting.

10:7. And when they saw her they were astonished, and admired her

beauty exceedingly.

10:8. But they asked her no question, only they let her pass, saying: The God of our fathers give thee grace, and may he strengthen all the counsel of thy heart with his power, that Jerusalem may glory in thee, and thy name may be in the number of the holy and just.

10:9. And they that were there said, all with one voice: So be it, so be it.

10:10. But Judith praying to the Lord, passed through the gates, she and her maid.

10:11. And it came to pass, when she went down the hill, about break of day, that the watchmen of the Assyrians met her, and stopped her, saying: Whence comest thou or whither goest thou?

10:12. And she answered: I am a daughter of the Hebrews, and I am fled from them, because I knew they would be made a prey to you, because they despised you, and would not of their own accord yield themselves, that they might find mercy in your sight.

Because I knew, etc. . . In this and the following chapter, some things are related to have been said by Judith, which seem hard to reconcile with truth. But all that is related in scripture of the servants of God is not approved by the scripture; and even the saints in their good enterprises may sometimes slip into venial sins.

10:13. For this reason I thought with myself, saying: I will go to the presence of the prince Holofernes, that I may tell him their secrets, and shew him by what way he may take them, without the loss of one man of his army.

10:14. And when the men had heard her words, they beheld her face, and their eyes were amazed, for they wondered exceedingly at her beauty.

10:15. And they said to her: Thou hast saved thy life by taking this resolution, to come down to our lord.

10:16. And be assured of this, that when thou shalt stand before him, he will treat thee well, and thou wilt be most acceptable to his heart. And they brought her to the tent of Holofernes, telling him of her.

10:17. And when she was come into his presence, forthwith Holofernes was caught by his eyes.

10:18. And his officers said to him: Who can despise the people of the Hebrews, who have such beautiful women, that we should not think it worth our while for their sakes to fight against them?

10:19. And Judith seeing Holofernes sitting under a canopy, which was woven of purple and gold, with emeralds and precious stones:

10:20. After she had looked on his face, bowed down to him, prostrating herself to the ground. And the servants of Holofernes lifted her up, by the command of their master.

Judith Chapter 11

Judith's speech to Holofernes.

11:1. Then Holofernes said to her: Be of good comfort, and fear not in thy heart: for I have never hurt a man that was willing to serve Nabuchodonosor the king.

11:2. And if thy people had not despised me, I would never have lifted up my spear against them.

11:3. But now tell me, for what cause hast thou left them, and why it hath pleased thee to come to us?

11:4. And Judith said to him: Receive the words of thy handmaid, for if thou wilt follow the words of thy handmaid, the Lord will do with thee a perfect thing.

11:5. For as Nabuchodonosor the king of the earth liveth, and his power liveth which is in thee for chastising of all straying souls: not only men serve him through thee, but also the beasts of the field obey him.

11:6. For the industry of thy mind is spoken of among all nations, and it is told through the whole world, that thou only art excellent, and mighty in all his kingdom, and thy discipline is cried up in all provinces.

11:7. It is known also what Achior said, nor are we ignorant of what thou hast commanded to be done to him.

11:8. For it is certain that our God is so offended with sins, that he hath sent word by his prophets to the people, that he will deliver them up for their sins.

11:9. And because the children of Israel know they have offended their God, thy dread is upon them.

11:10. Moreover also a famine hath come upon them, and for drought of water they are already to be counted among the dead.

11:11. And they have a design even to kill their cattle, and to drink the blood of them.

11:12. And the consecrated things of the Lord their God which God forbade them to touch, in corn, wine, and oil, these have they purposed to make use of, and they design to consume the things which they ought not to touch with their hands: therefore because they do these things, it is certain they will be given up to destruction.

11:13. And I thy handmaid knowing this, am fled from them, and the Lord hath sent me to tell thee these very things.

11:14. For I thy handmaid worship God even now that I am with thee, and thy handmaid will go out, and I will pray to God,

11:15. And he will tell me when he will repay them for their sins, and I will come and tell thee, so that I may bring thee through the midst of Jerusalem, and thou shalt have all the people of Israel, as sheep that have no shepherd, and there shall not so much as one dog bark against thee:

11:16. Because these things are told me by the providence of God.

11:17. And because God is angry with them, I am sent to tell these very things to thee.

11:18. And all these words pleased Holofernes, and his servants, and they admired her wisdom, and they said one to another:

11:19. There is not such another woman upon earth in look, in beauty, and in sense of words.

11:20. And Holofernes said to her: God hath done well who sent thee before the people, that thou mightest give them into our hands:

11:21. And because thy promise is good, if thy God shall do this for me, he shall also be my God, and thou shalt be great in the house of Nabuchodonosor, and thy name shall be renowned through all the earth.

Judith Chapter 12

Judith goeth out in the night to pray: she is invited to a banquet with Holofernes.

12:1. Then he ordered that she should go in where his treasures were laid up, and bade her tarry there, and he appointed what should be given her from his own table.

12:2. And Judith answered him and said: Now I cannot eat of these things which thou commandest to be given me, lest sin come upon me: but I will eat of the things which I have brought.

12:3. And Holofernes said to her: If these things which thou hast brought with thee fail thee, what shall we do for thee?

12:4. And Judith said: As thy soul liveth, my lord, thy handmaid shall not spend all these things till God do by my hand that which I have purposed. And his servants brought her into the tent which he had commanded.

12:5. And when she was going in, she desired that she might have liberty to go out at night and before day to prayer, and to beseech the Lord.

12:6. And he commanded his chamberlains, that she might go out and in, to adore her God as she pleased, for three days.

12:7. And she went out in the nights into the valley of Bethulia, and

washed herself in a fountain of water.

12:8. And as she came up, she prayed to the Lord the God of Israel, that he would direct her way to the deliverance of his people.

12:9. And going in, she remained pure in the tent, until she took her own meat in the evening.

12:10. And it came to pass on the fourth day, that Holofernes made a supper for his servants, and said to Vagao his eunuch: Go, and persuade that Hebrew woman, to consent of her own accord to dwell with me.

12:11. For it is looked upon as shameful among the Assyrians, if a woman mock a man, by doing so as to pass free from him.

12:12. Then Vagao went in to Judith, and said: Let not my good maid be afraid to go in to my lord, that she may be honoured before his face, that she may eat with him and drink wine and be merry.

12:13. And Judith answered him: Who am I, that I should gainsay my lord?

12:14. All that shall be good and best before his eyes, I will do. And whatsoever shall please him, that shall be best to me all the days of my life.

12:15. And she arose and dressed herself out with her garments, and going in she stood before his face.

12:16. And the heart of Holofernes was smitten, for he was burning with the desire of her.

12:17. And Holofernes said to her: Drink now, and sit down and be merry; for thou hast found favour before me.

12:18. And Judith said: I will drink my lord, because my life is magnified this day above all my days.

12:19. And she took and ate and drank before him what her maid had prepared for her.

12:20. And Holofernes was made merry on her occasion, and drank exceeding much wine, so much as he had never drunk in his life.

Judith Chapter 13

Judith cutteth off the head of Holofernes, and returneth to Bethulia.

13:1. And when it was grown late, his servants made haste to their lodgings, and Vagao shut the chamber doors, and went his way.

13:2. And they were all overcharged with wine.

13:3. And Judith was alone in the chamber.

13:4. But Holofernes lay on his bed, fast asleep, being exceedingly drunk.

13:5. And Judith spoke to her maid to stand without before the chamber, and to watch:

13:6. And Judith stood before the bed praying with tears, and the motion of her lips in silence,

13:7. Saying: Strengthen me, O Lord God of Israel, and in this hour look on the works of my hands, that as thou hast promised, thou mayst raise up Jerusalem thy city: and that I may bring to pass that which I have purposed, having a belief that it might be done by thee.

13:8. And when she had said this, she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it.

13:9. And when she had drawn it out, she took him by the hair of his head, and said: Strengthen me, O Lord God, at this hour.

13:10. And she struck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headless body.

13:11. And after a while she went out, and delivered the head of Holofernes to her maid, and bade her put it into her wallet.

13:12. And they two went out according to their custom, as it were to prayer, and they passed the camp, and having compassed the valley, they came to the gate of the city.

13:13. And Judith from afar off cried to the watchmen upon the walls: Open the gates for God is with us, who hath shewn his power in Israel.

13:14. And it came to pass, when the men had heard her voice, that they called the ancients of the city.

13:15. And all ran to meet her from the least to the greatest: for they now had no hopes that she would come.

13:16. And lighting up lights they all gathered round about her: and she went up to a higher place, and commanded silence to be made. And when all had held their peace,

13:17. Judith said: Praise ye the Lord our God, who hath not forsaken them that hope in him.

13:18. And by me his handmaid he hath fulfilled his mercy, which he promised to the house of Israel: and he hath killed the enemy of his people by my hand this night.

13:19. Then she brought forth the head of Holofernes out of the wallet, and shewed it them, saying: Behold the head of Holofernes the general of the army of the Assyrians, and behold his canopy, wherein he lay in his drunkenness, where the Lord our God slew him by the hand of a woman.

13:20. But as the same Lord liveth, his angel hath been my keeper both going hence, and abiding there, and returning from thence hither: and the Lord hath not suffered me his handmaid to be defiled, but hath brought me back to you without pollution of sin, rejoicing for his victory, for my escape, and for your deliverance.

13:21. Give all of you glory to him, because he is good, because his mercy endureth for ever.

13:22. And they all adored the Lord, and said to her: The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought.

13:23. And Ozias the prince of the people of Israel, said to her: Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth.

13:24. Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies.

13:25. Because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord for ever, for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

13:26. And all the people said: So be it, so be it.

13:27. And Achior being called for came, and Judith said to him: The God of Israel, to whom thou gavest testimony, that he revengeth himself of his enemies, he hath cut off the head of all the unbelievers this night by my hand.

13:28. And that thou mayst find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel: and threatened them with death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword.

13:29. Then Achior seeing the head of Holofernes, being seized with a great fear he fell on his face upon the earth, and his soul swooned away.

13:30. But after he had recovered his spirits he fell down at her feet, and revered her, and said:

13:31. Blessed art thou by thy God in every tabernacle of Jacob, for in every nation which shall hear thy name, the God of Israel shall be magnified on occasion of thee.

Judith Chapter 14

The Israelites assault the Assyrians, who finding their general slain,

are seized with a panic fear.

14:1. And Judith said to all the people: Hear me, my brethren, hang ye up this head upon our walls.

14:2. And as soon as the sun shall rise, let every man take his arms, and rush ye out, not as going down beneath, but as making an assault.

14:3. Then the watchmen must needs run to awake their prince for the battle.

14:4. And when the captains of them shall run to the tent of Holofernes, and shall find him without his head wallowing in his blood, fear shall fall upon them.

14:5. And when you shall know that they are fleeing, go after them securely, for the Lord will destroy them under your feet.

14:6. Then Achior seeing the power that the God of Israel had wrought, leaving the religion of the Gentiles, he believed God, and circumcised the flesh of his foreskin, and was joined to the people of Israel, with all the succession of his kindred until this present day.

14:7. And immediately at break of day, they hung up the head of Holofernes upon the walls, and every man took his arms, and they went out with a great noise and shouting.

14:8. And the watchmen seeing this, ran to the tent of Holofernes.

14:9. And they that were in the tent came, and made a noise, before the door of the chamber to awake him, endeavouring by art to break his rest, that Holofernes might awake, not by their calling him, but by their noise.

14:10. For no man durst knock, or open and go into the chamber of the general of the Assyrians.

14:11. But when his captains and tribunes were come, and all the chiefs of the army of the king of the Assyrians, they said to the chamberlains:

14:12. Go in, and awake him, for the mice, coming out of their holes, have presumed to challenge us to fight.

14:13. Then Vagao going into his chamber, stood before the curtain, and made a clapping with his hands: for he thought that he was sleeping with Judith.

14:14. But when with hearkening, he perceived no motion of one lying, he came near to the curtain, and lifting it up, and seeing the body of Holofernes, lying upon the ground, without the head, weltering in his blood, he cried out with a loud voice, with weeping, and rent his garments.

14:15. And he went into the tent of Judith, and not finding her, he ran out to the people,

14:16. And said: One Hebrew woman hath made confusion in the house of king Nabuchodonosor: for behold Holofernes lieth upon the ground, and his head is not upon him.

14:17. Now when the chiefs of the army of the Assyrians had heard this, they all rent their garments, and an intolerable fear and dread fell upon them, and their minds were troubled exceedingly.

14:18. And there was a very great cry in the midst of their camp.

Judith Chapter 15

The Assyrians flee: the Hebrews pursue after them, and are enriched by their spoils.

15:1. And when all the army heard that Holofernes was beheaded, courage and counsel fled from them, and being seized with trembling and fear they thought only to save themselves by flight.

15:2. So that no one spoke to his neighbour, but hanging down the head, leaving all things behind, they made haste to escape from the Hebrews, who, as they heard, were coming armed upon them, and fled by the ways of the fields, and the paths of the hills.

15:3. So the children of Israel seeing them fleeing, followed after them. And they went down sounding with trumpets and shouting after them.

15:4. And because the Assyrians were not united together, they went without order in their flight; but the children of Israel pursuing in one body, defeated all that they could find.

15:5. And Ozias sent messengers through all the cities and countries of Israel.

15:6. And every country, and every city, sent their chosen young men armed after them, and they pursued them with the edge of the sword until they came to the extremities of their confines.

15:7. And the rest that were in Bethulia went into the camp of the Assyrians, and took away the spoils which the Assyrians in their flight had left behind them, and they were laden exceedingly,

15:8. But they that returned conquerors to Bethulia, brought with them all things that were theirs, so that there was no numbering of their cattle, and beasts, and all their moveables, insomuch that from the least to the greatest all were made rich by their spoils.

15:9. And Joachim the high priest came from Jerusalem to Bethulia with all his ancients to see Judith.

15:10. And when she was come out to him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people:

15:11. For thou hast done manfully, and thy heart has been strengthened, because thou hast loved chastity, and after thy husband hast not known any other: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever.

15:12. And all the people said: So be it, so be it.

15:13. And thirty days were scarce sufficient for the people of Israel to gather up the spoils of the Assyrians.

15:14. But all those things that were proved to be the peculiar goods of Holofernes, they gave to Judith in gold, and silver, and garments and precious stones, and all household stuff, and they all were delivered to her by the people.

15:15. And all the people rejoiced, with the women, and virgins, and young men, playing on instruments and harps.

Judith Chapter 16

The canticle of Judith: her virtuous life and death.

16:1. Then Judith sung this canticle to the Lord, saying:

16:2. Begin ye to the Lord with timbrels, sing ye to the Lord with cymbals, tune unto him a new psalm, extol and call upon his name.

16:3. The Lord putteth an end to wars, the Lord is his name.

16:4. He hath set his camp in the midst of his people, to deliver us from the hand of all our enemies.

16:5. The Assyrian came out of the mountains from the north in the multitude of his strength: his multitude stopped up the torrents, and their horses covered the valleys.

16:6. He bragged that he would set my borders on fire, and kill my young men with the sword, to make my infants a prey, and my virgins captives.

16:7. But the almighty Lord hath struck him, and hath delivered him into the hands of a woman, and hath slain him.

16:8. For their mighty one did not fall by young men, neither did the sons of Titan strike him, nor tall giants oppose themselves to him, but Judith the daughter of Merari weakened him with the beauty of her face.

16:9. For she put off her the garments of widowhood, and put on her the garments of joy, to give joy to the children of Israel.

16:10. She anointed her face with ointment, and bound up her locks with a crown, she took a new robe to deceive him.

16:11. Her sandals ravished his eyes, her beauty made his soul her captive, with a sword she cut off his head.

16:12. The Persians quaked at her constancy, and the Medes at her boldness.

16:13. Then the camp of the Assyrians howled, when my lowly ones appeared, parched with thirst.

16:14. The sons of the damsels have pierced them through, and they have killed them like children fleeing away: they perished in battle before the face of the Lord my God.

16:15. Let us sing a hymn to the Lord, let us sing a new hymn to our God.

16:16. O Adonai, Lord, great art thou, and glorious in thy power, and no one can overcome thee.

16:17. Let all thy creatures serve thee: because thou hast spoken, and they were made: thou didst send forth thy spirit, and they were created, and there is no one that can resist thy voice.

16:18. The mountains shall be moved from the foundations with the waters: the rocks shall melt as wax before thy face.

16:19. But they that fear thee, shall be great with thee in all things.

16:20. Woe be to the nation that riseth up against my people: for the Lord almighty will take revenge on them, in the day of judgment he will visit them.

16:21. For he will give fire, and worms into their flesh, that they may burn, and may feel for ever.

16:22. And it came to pass after these things, that all the people, after the victory, came to Jerusalem to adore the Lord: and as soon as they were purified, they all offered holocausts, and vows, and their promises.

16:23. And Judith offered for an anathema of oblivion all the arms of Holofernes, which the people gave her, and the canopy that she had taken away out of his chamber.

An anathema of oblivion. . . That is, a gift or offering made to God, by way of an everlasting monument, to prevent the oblivion or forgetting so great a benefit.

16:24. And the people were joyful in the sight of the sanctuary, and for three months the joy of this victory was celebrated with Judith.

16:25. And after those days every man returned to his house, and Judith was made great in Bethulia, and she was most renowned in all the land of Israel.

16:26. And chastity was joined to her virtue, so that she knew no man all the days of her life, after the death of Manasses her husband.

16:27. And on festival days she came forth with great glory.

16:28. And she abode in her husband's house a hundred and five years, and made her handmaid free, and she died, and was buried with her husband in Bethulia.

16:29. And all the people mourned for seven days.

16:30. And all the time of her life there was none that troubled Israel, nor many years after her death.

16:31. But the day of the festivity of this victory is received by the Hebrews in the number of holy days, and is religiously observed by the Jews from that time until this day.

THE BOOK OF ESTHER

This Book takes its name from queen Esther, whose history is here recorded. The general opinion of almost all commentators on the Holy Scriptures makes Mardochai the writer of it: which also may be collected below from chap. 9 ver. 20.

Esther Chapter 1

King Assuerus maketh a great feast. Queen Vasthi being sent for refuseth to come: for which disobedience she is deposed.

1:1. In the days of Assuerus, who reigned from India to Ethiopia over a hundred and twenty seven provinces:

1:2. When he sat on the throne of his kingdom, the city Susan was the capital of his kingdom.

1:3. Now in the third year of his reign he made a great feast for all the princes, and for his servants, for the most mighty of the Persians, and the nobles of the Medes, and the governors of the provinces in his sight,

1:4. That he might shew the riches of the glory of his kingdom, and the greatness, and boasting of his power, for a long time, to wit, for a hundred and fourscore days.

1:5. And when the days of the feast were expired, he invited all the people that were found in Susan, from the greatest to the least: and commanded a feast to be made seven days in the court of the garden, and of the wood, which was planted by the care and the hand of the king.

1:6. And there were hung up on every side sky coloured, and green, and

violet hangings, fastened with cords of silk, and of purple, which were put into rings of ivory, and were held up with marble pillars. The beds also were of gold and silver, placed in order upon a floor paved with porphyry and white marble: which was embellished with painting of wonderful variety.

1:7. And they that were invited, drank in golden cups, and the meats were brought in divers vessels one after another. Wine also in abundance and of the best was presented, as was worthy of a king's magnificence.

1:8. Neither was there any one to compel them to drink that were not willing, but as the king had appointed, who set over every table one of his nobles, that every man might take what he would.

1:9. Also Vasthi the queen made a feast for the women in the palace, where king Assuerus was used to dwell.

1:10. Now on the seventh day, when the king was merry, and after very much drinking was well warmed with wine, he commanded Mauman, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charcas, the seven eunuchs that served in his presence,

1:11. To bring in queen Vasthi before the king, with the crown set upon her head, to shew her beauty to all the people and the princes: for she was exceeding beautiful.

1:12. But she refused, and would not come at the king's commandment, which he had signified to her by the eunuchs. Whereupon the king, being angry, and inflamed with a very great fury,

1:13. Asked the wise men, who according to the custom of the kings, were always near his person, and all he did was by their counsel, who knew the laws, and judgments of their forefathers:

1:14. (Now the chief and nearest him were, Charsena, and Sethar, and Admatha, and Tharsis, and Mares, and Marsana, and Mamuchan, seven princes of the Persians and of the Medes, who saw the face of the king, and were used to sit first after him:)

1:15. What sentence ought to pass upon Vasthi the queen, who had refused to obey the commandment of king Assuerus, which he had sent to her by the eunuchs?

1:16. And Mamuchan answered, in the hearing of the king and the princes: Queen Vasthi hath not only injured the king, but also all the people and princes that are in all the provinces of king Assuerus.

1:17. For this deed of the queen will go abroad to all women, so that they will despise their husbands, and will say: King Assuerus commanded that queen Vasthi should come in to him, and she would not.

1:18. And by this example all the wives of the princes of the Persians and the Medes will slight the commandments of their husbands: wherefore the king's indignation is just.

1:19. If it please thee, let an edict go out from thy presence, and let

it be written according to the law of the Persians and of the Medes, which must not be altered, that Vasthi come in no more to the king, but another, that is better than her, be made queen in her place.

1:20. And let this be published through all the provinces of thy empire, (which is very wide,) and let all wives, as well of the greater as of the lesser, give honour to their husbands.

1:21. His counsel pleased the king, and the princes: and the king did according to the counsel of Mamuchan.

1:22. And he sent letters to all the provinces of his kingdom, as every nation could hear and read, in divers languages and characters, that the husbands should be rulers and masters in their houses: and that this should be published to every people.

Esther Chapter 2

Esther is advanced to be queen. Mardochai detecteth a plot against the king.

2:1. After this, when the wrath of king Assuerus was appeased, he remembered Vasthi, and what she had done and what she had suffered:

2:2. And the king's servants and his officers said: Let young women be sought for the king, virgins and beautiful,

2:3. And let some persons be sent through all the provinces to look for beautiful maidens and virgins: and let them bring them to the city of Susan, and put them into the house of the women under the hand of Egeus the eunuch, who is the overseer and keeper of the king's women: and let them receive women's ornaments, and other things necessary for their use.

2:4. And whosoever among them all shall please the king's eyes, let her be queen instead of Vasthi. The word pleased the king: and he commanded it should be done as they had suggested.

2:5. There was a man in the city of Susan, a Jew, named Mardochai, the son of Jair, the son of Semei, the son of Cis, of the race of Jemini,

2:6. Who had been carried away from Jerusalem at the time that Nabuchodonosor king of Babylon carried away Jechonias king of Juda,

2:7. And he had brought up his brother's daughter Edissa, who by another name was called Esther: now she had lost both her parents: and was exceeding fair and beautiful. And her father and mother being dead, Mardochai adopted her for his daughter.

2:8. And when the king's ordinance was noised abroad, and according to his commandment many beautiful virgins were brought to Susan, and were delivered to Egeus the eunuch: Esther also among the rest of the maidens was delivered to him to be kept in the number of the women.

2:9. And she pleased him, and found favour in his sight. And he commanded the eunuch to hasten the women's ornaments, and to deliver to her her part, and seven of the most beautiful maidens of the king's house, and to adorn and deck out both her and her waiting maids.

2:10. And she would not tell him her people nor her country. For Mardochai had charged her to say nothing at all of that:

2:11. And he walked every day before the court of the house, in which the chosen virgins were kept, having a care for Esther's welfare, and desiring to know what would befall her.

2:12. Now when every virgin's turn came to go in to the king, after all had been done for setting them off to advantage, it was the twelfth month: so that for six months they were anointed with oil of myrrh, and for other six months they used certain perfumes and sweet spices.

2:13. And when they were going in to the king, whatsoever they asked to adorn themselves they received: and being decked out, as it pleased them, they passed from the chamber of the women to the king's chamber.

2:14. And she that went in at evening, came out in the morning, and from thence she was conducted to the second house, that was under the hand of Susagaz the eunuch, who had the charge over the king's concubines: neither could she return any more to the king, unless the king desired it, and had ordered her by name to come.

2:15. And as the time came orderly about, the day was at hand, when Esther, the daughter of Abihail the brother of Mardochai, whom he had adopted for his daughter, was to go in to the king. But she sought not women's ornaments, but whatsoever Egeus the eunuch the keeper of the virgins had a mind, he gave her to adorn her. For she was exceeding fair, and her incredible beauty made her appear agreeable and amiable in the eyes of all.

2:16. So she was brought to the chamber of king Assuerus the tenth month, which is called Tebeth, in the seventh year of his reign.

2:17. And the king loved her more than all the women, and she had favour and kindness before him above all the women, and he set the royal crown on her head, and made her queen instead of Vasthi.

2:18. And he commanded a magnificent feast to be prepared for all the princes, and for his servants, for the marriage and wedding of Esther, And he gave rest to all the provinces, and bestowed gifts according to princely magnificence.

2:19. And when the virgins were sought the second time, and gathered together, Mardochai stayed at the king's gate,

2:20. Neither had Esther as yet declared her country and people, according to his commandment. For whatsoever he commanded, Esther observed: and she did all things in the same manner as she was wont at that time when he brought her up a little one.

2:21. At that time, therefore, when Mardochai abode at the king's gate, Bagathan and Thares, two of the king's eunuchs, who were porters, and

presided in the first entry of the palace, were angry: and they designed to rise up against the king, and to kill him.

2:22. And Mardochai had notice of it, and immediately he told it to queen Esther: and she to the king in Mardochai's name, who had reported the thing unto her.

2:23. It was inquired into, and found out: and they were both hanged on a gibbet. And it was put in the histories, and recorded in the chronicles before the king.

Esther Chapter 3

Aman, advanced by the king, is offended at Mardochai, and therefore procureth the king's decree to destroy the whole nation of the Jews.

3:1. After these things, king Assuerus advanced Aman, the son of Amadathi, who was of the race of Agag: and he set his throne above all the princes that were with him.

3:2. And all the king's servants, that were at the doors of the palace, bent their knees, and worshipped Aman: for so the emperor had commanded them, only Mardochai did not bend his knee, nor worship him.

3:3. And the king's servants that were chief at the doors of the palace, said to him: Why dost thou alone not observe the king's commandment?

3:4. And when they were saying this often, and he would not hearken to them, they told Aman, desirous to know whether he would continue in his resolution: for he had told them that he was a Jew.

3:5. Now when Aman had heard this, and had proved by experience that Mardochai did not bend his knee to him, nor worship him, he was exceeding angry.

3:6. And he counted it nothing to lay his hands upon Mardochai alone: for he had heard that he was of the nation of the Jews, and he chose rather to destroy all the nation of the Jews that were in the kingdom of Assuerus.

3:7. In the first month (which is called Nisan) in the twelfth year of the reign of Assuerus, the lot was cast into an urn, which in Hebrew is called Phur, before Aman, on what day and what month the nation of the Jews should be destroyed: and there came out the twelfth month, which is called Adar.

3:8. And Aman said to king Assuerus: There is a people scattered through all the provinces of thy kingdom, and separated one from another, that use new laws and ceremonies, and moreover despise the king's ordinances: and thou knowest very well that it is not expedient for thy kingdom that they should grow insolent by impunity.

3:9. If it please thee, decree that they may be destroyed, and I will

pay ten thousand talents to thy treasurers.

3:10. And the king took the ring that he used, from his own hand, and gave it to Aman, the son of Amadathi of the race of Agag, the enemy of the Jews,

3:11. And he said to him: As to the money which thou promisest, keep it for thyself: and as to the people, do with them as seemeth good to thee.

3:12. And the king's scribes were called in the first month Nisan, on the thirteenth day of the same month: and they wrote, as Aman had commanded, to all the king's lieutenants, and to the judges of the provinces, and of divers nations, as every nation could read, and hear according to their different languages, in the name of king Assuerus: and the letters, sealed with his ring,

3:13. Were sent by the king's messengers to all provinces, to kill and destroy all the Jews, both young and old, little children, and women, in one day, that is, on the thirteenth of the twelfth month, which is called Adar, and to make a spoil of their goods.

3:14. And the contents of the letters were to this effect, that all provinces might know and be ready against that day.

3:15. The couriers that were sent made haste to fulfil the king's commandment. And immediately the edict was hung up in Susan, the king and Aman feasting together, and all the Jews that were in the city weeping.

Esther Chapter 4

Mardochai desireth Esther to petition the king for the Jews. They join in fasting and prayer.

4:1. Now when Mardochai had heard these things, he rent his garments, and put on sackcloth, strewing ashes on his head and he cried with a loud voice in the street in the midst of the city, shewing the anguish of his mind.

4:2. And he came lamenting in this manner even to the gate of the palace: for no one clothed with sackcloth might enter the king's court.

4:3. And in all provinces, towns, and places, to which the king's cruel edict was come, there was great mourning among the Jews, with fasting, wailing, and weeping, many using sackcloth and ashes for their bed.

4:4. Then Esther's maids and her eunuchs went in, and told her. And when she heard it she was in a consternation and she sent a garment, to clothe him, and to take away the sackcloth: but he would not receive it.

4:5. And she called for Athach the eunuch, whom the king had appointed to attend upon her, and she commanded him to go to Mardochai, and learn

of him why he did this.

4:6. And Athach going out went to Mardochai, who was standing in the street of the city, before the palace gate:

4:7. And Mardochai told him all that had happened, how Aman had promised to pay money into the king's treasures, to have the Jews destroyed.

4:8. He gave him also a copy of the edict which was hanging up in Susan, that he should shew it to the queen, and admonish her to go in to the king, and to entreat him for her people.

4:9. And Athach went back and told Esther all that Mardochai had said.

4:10. She answered him, and bade him say to Mardochai:

4:11. All the king's servants, and all the provinces that are under his dominion, know, that whosoever, whether man or woman, cometh into the king's inner court, who is not called for, is immediately to be put to death without any delay: except the king shall hold out the golden sceptre to him, in token of clemency, that so he may live. How then can I go in to the king, who for these thirty days now have not been called unto him?

4:12. And when Mardochai had heard this,

4:13. He sent word to Esther again, saying: Think not that thou mayst save thy life only, because thou art in the king's house, more than all the Jews:

4:14. For if thou wilt now hold thy peace, the Jews shall be delivered by some other occasion: and thou, and thy father's house shall perish. And who knoweth whether thou art not therefore come to the kingdom, that thou mightest be ready in such a time as this?

4:15. And again Esther sent to Mardochai in these words:

4:16. Go, and gather together all the Jews whom thou shalt find in Susan, and pray ye for me. Neither eat nor drink for three days and three nights: and I with my handmaids will fast in like manner, and then I will go in to the king, against the law, not being called, and expose myself to death and to danger.

4:17. So Mardochai went, and did all that Esther had commanded him.

Esther Chapter 5

Esther is graciously received: she inviteth the king and Aman to dinner, Aman prepareth a gibbet for Mardochai.

5:1. And on the third day Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's hall: now he sat upon his throne in the hall of the palace, over against the door

of the house.

5:2. And when he saw Esther the queen standing, she pleased his eyes, and he held out toward her the golden sceptre, which he held in his hand and she drew near, and kissed the top of his sceptre.

5:3. And the king said to her: What wilt thou, queen Esther? what is thy request? if thou shouldst even ask one half of the kingdom, it shall be given to thee.

5:4. But she answered: If it please the king, I beseech thee to come to me this day, and Aman with thee to the banquet which I have prepared.

5:5. And the king said forthwith: Call ye Aman quickly, that he may obey Esther's will. So the king and Aman came to the banquet which the queen had prepared for them.

5:6. And the king said to her, after he had drunk wine plentifully: What dost thou desire should be given thee? and for what thing askest thou? although thou shouldst ask the half of my kingdom, thou shalt have it.

5:7. And Esther answered: My petition and request is this:

5:8. If I have found favour in the king's sight, and if it please the king to give me what I ask, and to fulfil my petition: let the king and Aman come to the banquet which I have prepared them, and to morrow I will open my mind to the king.

5:9. So Aman went out that day joyful and merry. And when he saw Mardochai sitting before the gate of the palace, and that he not only did not rise up to honour him, but did not so much as move from the place where he sat, he was exceedingly angry:

5:10. But dissembling his anger, and returning into his house, he called together to him his friends, and Zares his wife:

5:11. And he declared to them the greatness of his riches, and the multitude of his children, and with how great glory the king had advanced him above all his princes and servants.

5:12. And after this he said: Queen Esther also hath invited no other to the banquet with the king, but me: and with her I am also to dine to morrow with the king:

5:13. And whereas I have all these things, I think I have nothing, so long as I see Mardochai the Jew sitting before the king's gate.

5:14. Then Zares his wife, and the rest of his friends answered him: Order a great beam to be prepared, fifty cubits high, and in the morning speak to the king, that Mardochai may be hanged upon it, and so thou shalt go full of joy with the king to the banquet. The counsel pleased him, and he commanded a high gibbet to be prepared.

The king hearing of the good service done him by Mardochai, commandeth Aman to honour him next to the king, which he performeth.

6:1. That night the king passed without sleep, and he commanded the histories and chronicles of former times to be brought him. And when they were reading them before him,

6:2. They came to that place where it was written, how Mardochai had discovered the treason of Bagathan and Thares the eunuchs, who sought to kill king Assuerus.

6:3. And when the king heard this, he said: What honour and reward hath Mardochai received for this fidelity? His servants and ministers said to him: He hath received no reward at all.

No reward at all. . .He received some presents from the king, chap. 12:5; but these were so inconsiderable in the opinion of the courtiers, that they esteemed them as nothing at all.

6:4. And the king said immediately: Who is in the court? for Aman was coming in to the inner court of the king's house, to speak to the king, that he might order Mardochai to be hanged upon the gibbet, which was prepared for him.

6:5. The servants answered: Aman standeth in the court, and the king said: Let him come in.

6:6. And when he was come in, he said to him: What ought to be done to the man whom the king is desirous to honour? But Aman thinking in his heart, and supposing that the king would honour no other but himself,

6:7. Answered: The man whom the king desireth to honour,

6:8. Ought to be clothed with the king's apparel, and to be set upon the horse that the king rideth upon, and to have the royal crown upon his head,

6:9. And let the first of the king's princes and nobles hold his horse, and going through the street of the city, proclaim before him and say: Thus shall he be honoured, whom the king hath a mind to honour.

6:10. And the king said to him: Make haste and take the robe and the horse, and do as thou hast spoken to Mardochai the Jew, who sitteth before the gates of the palace. Beware thou pass over any of those things which thou hast spoken.

6:11. So Aman took the robe and the horse, and arraying Mardochai in the street of the city, and setting him on the horse, went before him, and proclaimed: This honour is he worthy of, whom the king hath a mind to honour.

6:12. But Mardochai returned to the palace gate: and Aman made haste to go to his house, mourning and having his head covered:

6:13. And he told Zares his wife, and his friends, all that had

befallen him. And the wise men whom he had in counsel, and his wife answered him: If Mardochai be of the seed of the Jews, before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight.

6:14. As they were yet speaking, the king's eunuchs came, and compelled him to go quickly to the banquet which the queen had prepared.

Esther Chapter 7

Esther's petition for herself and her people: Aman is hanged upon the gibbet he had prepared for Mardochai.

7:1. So the king and Aman went in, to drink with the queen.

7:2. And the king said to her again the second day, after he was warm with wine: What is thy petition, Esther, that it may be granted thee? and what wilt thou have done: although thou ask the half of my kingdom, thou shalt have it.

7:3. Then she answered: If I have found favour in thy sight, O king, and if it please thee, give me my life for which I ask, and my people for which I request.

7:4. For we are given up, I and my people, to be destroyed, to be slain, and to perish. And would God we were sold for bondmen and bondwomen: the evil might be borne with, and I would have mourned in silence: but now we have an enemy, whose cruelty redoundeth upon the king.

7:5. And king Assuerus answered and said: Who is this, and of what power, that he should do these things?

7:6. And Esther said: It is this Aman that is our adversary and most wicked enemy. Aman hearing this was forthwith astonished, not being able to bear the countenance of the king and of the queen.

7:7. But the king being angry rose up, and went from the place of the banquet into the garden set with trees. Aman also rose up to entreat Esther the queen for his life, for he understood that evil was prepared for him by the king.

7:8. And when the king came back out of the garden set with trees, and entered into the place of the banquet, he found Aman was fallen upon the bed on which Esther lay, and he said: He will force the queen also in my presence, in my own house. The word was not yet gone out of the king's mouth, and immediately they covered his face.

7:9. And Harbona, one of the eunuchs that stood waiting on the king, said: Behold the gibbet which he hath prepared for Mardochai, who spoke for the king, standeth in Aman's house, being fifty cubits high. And the king said to him: Hang him upon it.

7:10. So Aman was hanged on the gibbet, which he had prepared for

Mardochai: and the king's wrath ceased.

Esther Chapter 8

Mardochai is advanced: Aman's letters are reversed.

8:1. On that day king Assuerus gave the house of Aman, the Jews' enemy, to queen Esther, and Mardochai came in before the king. For Esther had confessed to him that he was her uncle.

8:2. And the king took the ring which he had commanded to be taken again from Aman, and gave it to Mardochai. And Esther set Mardochai over her house.

8:3. And not content with these things, she fell down at the king's feet and wept, and speaking to him besought him, that he would give orders that the malice of Aman the Agagite, and his most wicked devices which he had invented against the Jews, should be of no effect.

8:4. But he, as the manner was, held out the golden sceptre with his hand, which was the sign of clemency: and she arose up and stood before him,

8:5. And said: If it please the king, and if I have found favour in his sight, and my request be not disagreeable to him, I beseech thee, that the former letters of Aman the traitor and enemy of the Jews, by which he commanded that they should be destroyed in all the king's provinces, may be reversed by new letters.

8:6. For how can I endure the murdering and slaughter of my people?

8:7. And king Assuerus answered Esther the queen, and Mardochai the Jew: I have given Aman's house to Esther, and I have commanded him to be hanged on a gibbet, because he durst lay hands on the Jews.

8:8. Write ye therefore to the Jews, as it pleaseth you in the king's name, and seal the letters with my ring. For this was the custom, that no man durst gainsay the letters which were sent in the king's name, and were sealed with his ring.

8:9. Then the king's scribes and secretaries were called for (now it was the time of the third month which is called Sibon) the three and twentieth day of the month, and letters were written, as Mardochai had a mind, to the Jews, and to the governors, and to the deputies, and to the judges, who were rulers over the hundred and twenty-seven provinces, from India even to Ethiopia: to province and province, to people and people, according to their languages and characters, and to the Jews, according as they could read and hear.

8:10. And these letters which were sent in the king's name, were sealed with his ring, and sent by posts: who were to run through all the provinces, to prevent the former letters with new messages.

8:11. And the king gave orders to them, to speak to the Jews in every

city, and to command them to gather themselves together, and to stand for their lives, and to kill and destroy all their enemies with their wives and children and all their houses, and to take their spoil.

8:12. And one day of revenge was appointed through all the provinces, to wit, the thirteenth of the twelfth month Adar.

8:13. And this was the content of the letter, that it should be notified in all lands and peoples that were subject to the empire of king Assuerus, that the Jews were ready to be revenged of their enemies.

8:14. So the swift posts went out carrying the messages, and the king's edict was hung up in Susan.

8:15. And Mardochai going forth out of the palace, and from the king's presence, shone in royal apparel, to wit, of violet and sky colour, wearing a golden crown on his head, and clothed with a cloak of silk and purple. And all the city rejoiced, and was glad.

8:16. But to the Jews, a new light seemed to rise, joy, honour, and dancing.

8:17. And in all peoples, cities, and provinces, whithersoever the king's commandments came, there was wonderful rejoicing, feasts and banquets, and keeping holy day: Insomuch that many of other nations and religion, joined themselves to their worship and ceremonies. For a great dread of the name of the Jews had fallen upon all.

Esther Chapter 9

The Jews kill their enemies that would have killed them. The days of Phurim are appointed to be kept holy.

9:1. So on the thirteenth day of the twelfth month, which as we have said above is called Adar, when all the Jews were designed to be massacred, and their enemies were greedy after their blood, the case being altered, the Jews began to have the upper hand, and to revenge themselves of their adversaries.

To revenge, etc. . . The Jews on this occasion, by authority from the king, were made executioners of the public justice, for punishing by death a crime worthy of death, viz., a malicious conspiracy for extirpating their whole nation.

9:2. And they gathered themselves together in every city, and town, and place, to lay their hands on their enemies, and their persecutors. And no one durst withstand them, for the fear of their power had gone through every people.

9:3. And the judges of the provinces, and the governors, and lieutenants, and every one in dignity, that presided over every place and work, extolled the Jews for fear of Mardochai:

9:4. For they knew him to be prince of the palace, and to have great power: and the fame of his name increased daily, and was spread abroad through all men's mouths.

9:5. So the Jews made a great slaughter of their enemies, and killed them, repaying according to what they had prepared to do to them:

9:6. Insomuch that even in Susan they killed five hundred men, besides the ten sons of Aman the Agagite, the enemy of the Jews: whose names are these:

9:7. Pharsandatha, and Delphon, and Esphatha

9:8. And Phoratha, and Adalia, and Aridatha,

9:9. And Phermesta, and Arisai, and Aridai, and Jezatha.

9:10. And when they had slain them, they would not touch the spoils of their goods.

9:11. And presently the number of them that were killed in Susan was brought to the king.

9:12. And he said to the queen: The Jews have killed five hundred men in the city of Susan, besides the ten sons of Aman: how many dost thou think they have slain in all the provinces? What askest thou more, and what wilt thou have me to command to be done?

9:13. And she answered: If it please the king, let it be granted to the Jews, to do to morrow in Susan as they have done to day, and that the ten sons of Aman may be hanged upon gibbets.

9:14. And the king commanded that it should be so done. And forthwith the edict was hung up in Susan, and the ten sons of Aman were hanged.

9:15. And on the fourteenth day of the month Adar the Jews gathered themselves together, and they killed in Susan three hundred men: but they took not their substance.

9:16. Moreover through all the provinces which were subject to the king's dominion the Jews stood for their lives, and slew their enemies and persecutors: insomuch that the number of them that were killed amounted to seventy-five thousand, and no man took any of their goods.

9:17. Now the thirteenth day of the month Adar was the first day with them all of the slaughter, and on the fourteenth day they left off. Which they ordained to be kept holy day, so that all times hereafter they should celebrate it with feasting, joy, and banquets.

9:18. But they that were killing in the city of Susan, were employed in the slaughter on the thirteenth and fourteenth day of the same month: and on the fifteenth day they rested. And therefore they appointed that day to be a holy day of feasting and gladness.

9:19. But those Jews that dwelt in towns not walled and in villages, appointed the fourteenth day of the month Adar for banquets and gladness, so as to rejoice on that day, and send one another portions

of their banquets and meats.

9:20. And Mardochai wrote all these things, and sent them comprised in letters to the Jews that abode in all the king's provinces, both those that lay near and those afar off,

9:21. That they should receive the fourteenth and fifteenth day of the month Adar for holy days, and always at the return of the year should celebrate them with solemn honour:

9:22. Because on those days the Jews revenged themselves of their enemies, and their mourning and sorrow were turned into mirth and joy, and that these should be days of feasting and gladness, in which they should send one to another portions of meats, and should give gifts to the poor.

9:23. And the Jews undertook to observe with solemnity all they had begun to do at that time, which Mardochai by letters had commanded to be done.

9:24. For Aman, the son of Amadathi of the race of Agag, the enemy and adversary of the Jews, had devised evil against them, to kill them and destroy them; and had cast Phur, that is, the lot.

9:25. And afterwards Esther went in to the king, beseeching him that his endeavours might be made void by the king's letters: and the evil that he had intended against the Jews, might return upon his own head. And so both he and his sons were hanged upon gibbets.

9:26. And since that time these days are called Phurim, that is, of lots: because Phur, that is, the lot, was cast into the urn. And all things that were done, are contained in the volume of this epistle, that is, of this book:

9:27. And the things that they suffered, and that were afterwards changed, the Jews took upon themselves and their seed, and upon all that had a mind to be joined to their religion, so that it should be lawful for none to pass these days without solemnity: which the writing testifieth, and certain times require, as the years continually succeed one another.

9:28. These are the days which shall never be forgot: and which all provinces in the whole world shall celebrate throughout all generations: neither is there any city wherein the days of Phurim, that is, of lots, must not be observed by the Jews, and by their posterity, which is bound to these ceremonies.

9:29. And Esther the queen, the daughter of Abihail, and Mardochai the Jew, wrote also a second epistle, that with all diligence this day should be established a festival for the time to come.

9:30. And they sent to all the Jews that were in the hundred and twenty-seven provinces of king Assuerus, that they should have peace, and receive truth,

9:31. And observe the days of lots, and celebrate them with joy in their proper time: as Mardochai and Esther had appointed, and they

undertook them to be observed by themselves and by their seed, fasts, and cries, and the days of lots,

9:32. And all things which are contained in the history of this book, which is called Esther.

Esther Chapter 10

Assuerus's greatness. Mardochai's dignity.

10:1. And king Assuerus made all the land, and all the islands of the sea tributary.

10:2. And his strength and his empire, and the dignity and greatness wherewith he exalted Mardochai, are written in the books of the Medes, and of the Persians:

10:3. And how Mardochai of the race of the Jews, was next after king Assuerus: and great among the Jews, and acceptable to the people of his brethren, seeking the good of his people, and speaking those things which were for the welfare of his seed.

10:4. Then Mardochai said: God hath done these things.

Then Mardochai, etc. . . Here St. Jerome adviseth the reader, that what follows is not in the Hebrew, but is found in the septuagint Greek edition, which the seventy-two interpreters translated out of the Hebrew, or added by the inspiration of the Holy Ghost.

10:5. I remember a dream that I saw, which signified these same things: and nothing thereof hath failed.

A dream. . . This dream was prophetic and extraordinary: otherwise the general rule is not to observe dreams.

10:6. The little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters, is Esther, whom the king married, and made queen.

10:7. But the two dragons are I and Aman.

10:8. The nations that were assembled are they that endeavoured to destroy the name of the Jews.

10:9. And my nation is Israel, who cried to the Lord, and the Lord saved his people: and he delivered us from all evils, and hath wrought great signs and wonders among the nations:

10:10. And he commanded that there should be two lots, one of the people of God, and the other of all the nations.

10:11. And both lots came to the day appointed already from that time before God to all nations:

10:12. And the Lord remembered his people, and had mercy on his inheritance.

10:13. And these days shall be observed in the month of Adar on the fourteenth, and fifteenth day of the same month, with all diligence, and joy of the people gathered into one assembly, throughout all the generations hereafter of the people of Israel.

Esther Chapter 11

The dream of Mardochai, which in the ancient Greek and Latin Bibles was into the beginning of the book, but was detached by St. Jerome, and put in this place.

11:1. In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest, and of the Levitical race, and Ptolemy his son brought this epistle of Phurim, which they said Lysimachus the son of Ptolemy had interpreted in Jerusalem.

11:2. In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardochai the son of Jair, the son of Semei, the son of Cis, of the tribe of Benjamin:

11:3. A Jew who dwelt in the city of Susan, a great man and among the first of the king's court, had a dream.

11:4. Now he was of the number of the captives, whom Nabuchodonosor king of Babylon had carried away from Jerusalem with Jechonias king of Juda:

11:5. And this was his dream: Behold there were voices, and tumults, and thunders, and earthquakes, and a disturbance upon the earth.

11:6. And behold two great dragons came forth ready to fight one against another.

11:7. And at their cry all nations were stirred up to fight against the nation of the just.

11:8. And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth.

11:9. And the nation of the just was troubled fearing their own evils, and was prepared for death.

11:10. And they cried to God: and as they were crying, a little fountain grew into a very great river, and abounded into many waters.

11:11. The light and the sun rose up, and the humble were exalted, and they devoured the glorious.

11:12. And when Mardochai had seen this, and arose out of his bed, he was thinking what God would do: and he kept it fixed in his mind, desirous to know what the dream should signify.

Esther Chapter 12

Mardochai detects the conspiracy of the two eunuchs.

12:1. And he abode at that time in the king's court with Bagatha and Thara the king's eunuchs, who were porters of the palace.

12:2. And when he understood their designs, and had diligently searched into their projects, he learned that they went about to lay violent hands on king Artaxerxes, and he told the king thereof.

12:3. Then the king had them both examined, and after they had confessed, commanded them to be put to death.

12:4. But the king made a record of what was done: and Mardochai also committed the memory of the thing to writing.

12:5. And the king commanded him, to abide in the court of the palace, and gave him presents for the information.

12:6. But Aman the son of Amadathi the Bugite was in great honour with the king, and sought to hurt Mardochai and his people, because of the two eunuchs of the king who were put to death.

Esther Chapter 13

A copy of a letter sent by Aman to destroy the Jews. Mardochai's prayer for the people.

13:1. And this was the copy of the letter: Artaxerxes the great king who reigneth from India to Ethiopia, to the princes and governors of the hundred and twenty-seven provinces, that are subject to his empire, greeting.

13:2. Whereas I reigned over many nations, and had brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and that they might live quietly without any terror, and might enjoy peace, which is desired by all men,

13:3. But when I asked my counsellors how this might be accomplished, one that excelled the rest in wisdom and fidelity, and was second after the king, Aman by name,

13:4. Told me that there was a people scattered through the whole world, which used new laws, and acted against the customs of all nations, despised the commandments of kings, and violated by their opposition the concord of all nations.

13:5. Wherefore having learned this, and seeing one nation in

opposition to all mankind using perverse laws, and going against our commandments, and disturbing the peace and concord of the provinces subject to us,

13:6. We have commanded that all whom Aman shall mark out, who is chief over all the provinces, and second after the king, and whom we honour as a father, shall be utterly destroyed by their enemies, with their wives and children, and that none shall have pity on them, on the fourteenth day of the twelfth month Adar of this present year:

13:7. That these wicked men going down to hell in one day, may restore to our empire the peace which they had disturbed.

13:8. But Mardochai besought the Lord, remembering all his works,

13:9. And said: O Lord, Lord, almighty king, for all things are in thy power, and there is none that can resist thy will, if thou determine to save Israel.

13:10. Thou hast made heaven and earth and all things that are under the cope of heaven.

13:11. Thou art Lord of all, and there is none that can resist thy majesty.

13:12. Thou knowest all things, and thou knowest that it was not out of pride and or any desire of glory, that I refused to worship the proud Aman,

13:13. (For I would willingly and readily for the salvation of Israel have kissed even the steps of his feet,)

13:14. But I feared lest I should transfer the honour of my God to a man, and lest I should adore any one except my God.

13:15. And now, O Lord, O king, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance.

13:16. Despise not thy portion, which thou hast redeemed for thyself out of Egypt.

13:17. Hear my supplication, and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of them that sing to thee.

13:18. And all Israel with like mind and supplication cried to the Lord, because they saw certain death hanging over their heads.

Esther Chapter 14

The prayer of Esther for herself and her people.

14:1. Queen Esther also, fearing the danger that was at hand, had recourse to the Lord.

14:2. And when she had laid away her royal apparel, she put on garments suitable for weeping and mourning: instead of divers precious ointments, she covered her head with ashes and dung, and she humbled her body with fasts: and all the places in which before she was accustomed to rejoice, she filled with her torn hair.

14:3. And she prayed to the Lord the God of Israel, saying: O my Lord, who alone art our king, help me a desolate woman, and who have no other helper but thee.

14:4. My danger is in my hands.

14:5. I have heard of my father that thou, O Lord, didst take Israel from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and thou hast done to them as thou hast promised.

14:6. We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies:

14:7. For we have worshipped their gods. Thou art just, O Lord.

14:8. And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols.

14:9. They design to change thy promises, and destroy thy inheritance, and shut the mouths of them that praise thee, and extinguish the glory of thy temple and altar,

14:10. That they may open the mouths of Gentiles, and praise the strength of idols, and magnify for ever a carnal king.

14:11. Give not, O Lord, thy sceptre to them that are not, lest they laugh at our ruin: but turn their counsel upon themselves, and destroy him that hath begun to rage against us.

14:12. Remember, O Lord, and shew thyself to us in the time of our tribulation, and give me boldness, O Lord, king of gods, and of all power:

14:13. Give me a well ordered speech in my mouth in the presence of the lion, and turn his heart to the hatred of our enemy, that both he himself may perish, and the rest that consent to him.

14:14. But deliver us by thy hand, and help me, who have no other helper, but thee, O Lord, who hast the knowledge of all things.

14:15. And thou knowest that I hate the glory of the wicked, and abhor the bed of the uncircumcised, and of every stranger.

14:16. Thou knowest my necessity, that I abominate the sign of my pride and glory, which is upon my head in the days of my public appearance, and detest it as a menstruous rag, and wear it not in the days of my

silence,

14:17. And that I have not eaten at Aman's table, nor hath the king's banquet pleased me, and that I have not drunk the wine of the drink offerings:

14:18. And that thy handmaid hath never rejoiced, since I was brought hither unto this day but in thee, O Lord, the God of Abraham.

14:19. O God, who art mighty above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

Esther Chapter 15

Esther comes into the king's presence: she is terrified, but God turns his heart.

15:1. And he commanded her (no doubt but he was Mardochai) to go to the king, and petition for her people, and for her country.

15:2. Remember, (said he,) the days of thy low estate, how thou wast brought up by my hand, because Aman the second after the king hath spoken against us unto death.

15:3. And do thou call upon the Lord, and speak to the king for us, and deliver us from death.

15:4. And on the third day she laid away the garments she wore, and put on her glorious apparel.

15:5. And glittering in royal robes, after she had called upon God the ruler and Saviour of all, she took two maids with her,

15:6. And upon one of them she leaned, as if for delicateness and overmuch tenderness she were not able to bear up her own body.

15:7. And the other maid followed her lady, bearing up her train flowing on the ground.

15:8. But she with a rosy colour in her face, and with gracious and bright eyes hid a mind full of anguish, and exceeding great fear.

15:9. So going in she passed through all doors in order, and stood before the king, where he sat upon his royal throne, clothed with his royal robes, and glittering with gold, and precious stones, and he was terrible to behold.

15:10. And when he had lifted up his countenance, and with burning eyes had shewn the wrath of his heart, the queen sunk down, and her colour turned pale, and she rested her weary head upon her handmaid.

15:11. And God changed the king's spirit into mildness, and all in haste and in fear he leaped from his throne, and holding her up in his

arms, till she came to herself, caressed her with these words:

15:12. What is the matter, Esther? I am thy brother, fear not.

15:13. Thou shalt not die: for this law is not made for thee, but for all others.

15:14. Come near then, and touch the sceptre.

15:15. And as she held her peace, he took the golden sceptre, and laid it upon her neck, and kissed her, and said: Why dost thou not speak to me?

15:16. She answered: I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

15:17. For thou, my lord, art very admirable, and thy face is full of graces.

15:18. And while she was speaking, she fell down again, and was almost in a swoon.

15:19. But the king was troubled, and all his servants comforted her.

Esther Chapter 16

A copy of the king's letter in favour of the Jews.

16:1. The great king Artaxerxes, from India to Ethiopia, to the governors and princes of a hundred and twenty-seven provinces, which obey our command, sendeth greeting.

From India to Ethiopia. . . That is, who reigneth from India to Ethiopia.

16:2. Many have abused unto pride the goodness of princes, and the honour that hath been bestowed upon them:

16:3. And not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, take in hand, to practise also against them that gave it.

16:4. Neither are they content not to return thanks for benefits received, and to violate in themselves the laws of humanity, but they think they can also escape the justice of God who seeth all things.

16:5. And they break out into so great madness, as to endeavour to undermine by lies such as observe diligently the offices committed to them, and do all things in such manner as to be worthy of all men's praise,

16:6. While with crafty fraud they deceive the ears of princes that are well meaning, and judge of others by their own nature.

16:7. Now this is proved both from ancient histories, and by the things

which are done daily, how the good designs of kings are depraved by the evil suggestions of certain men.

16:8. Wherefore we must provide for the peace of all provinces.

16:9. Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requireth.

16:10. Now that you may more plainly understand what we say, Aman the son of Amadathi, a Macedonian both in mind and country, and having nothing of the Persian blood, but with his cruelty staining our goodness, was received being a stranger by us:

16:11. And found our humanity so great towards him, that he was called our father, and was worshipped by all as the next man after the king:

16:12. But he was so far puffed up with arrogancy, as to go about to deprive us of our kingdom and life.

16:13. For with certain new and unheard of devices he hath sought the destruction of Mardochai, by whose fidelity and good services our life was saved, and of Esther the partner of our kingdom with all their nation:

16:14. Thinking that after they were slain, he might work treason against us left alone without friends, and might transfer the kingdom of the Persians to the Macedonians.

16:15. But we have found that the Jews, who were by that most wicked man appointed to be slain, are in no fault at all, but contrariwise, use just laws,

16:16. And are the children of the highest and the greatest, and the ever living God, by whose benefit the kingdom was given both to our fathers and to us, and is kept unto this day.

16:17. Wherefore know ye that those letters which he sent in our name, are void and of no effect.

16:18. For which crime both he himself that devised it, and all his kindred hang on gibbets, before the gates of this city Susan: not we, but God repaying him as he deserved.

16:19. But this edict, which we now send, shall be published in all cities, that the Jews may freely follow their own laws.

16:20. And you shall aid them that they may kill those who had prepared themselves to kill them, on the thirteenth day of the twelfth month, which is called Adar.

16:21. For the almighty God hath turned this day of sadness and mourning into joy to them.

16:22. Wherefore you shall also count this day among other festival days, and celebrate it with all joy, that it may be known also in times

to come,

16:23. That all they who faithfully obey the Persians, receive a worthy reward for their fidelity: but they that are traitors to their kingdom, are destroyed for their wickedness.

16:24. And let every province and city, that will not be partaker of this solemnity, perish by the sword and by fire, and be destroyed in such manner as to be made unpassable, both to men and beasts, for an example of contempt, and disobedience.

THE BOOK OF JOB

This Book takes its name from the holy man of whom it treats: who, according to the more probable opinion, was of the race of Esau; and the same as Jobab, king of Edom, mentioned Gen. 36.33. It is uncertain who was the writer of it. Some attribute it to Job himself; others to Moses, or some one of the prophets. In the Hebrew it is written in verse, from the beginning of the third chapter to the forty-second chapter.

Job Chapter 1

Job's virtue and riches. Satan by permission from God strippeth him of all his substance. His patience.

1:1. There was a man in the land of Hus, whose name was Job, and that man was simple and upright, and fearing God, and avoiding evil.

Hus. . .The land of Hus was a part of Edom; as appears from Lam. 4.21.--Ibid. Simple. . .That is, innocent, sincere, and without guile.

1:2. And there were born to him seven sons and three daughters.

1:3. And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a family exceedingly great: and this man was great among all the people of the east.

1:4. And his sons went, and made a feast by houses, every one in his day. And sending, they called their three sisters, to eat and drink with them.

And made a feast by houses. . .That is, each made a feast in his own house and had his day, inviting the others, and their sisters.

1:5. And when the days of their feasting were gone about, Job sent to them, and sanctified them: and rising up early, offered holocausts for every one of them. For he said: Lest perhaps my sons have sinned, and

have blessed God in their hearts. So did Job all days.

Blessed. . .For greater horror of the very thought of blasphemy, the scripture both here and ver. 11, and in the following chapter, ver. 5 and 9, uses the word bless to signify its contrary.

1:6. Now on a certain day, when the sons of God came to stand before the Lord, Satan also was present among them.

The sons of God. . .The angels.--Ibid. Satan also, etc. This passage represents to us in a figure, accommodated to the ways and understandings of men, 1. The restless endeavours of Satan against the servants of God; 2. That he can do nothing without God's permission; 3. That God doth not permit him to tempt them above their strength: but assists them by his divine grace in such manner, that the vain efforts of the enemy only serve to illustrate their virtue and increase their merit.

1:7. And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it.

1:8. And the Lord said to him: Hast thou considered my servant, Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil?

1:9. And Satan answering, said: Doth Job fear God in vain?

1:10. Hast thou not made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth?

1:11. But stretch forth thy hand a little, and touch all that he hath, and see if he bless thee not to thy face.

1:12. Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And Satan went forth from the presence of the Lord.

1:13. Now upon a certain day, when his sons and daughters were eating and drinking wine, in the house of their eldest brother,

1:14. There came a messenger to Job, and said: The oxen were ploughing, and the asses feeding beside them,

1:15. And the Sabeans rushed in, and took all away, and slew the servants with the sword; and I alone have escaped to tell thee.

1:16. And while he was yet speaking, another came, and said: The fire of God fell from heaven, and striking the sheep and the servants, hath consumed them; and I alone have escaped to tell thee.

1:17. And while he also was yet speaking, there came another, and said: The Chaldeans made three troops, and have fallen upon the camels, and taken them; moreover, they have slain the servants with the sword: and I alone have escaped to tell thee.

1:18. He was yet speaking, and behold another came in, and said: Thy

sons and daughters were eating and drinking wine in the house of their eldest brother,

1:19. A violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children, and they are dead: and I alone have escaped to tell thee.

1:20. Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground, and worshipped,

1:21. And said: Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so is it done: blessed be the name of the Lord.

1:22. In all these things Job sinned not by his lips, nor spoke he any foolish thing against God.

Job Chapter 2

2:1. And it came to pass, when on a certain day the sons of God came, and stood before the Lord, and Satan came amongst them, and stood in his sight,

2:2. That the Lord said to Satan: Whence comest thou? And he answered, and said: I have gone round about the earth, and walked through it.

2:3. And the Lord said to Satan: Hast thou considered my servant, Job, that there is none like him in the earth, a man simple and upright, and fearing God, and avoiding evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause.

2:4. And Satan answered, and said: Skin for skin; and all that a man hath, he will give for his life:

2:5. But put forth thy hand, and touch his bone and his flesh, and then thou shalt see that he will bless thee to thy face.

2:6. And the Lord said to Satan: Behold, he is in thy hand, but yet save his life.

2:7. So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head:

2:8. And he took a potsherd and scraped the corrupt matter, sitting on a dunghill.

2:9. And his wife said to him: Dost thou still continue in thy simplicity? bless God and die.

2:10. And he said to her: Thou hast spoken like one of the foolish women: If we have received good things at the hand of God, why should we not receive evil? In all these things Job did not sin with his lips.

2:11. Now when Job's three friends heard all the evil that had befallen him, they came every one from his own place, Eliphaz, the Themanite, and Baldad, the Suhite, and Sophar, the Naamathite. For they had made an appointment to come together and visit him, and comfort him.

2:12. And when they had lifted up their eyes afar off, they knew him not, and crying out, they wept, and rending their garments, they sprinkled dust upon their heads toward heaven.

2:13. And they sat with him on the ground seven day and seven nights and no man spoke to him a word: for they saw that his grief was very great.

Job Chapter 3

3:1. After this, Job opened his mouth, and cursed his day,

Cursed his day. . . Job cursed the day of his birth, not by way of wishing evil to any thing of God's creation; but only to express in a stronger manner his sense of human miseries in general, and of his own calamities in particular.

3:2. And he said:

3:3. Let the day perish wherein I was born, and the night in which it was said: A man child is conceived.

3:4. Let that day be turned into darkness, let not God regard it from above, and let not the light shine upon it.

3:5. Let darkness, and the shadow of death, cover it, let a mist overspread it, and let it be wrapped up in bitterness.

3:6. Let a darksome whirlwind seize upon that night, let it not be counted in the days of the year, nor numbered in the months.

3:7. Let that night be solitary, and not worthy of praise.

3:8. Let them curse it who curse the day, who are ready to raise up a leviathan:

3:9. Let the stars be darkened with the mist thereof: let it expect light, and not see it, nor the rising of the dawning of the day:

3:10. Because it shut not up the doors of the womb that bore me, nor took away evils from my eyes.

3:11. Why did I not die in the womb? why did I not perish when I came out of the belly?

3:12. Why received upon the knees? why suckled at the breasts?

3:13. For now I should have been asleep and still, and should have rest

in my sleep:

3:14. With kings and consuls of the earth, who build themselves solitudes:

3:15. Or with princes, that possess gold, and fill their houses with silver:

3:16. Or as a hidden untimely birth, I should not be; or as they that, being conceived, have not seen the light.

3:17. There the wicked cease from tumult, and there the wearied in strength are at rest.

3:18. And they sometime bound together without disquiet, have not heard the voice of the oppressor.

3:19. The small and great are there, and the servant is free from his master.

3:20. Why is light given to him that is in misery, and life to them that are in bitterness of soul?

3:21. That look for death, and it cometh not, as they that dig for a treasure:

3:22. And they rejoice exceedingly when they have found the grave?

3:23. To a man whose way is hidden, and God hath surrounded him with darkness?

3:24. Before I eat I sigh: and as overflowing waters, so is my roaring:

3:25. For the fear which I feared, hath come upon me: and that which I was afraid of, hath befallen me.

3:26. Have I not dissembled? have I not kept silence? have I not been quiet? and indignation is come upon me.

Job Chapter 4

4:1. Then Eliphaz, the Themanite, answered, and said:

4:2. If we begin to speak to thee, perhaps thou wilt take it ill; but who can withhold the words he hath conceived?

4:3. Behold thou hast taught many, and thou hast strengthened the weary hands:

4:4. Thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees:

4:5. But now the scourge is come upon thee, and thou faintest: It hath touched thee, and thou art troubled.

4:6. Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways?

4:7. Remember, I pray thee, who ever perished being innocent? or when were the just destroyed?

4:8. On the contrary, I have seen those who work iniquity, and sow sorrows, and reap them,

4:9. Perishing by the blast of God, and consumed by the spirit of his wrath.

4:10. The roaring of the lion, and the voice of the lioness, and the teeth of the whelps of lions, are broken:

4:11. The tiger hath perished for want of prey, and the young lions are scattered abroad.

4:12. Now there was a word spoken to me in private, and my ears by stealth, as it were, received the veins of its whisper.

4:13. In the horror of a vision by night, when deep sleep is wont to hold men,

4:14. Fear seized upon me, and trembling, and all my bones were affrighted:

4:15. And when a spirit passed before me, the hair of my flesh stood up.

4:16. There stood one whose countenance I knew not, an image before my eyes, and I heard the voice, as it were, of a gentle wind.

4:17. Shall man be justified in comparison of God, or shall a man be more pure than his maker?

Shall man be justified in comparison of God, etc. . . These are the words which Eliphaz had heard from an angel, which, ver. 15, he calls a spirit.

4:18. Behold, they that serve him are not steadfast, and in his angels he found wickedness:

4:19. How much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth?

4:20. From morning till evening they shall be cut down: and because no one understandeth, they shall perish for ever.

4:21. And they that shall be left, shall be taken away from them: they shall die, and not in wisdom.

5:1. Call now, if there be any that will answer thee, and turn to some of the saints.

5:2. Anger indeed killeth the foolish, and envy slayeth the little one.

5:3. I have seen a fool with a strong root, and I cursed his beauty immediately.

5:4. His children shall be far from safety, and shall be destroyed in the gate, and there shall be none to deliver them.

5:5. Whose harvest the hungry shall eat, and the armed man shall take him by violence, and the thirsty shall drink up his riches.

5:6. Nothing upon earth is done without a cause, and sorrow doth not spring out of the ground.

5:7. Man is born to labour, and the bird to fly.

5:8. Wherefore I will pray to the Lord, and address my speech to God:

5:9. Who doth great things, and unsearchable and wonderful things without number:

5:10. Who giveth rain upon the face of the earth, and watereth all things with waters:

5:11. Who setteth up the humble on high, and comforteth with health those that mourn.

5:12. Who bringeth to nought the designs of the malignant, so that their hands cannot accomplish what they had begun:

5:13. Who catcheth the wise in their craftiness, and disappointeth the counsel of the wicked:

5:14. They shall meet with darkness in the day, and grope at noonday as in the night.

5:15. But he shall save the needy from the sword of their mouth, and the poor from the hand of the violent.

5:16. And to the needy there shall be hope, but iniquity shall draw in her mouth.

5:17. Blessed is the man whom God correcteth: refuse not, therefore, the chastising of the Lord.

5:18. For he woundeth, and cureth: he striketh, and his hands shall heal.

5:19. In six troubles he shall deliver thee, and in the seventh, evil shall not touch thee.

5:20. In famine he shall deliver thee from death; and in battle, from the hand of the sword.

5:21. Thou shalt be hidden from the scourge of the tongue: and thou shalt not fear calamity when it cometh.

5:22. In destruction and famine thou shalt laugh: and thou shalt not be afraid of the beasts of the earth.

5:23. But thou shalt have a covenant with the stones of the lands, and the beasts of the earth shall be at peace with thee.

5:24. And thou shalt know that thy tabernacle is in peace, and visiting thy beauty, thou shalt not sin.

5:25. Thou shalt know also that thy seed shall be multiplied, and thy offspring like the grass of the earth.

5:26. Thou shalt enter into the grave in abundance, as a heap of wheat is brought in its season.

5:27. Behold, this is even so, as we have searched out: which thou having heard, consider it thoroughly in thy mind.

Job Chapter 6

6:1. But Job answered, and said:

6:2. O that my sins, whereby I have deserved wrath, and the calamity that I suffer, were weighed in a balance.

My sins, etc. . . He does not mean to compare his sufferings with his real sins: but with the imaginary crimes which his friends imputed to him: and especially with his wrath, or grief, expressed in the third chapter, which they so much accused. Though, as he tells them here, it bore no proportion with the greatness of his calamity.

6:3. As the sand of the sea, this would appear heavier: therefore, my words are full of sorrow:

6:4. For the arrows of the Lord are in me, the rage whereof drinketh up my spirit, and the terrors of the Lord war against me.

6:5. Will the wild ass bray when he hath grass? or will the ox low when he standeth before a full manger?

6:6. Or can an unsavoury thing be eaten, that is not seasoned with salt? or can a man taste that which, when tasted, bringeth death?

6:7. The things which before my soul would not touch, now, through anguish, are my meats.

6:8. Who will grant that my request may come: and that God may give me what I look for?

6:9. And that he that hath begun may destroy me, that he may let loose

his hand, and cut me off?

6:10. And that this may be my comfort, that afflicting me with sorrow, he spare not, nor I contradict the words of the Holy one.

6:11. For what is my strength, that I can hold out? or what is my end, that I should keep patience?

6:12. My strength is not the strength of stones, nor is my flesh of brass.

6:13. Behold there is no help for me in myself, and my familiar friends also are departed from me.

6:14. He that taketh away mercy from his friend, forsaketh the fear of the Lord.

6:15. My brethren have passed by me, as the torrent that passeth swiftly in the valleys.

6:16. They that fear the hoary frost, the snow shall fall upon them.

6:17. At the time when they shall be scattered they shall perish: and after it groweth hot, they shall be melted out of their place.

6:18. The paths of their steps are entangled: they shall walk in vain, and shall perish.

6:19. Consider the paths of Tema, the ways of Saba, and wait a little while.

6:20. They are confounded, because I have hoped: they are come also even unto me, and are covered with shame.

6:21. Now you are come: and now, seeing my affliction, you are afraid.

6:22. Did I say: Bring to me, and give me of your substance?

6:23. Or deliver me from the hand of the enemy, and rescue me out of the hand of the mighty?

6:24. Teach me, and I will hold my peace: and if I have been ignorant of any thing, instruct me.

6:25. Why have you detracted the words of truth, whereas there is none of you that can reprove me?

6:26. You dress up speeches only to rebuke, and you utter words to the wind.

6:27. You rush in upon the fatherless, and you endeavour to overthrow your friend.

6:28. However, finish what you have begun: give ear and see whether I lie.

6:29. Answer, I beseech you, without contention: and speaking that

which is just, judge ye.

6:30. And you shall not find iniquity in my tongue, neither shall folly sound in my mouth.

Job Chapter 7

7:1. The life of man upon earth is a warfare, and his days are like the days of a hireling.

7:2. As a servant longeth for the shade, as the hireling looketh for the end of his work;

7:3. So I also have had empty months, and have numbered to myself wearisome nights.

7:4. If I lie down to sleep, I shall say: When shall I rise? and again, I shall look for the evening, and shall be filled with sorrows even till darkness.

7:5. My flesh is clothed with rottenness and the filth of dust; my skin is withered and drawn together.

7:6. My days have passed more swiftly than the web is cut by the weaver, and are consumed without any hope.

7:7. Remember that my life is but wind, and my eye shall not return to see good things.

7:8. Nor shall the sight of man behold me: thy eyes are upon me, and I shall be no more.

7:9. As a cloud is consumed, and passeth away: so he that shall go down to hell shall not come up.

7:10. Nor shall he return any more into his house, neither shall his place know him any more

7:11. Wherefore, I will not spare my month, I will speak in the affliction of my spirit: I will talk with the bitterness of my soul.

7:12. Am I a sea, or a whale, that thou hast inclosed me in a prison?

7:13. If I say: My bed shall comfort me, and I shall be relieved, speaking with myself on my couch:

7:14. Thou wilt frighten me with dreams, and terrify me with visions.

7:15. So that my soul rather chooseth hanging, and my bones death.

7:16. I have done with hope, I shall now live no longer: spare me, for my days are nothing.

7:17. What is a man, that thou shouldst magnify him or why dost thou

set thy heart upon him?

7:18. Thou visitest him early in the morning, and thou provest him suddenly.

7:19. How long wilt thou not spare me, nor suffer me to swallow down my spittle?

7:20. I have sinned: what shall I do to thee, O keeper of men? why hast thou set me opposite to thee. and am I become burdensome to myself?

7:21. Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.

Job Chapter 8

8:1. Then Baldad, the Suhite, answered, and said:

8:2. How long wilt thou speak these things, and how long shall the words of thy mouth be like a strong wind?

8:3. Doth God pervert judgment, or doth the Almighty overthrow that which is just?

8:4. Although thy children have sinned against him, and he hath left them in the hand of their iniquity:

8:5. Yet if thou wilt arise early to God, and wilt beseech the Almighty:

8:6. If thou wilt walk clean and upright, he will presently awake unto thee, and will make the dwelling of thy justice peaceable:

8:7. In so much, that if thy former things were small thy latter things would be multiplied exceedingly.

8:8. For inquire of the former generation, and search diligently into the memory of the fathers:

8:9. (For we are but of yesterday, and are ignorant that our days upon earth are but a shadow

8:10. And they shall teach thee: they shall speak to thee, and utter words out of their hearts.

8:11. Can the rush be green without moisture? or sedge bush grow without water?

8:12. When it is yet in flower, and is not plucked u with the hand, it withereth before all herbs.

8:13. Even so are the ways of all that forget God, an the hope of the hypocrite shall perish:

8:14. His folly shall not please him, and his trust shall be like the spider's web.

8:15. He shall lean upon his house, and it shall no stand: he shall prop it up, and it shall not rise:

8:16. He seemeth to have moisture before the sun cometh; and at his rising, his blossom shall shoot forth.

8:17. His roots shall be thick upon a heap of stones; and among the stones he shall abide.

8:18. If one swallow him up out of his place, he shall deny him, and shall say: I know thee not.

8:19. For this is the joy of his way, that others may spring again out of the earth.

8:20. God will not cast away the simple, nor reach out his hand to the evil doer:

8:21. Until thy mouth be filled with laughter, and thy lips with rejoicing.

8:22. They that hate thee, shall be clothed with confusion: and the dwelling of the wicked shall not stand.

Job Chapter 9

9:1. And Job answered, and said:

9:2. Indeed I know it is so, and that man cannot be justified, compared with God.

9:3. If he will contend with him, he cannot answer him one for a thousand.

9:4. He is wise in heart, and mighty in strength: who hath resisted him, and hath had peace?

9:5. Who hath removed mountains, and they whom he overthrew in his wrath, knew it not.

9:6. Who shaketh the earth out of her place, and the pillars thereof tremble.

9:7. Who commandeth the sun, and it riseth not: and shutteth up the stars, as it were, under a seal:

9:8. Who alone spreadeth out the heavens, and walketh upon the waves of the sea

9:9. Who maketh Arcturus, and Orion, and Hyades, and the inner parts of

the south.

Arcturus, etc. . . These are names of stars or constellations. In Hebrew, Ash, Cesil, and Cimah. See note chap. 38, ver. 31.

9:10. Who doth things great and incomprehensible, and wonderful, of which there is no number.

9:11. If he come to me, I shall not see him: if he depart, I shall not understand.

9:12. If he examine on a sudden, who shall answer him? or who can say: Why dost thou so?

9:13. God, whose wrath no man can resist, and under whom they stoop that bear up the world.

9:14. What am I then, that I should answer him, and have words with him?

9:15. I, who although I should have any just thing, would not answer, but would make supplication to my judge.

9:16. And if he should hear me when I call, I should not believe that he had heard my voice.

9:17. For he shall crush me in a whirlwind, and multiply my wounds even without cause.

Without cause. . . That is, without my knowing the cause: or without any crime of mine.

9:18. He alloweth not my spirit to rest, and he filleth me with bitterness.

9:19. If strength be demanded, he is most strong: if equity of judgment, no man dare bear witness for me.

9:20. If I would justify myself, my own mouth shall condemn me: if I would shew myself innocent, he shall prove me wicked.

9:21. Although I should be simple, even this my soul shall be ignorant of, and I shall be weary of my life.

9:22. One thing there is that I have spoken, both the innocent and the wicked he consumeth.

9:23. If he scourge, let him kill at once, and not laugh at the pains of the innocent.

9:24. The earth is given into the hand of the wicked, he covereth the face of the judges thereof: and if it be not he, who is it then?

9:25. My days have been swifter than a post: they have fled away and have not seen good.

9:26. They have passed by as ships carrying fruits, as an eagle flying

to the prey.

9:27. If I say: I will not speak so: I change my face, and am tormented with sorrow.

9:28. I feared all my works, knowing that thou didst not spare the offender.

9:29. But if so also I am wicked, why have I laboured in vain?

9:30. If I be washed, as it were, with snow waters, and my hands shall shine ever so clean:

9:31. Yet thou shalt plunge me in filth, and my garments shall abhor me.

9:32. For I shall not answer a man that is like myself: nor one that may be heard with me equally in judgment.

9:33. There is none that may be able to reprove both, and to put his hand between both.

9:34. Let him take his rod away from me, and let not his fear terrify me.

9:35. I will speak, and will not fear him: for I cannot answer while I am in fear.

Job Chapter 10

10:1. My soul is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my soul.

10:2. I will say to God: Do not condemn me: tell me why thou judgest me so?

10:3. Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked?

10:4. Hast thou eyes of flesh: or, shalt thou see as man seeth?

10:5. Are thy days as the days of man, and are thy years as the times of men:

10:6. That thou shouldst inquire after my iniquity, and search after my sin?

10:7. And shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand?

10:8. Thy hands have made me, and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden?

10:9. Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust

10:10. Hast thou not milked me as milk, and curdled me like cheese?

10:11. Thou hast clothed me with skin and flesh: thou hast put me together with bones and sinews:

10:12. Thou hast granted me life and mercy, and thy visitation hath preserved my spirit.

10:13. Although thou conceal these things in thy heart, yet I know that thou rememberest all things.

10:14. If I have sinned, and thou hast spared me for an hour: why dost thou not suffer me to be clean from my iniquity?

10:15. And if I be wicked, woe unto me: and if just, I shall not lift up my head, being filled with affliction and misery.

10:16. And for pride thou wilt take me as a lioness, and returning, thou tormentest me wonderfully.

10:17. Thou renewest thy witnesses against me, and multipliest thy wrath upon me, and pains war against me.

10:18. Why didst thou bring me forth out of the womb? O that I had been consumed, that eye might not see me I

10:19. I should have been as if I had not been, carried from the womb to the grave.

10:20. Shall not the fewness of my days be ended shortly? Suffer me, therefore, that I may lament my sorrow a little:

10:21. Before I go and return no more, to a land that is dark and covered with the mist of death:

10:22. A land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.

Job Chapter 11

Sophar reproves Job, for justifying himself, and invites him to repentance.

11:1. Then Sophar the Naamathite answered, and said:

11:2. Shall not he that speaketh much, hear also? or shall a man full of talk be justified?

11:3. Shall men hold their peace to thee only? and when thou hast mocked others, shall no man confute thee?

11:4. For thou hast said: My word is pure, and I am clean in thy sight.

11:5. And I wish that God would speak with thee, and would open his lips to thee,

11:6. That he might shew thee the secrets of wisdom, and that his law is manifold, and thou mightest understand that he exacteth much less of thee, than thy iniquity deserveth.

11:7. Peradventure thou wilt comprehend the steps of God, and wilt find out the Almighty perfectly?

11:8. He is higher than heaven, and what wilt thou do? he is deeper than hell, and how wilt thou know?

11:9. The measure of him is longer than the earth, and broader than the sea.

11:10. If he shall overturn all things, or shall press them together, who shall contradict him?

11:11. For he knoweth the vanity of men, and when he seeth iniquity, doth he not consider it?

11:12. A vain man is lifted up into pride, and thinketh himself born free like a wild ass's colt.

11:13. But thou hast hardened thy heart, and hast spread thy hands to him.

11:14. If thou wilt put away from thee the iniquity that is in thy hand, and let not injustice remain in thy tabernacle:

11:15. Then mayst thou lift up thy face without spot, and thou shalt be steadfast, and shalt not fear.

11:16. Thou shalt also forget misery, and remember it only as waters that are passed away.

11:17. And brightness like that of the noonday, shall arise to thee at evening: and when thou shalt think thyself consumed, thou shalt rise as the day star.

11:18. And thou shalt have confidence, hope being set before thee, and being buried thou shalt sleep secure.

11:19. Thou shalt rest, and there shall be none to make thee afraid: and many shall entreat thy face.

11:20. But the eyes of the wicked shall decay, and the way to escape shall fail them, and their hope the abomination of the soul.

Job's reply to Sophar. He extols God's power and wisdom.

12:1. Then Job answered, and said:

12:2. Are you then men alone, and shall wisdom die with you?

12:3. I also have a heart as well as you: for who is ignorant of these things, which you know?

12:4. He that is mocked by his friends as I, shall call upon God and he will hear him: for the simplicity of the just man is laughed to scorn.

12:5. The lamp despised in the thoughts of the rich, is ready for the time appointed.

12:6. The tabernacles of robbers abound, and they provoke God boldly; whereas it is he that hath given all into their hands:

12:7. But ask now the beasts, and they shall teach thee: and the birds of the air, and they shall tell thee.

12:8. Speak to the earth, and it shall answer thee: and the fishes of the sea shall tell.

12:9. Who is ignorant that the hand of the Lord hath made all these things?

12:10. In whose hand is the soul of every living thing, and the spirit of all flesh of man.

12:11. Doth not the ear discern words, and the palate of him that eateth, the taste?

12:12. In the ancient is wisdom, and in length of days prudence.

12:13. With him is wisdom and strength, he hath counsel and understanding.

12:14. If he pull down, there is no man that can build up: if he shut up a man, there is none that can open.

12:15. If he withhold the waters, all things shall be dried up: and if he send them out, they shall overturn the earth.

12:16. With him is strength and wisdom: he knoweth both the deceivers, and him that is deceived.

12:17. He bringeth counsellors to a foolish end, and judges to insensibility.

12:18. He looseth the belt of kings, and girdeth their loins with a cord.

12:19. He leadeth away priests without glory, and overthroweth nobles.

12:20. He changeth the speech of the true speakers, and taketh away the doctrine of the aged.

12:21. He poureth contempt upon princes, and relieveth them that were oppressed.

12:22. He discovereth deep things out of darkness, and bringeth up to light the shadow of death.

12:23. He multiplieth nations, and destroyeth them, and restoreth them again after they were overthrown.

12:24. He changeth the heart of the princes of the people of the earth, and deceiveth them that they walk in vain where there is no way.

12:25. They shall grope as in the dark, and not in the light, and he shall make them stagger like men that are drunk.

Job Chapter 13

Job persists in maintaining his innocence: and reproves his friends.

13:1. Behold my eye hath seen all these things, and my ear hath heard them, and I have understood them all.

13:2. According to your knowledge I also know: neither am I inferior to you.

13:3. But yet I will speak to the Almighty, and I desire to reason with God.

13:4. Having first shewn that you are forgers of lies, and maintainers of perverse opinions.

13:5. And I wish you would hold your peace, that you might be thought to be wise men.

13:6. Hear ye therefore my reproof, and attend to the judgment of my lips.

13:7. Hath God any need of your lie, that you should speak deceitfully for him?

13:8. Do you accept this person, and do you endeavour to judge for God?

13:9. Or shall it please him, from whom nothing can be concealed? or shall he be deceived as a man, with your deceitful dealings?

13:10. He shall reprove you, because in secret you accept his person.

13:11. As soon as he shall move himself, he shall trouble you: and his dread shall fall upon you.

13:12. Your remembrance shall be compared to ashes, and your necks shall be brought to clay.

13:13. Hold your peace a little while, that I may speak whatsoever my mind shall suggest to me.

13:14. Why do I tear my flesh with my teeth, and carry my soul in my hands?

13:15. Although he should kill me, I will trust in him: but yet I will reprove my ways in his sight.

13:16. And he shall be my saviour: for no hypocrite shall come before his presence.

13:17. Hear ye my speech, and receive with your ears hidden truths.

13:18. If I shall be judged, I know that I shall be found just.

13:19. Who is he that will plead against me? let him come: why am I consumed holding my peace?

13:20. Two things only do not to me, and then from thy face I shall not be hid:

13:21. Withdraw thy hand far from me, and let not thy dread terrify me.

13:22. Call me, and I will answer thee: or else I will speak, and do thou answer me.

13:23. How many are my iniquities and sins? make me know my crimes and offenses.

13:24. Why hidest thou thy face, and thinkest me thy enemy?

13:25. Against a leaf, that is carried away with the wind, thou shewest thy power, and thou pursuest a dry straw.

13:26. For thou writest bitter things against me, and wilt consume me for the sins of my youth.

13:27. Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet:

13:28. Who am to be consumed as rottenness, and as a garment that is moth-eaten.

Job Chapter 14

Job declares the shortness of man's days: and professes his belief of a resurrection.

14:1. Man born of a woman, living for a short time, is filled with many miseries.

14:2. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state.

14:3. And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee?

14:4. Who can make him clean that is conceived of unclean seed? is it not thou who only art?

14:5. The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed.

14:6. Depart a little from him, that he may rest until his wished for day come, as that of the hireling.

14:7. A tree hath hope: if it be cut, it growth green again, and the boughs thereof sprout.

14:8. If its roots be old in the earth, and its stock be dead in the dust:

14:9. At the scent of water, it shall spring, and bring forth leaves, as when it was first planted.

14:10. But man when he shall be dead, and stripped and consumed, I pray you where is he?

14:11. As if the waters should depart out of the sea, and an emptied river should be dried up;

14:12. So man when he is fallen asleep shall not rise again; till the heavens be broken, he shall not awake, nor rise up out of his sleep.

14:13. Who will grant me this, that thou mayst protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?

That thou mayst protect me in hell. . . That is, in the state of the dead; and in the place where the souls are kept waiting for their Redeemer.

14:14. Shall man that is dead, thinkest thou, live again? all the days in which I am now in warfare, I expect until my change come.

14:15. Thou shalt call me, and I will answer thee: to the work of thy hands thou shalt reach out thy right hand.

14:16. Thou indeed hast numbered my steps, but spare my sins.

14:17. Thou hast sealed up my offences as it were in a bag, but hast cured my iniquity.

14:18. A mountain falling cometh to nought, and a rock is removed out of its place.

14:19. Waters wear away the stones, and with inundation the ground by little and little is washed away: so in like manner thou shalt destroy man.

14:20. Thou hast strengthened him for a little while, that he may pass away for ever: thou shalt change his face, and shalt send him away.

14:21. Whether his children come to honour or dishonour, he shall not understand.

14:22. But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him.

Job Chapter 15

Eliphaz returns to the charge against Job, and describes the wretched state of the wicked.

15:1. And Eliphaz the Themanite, answered, and said:

15:2. Will a wise man answer as if he were speaking in the wind, and fill his stomach with burning heat?

15:3. Thou reprovest him by words, who is not equal to thee, and thou speakest that which is not good for thee.

15:4. As much as is in thee, thou hast made void fear, and hast taken away prayers from before God.

Thou hast made void fear. . . That is, cast off the fear of offending God.

15:5. For thy iniquity hath taught thy mouth, and thou imitatest the tongue of blasphemers.

15:6. Thy own mouth shall condemn thee, and not I: and thy own lips shall answer thee.

15:7. Art thou the first man that was born, or wast thou made before the hills?

15:8. Hast thou heard God's counsel, and shall his wisdom be inferior to thee?

15:9. What knowest thou that we are ignorant of? what dost thou understand that we know not?

15:10. There are with us also aged and ancient men, much elder than thy fathers.

15:11. Is it a great matter that God should comfort thee? but thy wicked words hinder this.

15:12. Why doth thy heart elevate thee, and why dost thou stare with thy eyes, as if they were thinking great things?

15:13. Why doth thy spirit swell against God, to utter such words out of thy mouth?

15:14. What is man that he should be without spot, and he that is born of a woman that he should appear just?

15:15. Behold among his saints none is unchangeable, and the heavens are not pure in his sight.

15:16. How much more is man abominable, and unprofitable, who drinketh iniquity like water?

15:17. I will shew thee, hear me: and I will tell thee what I have seen.

15:18. Wise men confess and hide not their fathers.

Wise men confess and hide not their fathers. . . That is, the knowledge and documents they have received from their fathers they are not ashamed to own.

15:19. To whom alone the earth was given, and no stranger hath passed among them.

15:20. The wicked man is proud all his days, and the number of the years of his tyranny is uncertain.

15:21. The sound of dread is always in his ears: and when there is peace, he always suspecteth treason.

15:22. He believeth not that he may return from darkness to light, looking round about for the sword on every side.

15:23. When he moveth himself to seek bread, he knoweth that the day of darkness is ready at his hand.

15:24. Tribulation shall terrify him, and distress shall surround him, as a king that is prepared for the battle.

15:25. For he hath stretched out his hand against God, and hath strengthened himself against the Almighty.

15:26. He hath run against him with his neck raised up, and is armed with a fat neck.

15:27. Fatness hath covered his face, and the fat hangeth down on his sides.

15:28. He hath dwelt in desolate cities, and in desert houses that are reduced into heaps.

15:29. He shall not be enriched, neither shall his substance continue, neither shall he push his root in the earth.

15:30. He shall not depart out of darkness: the flame shall dry up his branches, and he shall be taken away by the breath of his own mouth.

15:31. He shall not believe, being vainly deceived by error, that he may be redeemed with any price.

15:32. Before his days be full he shall perish: and his hands shall wither away.

15:33. He shall be blasted as a vine when its grapes are in the first flower, and as an olive tree that casteth its flower.

15:34. For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, who love to take bribes.

15:35. He hath conceived sorrow, and hath brought forth iniquity, and his womb prepareth deceits.

Job Chapter 16

Job expostulates with his friends: and appeals to the judgment of God.

16:1. Then Job answered, and said:

16:2. I have often heard such things as these: you are all troublesome comforters.

16:3. Shall windy words have no end? or is it any trouble to thee to speak?

16:4. I also could speak like you: and would God your soul were for my soul.

16:5. I would comfort you also with words, and would wag my head over you.

16:6. I would strengthen you with my mouth, and would move my lips, as sparing you.

16:7. But what shall I do? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me.

16:8. But now my sorrow hath oppressed me, and all my limbs are brought to nothing.

16:9. My wrinkles bear witness against me, and a false speaker riseth up against my face, contradicting me.

16:10. He hath gathered together his fury against me, and threatening me he hath gnashed with his teeth upon me: my enemy hath beheld me with terrible eyes.

16:11. They have opened their mouths upon me, and reproaching me they have struck me on the cheek, they are filled with my pains.

16:12. God hath shut me up with the unjust man, and hath delivered me into the hands of the wicked.

16:13. I that was formerly so wealthy, am all on a sudden broken to

pieces: he hath taken me by my neck, he hath broken me, and hath set me up to be his mark.

16:14. He hath compassed me round about with his lances, he hath wounded my loins, he hath not spared, and hath poured out my bowels on the earth,

16:15. He hath torn me with wound upon wound, he hath rushed in upon me like a giant.

16:16. I have sowed sackcloth upon my skin, and have covered my flesh with ashes.

16:17. My face is swollen with weeping, and my eyelids are dim.

16:18. These things have I suffered without the iniquity of my hand, when I offered pure prayers to God.

16:19. O earth, cover not thou my blood, neither let my cry find a hiding place in thee.

16:20. For behold my witness is in heaven, and he that knoweth my conscience is on high.

16:21. My friends are full of words: my eye poureth out tears to God.

16:22. And O that a man might so be judged with God, as the son of man is judged with his companion!

16:23. For behold short years pass away, and I am walking in a path by which I shall not return.

Job Chapter 17

Job's hope in God: he expects rest in death.

17:1. My spirit shall be wasted, my days shall be shortened and only the grave remaineth for me.

17:2. I have not sinned, and my eye abideth in bitterness.

Not sinned. . . That is, I am not guilty of such sins as they charge me with.

17:3. Deliver me, O Lord, and set me beside thee, and let any man's hand fight against me.

17:4. Thou hast set their heart far from understanding, therefore they shall not be exalted.

17:5. He promiseth a prey to his companions, and the eyes of his children shall fail.

17:6. He hath made me as it were a byword of the people, and I am an

example before them.

17:7. My eye is dim through indignation, and my limbs are brought as it were to nothing.

17:8. The just shall be astonished at this, and the innocent shall be raised up against the hypocrite.

17:9. And the just man shall hold on his way, and he that hath clean hands shall be stronger and stronger.

17:10. Wherefore be you all converted, and come, and I shall not find among you any wise man.

17:11. My days have passed away, my thoughts are dissipated, tormenting my heart.

17:12. They have turned night into day, and after darkness I hope for light again.

17:13. If I wait hell is my house, and I have made my bed in darkness.

Hell. . .Sheol. The region of the dead.

17:14. I have said to rottenness: Thou art my father; to worms, my mother and my sister.

17:15. Where is now then my expectation, and who considereth my patience?

17:16. All that I have shall go down into the deepest pit: thinkest thou that there at least I shall have rest?

Deepest pit. . .Literally, hell.

Job Chapter 18

Baldad again reproves Job and describes the miseries of the wicked.

18:1. Then Baldad the Suhite answered, and said:

18:2. How long will you throw out words? understand first, and so let us speak.

18:3. Why are we reputed as beasts, and counted vile before you?

18:4. Thou that destroyest thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be removed out of their place?

18:5. Shall not the light of the wicked be extinguished, and the flame of his fire not shine?

18:6. The light shall be dark in his tabernacle, and the lamp that is over him, shall be put out.

18:7. The step of his strength shall be straitened, and his own counsel shall cast him down headlong.

18:8. For he hath thrust his feet into a net, and walketh in its meshes.

18:9. The sole of his foot shall be held in a snare, and thirst shall burn against him.

18:10. A gin is hidden for him in the earth, and his trap upon the path.

18:11. Fears shall terrify him on every side, and shall entangle his feet.

18:12. Let his strength be wasted with famine, and let hunger invade his ribs.

18:13. Let it devour the beauty of his skin, let the firstborn death consume his arms.

18:14. Let his confidence be rooted out of his tabernacle, and let destruction tread upon him like a king.

18:15. Let the companions of him that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent.

18:16. Let his roots be dried up beneath, and his harvest destroyed above.

18:17. Let the memory of him perish from the earth, and let not his name be renowned in the streets.

18:18. He shall drive him out of light into darkness, and shall remove him out of the world.

18:19. His seed shall not subsist, nor his offspring among his people, nor any remnants in his country.

18:20. They that come after him shall be astonished at his day, and horror shall fall upon them that went before.

18:21. These then are the tabernacles of the wicked, and this the place of him that knoweth not God.

Job Chapter 19

Job complains of the cruelty of his friends; he describes his own sufferings: and his belief of a future resurrection.

19:1. Then Job answered, and said:

19:2. How long do you afflict my soul, and break me in pieces with

words?

19:3. Behold, these ten times you confound me, and are not ashamed to oppress me.

19:4. For if I have been ignorant, my ignorance shall be with me.

19:5. But you set yourselves up against me, and reprove me with my reproaches.

19:6. At least now understand, that God hath not afflicted me with an equal judgment, and compassed me with his scourges.

With an equal judgment. . .St. Gregory explains these words thus: Job being a just man, and truly considering his own life, thought that his affliction was greater than his sins deserved: and in that respect, that the punishment was not equal, yet it was just, as coming from God, who gives a crown of justice to those who suffer for righteousness' sake, and proves the just with tribulations, as gold is tried by fire.

19:7. Behold I shall cry suffering violence, and no one will hear: I shall cry aloud, and there is none to judge.

19:8. He hath hedged in my path round about, and I cannot pass, and in my way he hath set darkness.

19:9. He hath stripped me of my glory, and hath taken the crown from my head.

19:10. He hath destroyed me on every side, and I am lost, and he hath taken away my hope, as from a tree that is plucked up.

19:11. His wrath is kindled against me, and he hath counted me as his enemy.

19:12. His troops have come together, and have made themselves a way by me, and have besieged my tabernacle round about.

19:13. He hath put my brethren far from me, and my acquaintance like strangers have departed from me.

19:14. My kinsmen have forsaken me, and they that knew me, have forgotten me.

19:15. They that dwell in my house, and my maidservants have counted me as a stranger, and I have been like an alien in their eyes.

19:16. I called my servant, and he gave me no answer, I entreated him with my own mouth.

19:17. My wife hath abhorred my breath, and I entreated the children of my womb.

19:18. Even fools despised me, and when I was gone from them, they spoke against me.

19:19. They that were sometime my counsellors, have abhorred me: and he

whom I loved most is turned against me.

19:20. The flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth.

19:21. Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.

19:22. Why do you persecute me as God, and glut yourselves with my flesh?

19:23. Who will grant me that my words may be written? who will grant me that they may be marked down in a book?

19:24. With an iron pen and in a plate of lead, or else be graven with an instrument in flint stone?

19:25. For I know that my Redeemer liveth, and in the last day I shall rise out of the earth.

Ver. 25, 26, and 27 shew Job's explicit belief in his Redeemer, and also of the resurrection of the flesh, not as one tree riseth in place of another, but that the selfsame flesh shall rise at the last day, by the power of God, changed in quality but not in substance, every one to receive sentence according to his works in this life.

19:26. And I shall be clothed again with my skin, and in my flesh I shall see my God.

19:27. Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.

19:28. Why then do you say now: Let us persecute him, and let us find occasion of word against him?

19:29. Flee then from the face of the sword, for the sword is the revenger of iniquities: and know ye that there is a judgment.

Job Chapter 20

Sophar declares the shortness of the prosperity of the wicked: and their sudden downfall.

20:1. Then Sophar the Naamathite answered, and said:

20:2. Therefore various thoughts succeed one another in me, and my mind is hurried away to different things.

20:3. The doctrine with which thou reprovest me, I will hear, and the spirit of my understanding shall answer for me.

20:4. This I know from the beginning, since man was placed upon the earth,

20:5. That the praise of the wicked is short, and the joy of the hypocrite but for a moment.

20:6. If his pride mount up even to heaven, and his head touch the clouds:

20:7. In the end he shall be destroyed like a dunghill, and they that had seen him, shall say: Where is he?

20:8. As a dream that fleeth away he shall not be found, he shall pass as a vision of the night:

20:9. The eyes that had seen him, shall see him no more, neither shall his place any more behold him.

20:10. His children shall be oppressed with want, and his hands shall render to him his sorrow.

20:11. His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.

20:12. For when evil shall be sweet in his mouth, he will hide it under his tongue.

20:13. He will spare it, and not leave it, and will hide it in his throat.

20:14. His bread in his belly shall be turned into the gall of asps within him,

20:15. The riches which he hath swallowed, he shall vomit up, and God shall draw them out of his belly.

20:16. He shall suck the head of asps, and the viper's tongue shall kill him.

20:17. Let him not see the streams of the river, the brooks of honey and of butter.

20:18. He shall be punished for all that he did, and yet shall not be consumed: according to the multitude of his devices so also shall he suffer.

According to the multitude of his devices. . . That is, his stratagems to gratify his passions and to oppress and destroy the poor.

20:19. Because he broke in and stripped the poor: he hath violently taken away a house which he did not build.

20:20. And yet his belly was not filled: and when he hath the things he coveted, he shall not be able to possess them.

20:21. There was nothing left of his meat, and therefore nothing shall continue of his goods:

20:22. When he shall be filled, he shall be straitened, he shall burn, and every sorrow shall fall upon him.

20:23. May his belly be filled, that God may send forth the wrath of his indignation upon him, and rain down his war upon him.

20:24. He shall flee from weapons of iron, and shall fall upon a bow of brass.

20:25. The sword is drawn out, and cometh forth from its scabbard, and glittereth in his bitterness: the terrible ones shall go and come upon him.

20:26. All darkness is hid in his secret places: a fire that is not kindled shall devour him, he shall be afflicted when left in his tabernacle.

20:27. The heavens shall reveal his iniquity, and the earth shall rise up against him.

20:28. The offspring of his house shall be exposed, he shall be pulled down in the day of God's wrath.

20:29. This is the portion of a wicked man from God, and the inheritance of his doings from the Lord.

Job Chapter 21

Job shews that the wicked often prosper in this world, even to the end of their life: but that their judgment is in another world.

21:1. Then Job answered, and said:

21:2. Hear, I beseech you, my words, and do penance.

21:3. Suffer me, and I will speak, and after, if you please, laugh at my words.

21:4. Is my debate against man, that I should not have just reason to be troubled?

21:5. Hearken to me and be astonished, and lay your finger on your mouth.

21:6. As for me, when I remember, I am afraid, and trembling taketh hold on my flesh.

21:7. Why then do the wicked live, are they advanced, and strengthened with riches?

21:8. Their seed continueth before them, a multitude of kinsmen, and of children's children in their sight.

21:9. Their houses are secure and peaceable, and the rod of God is not upon them.

21:10. Their cattle have conceived, and failed not: their cow has calved, and is not deprived of her fruit.

21:11. Their little ones go out like a flock, and their children dance and play.

21:12. They take the timbrel, and the harp, and rejoice at the sound of the organ.

21:13. They spend their days in wealth, and in a moment they go down to hell.

21:14. Who have said to God: Depart from us, we desire not the knowledge of thy ways.

21:15. Who is the Almighty, that we should serve him? and what doth it profit us if we pray to him?

21:16. Yet because their good things are not in their hand, may the counsel of the wicked be far from me.

21:17. How often shall the lamp of the wicked be put out, and a deluge come upon them, and he shall distribute the sorrows of his wrath?

21:18. They shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth.

21:19. God shall lay up the sorrow of the father for his children: and when he shall repay, then shall he know.

21:20. His eyes shall see his own destruction, and he shall drink of the wrath of the Almighty.

21:21. For what is it to him what befalleth his house after him: and if the number of his months be diminished by one half?

21:22. Shall any one teach God knowledge, who judgeth those that are high?

21:23. One man dieth strong, and hale, rich and happy.

21:24. His bowels are full of fat, and his bones are moistened with marrow.

21:25. But another dieth in bitterness of soul without any riches:

21:26. And yet they shall sleep together in the dust, and worms shall cover them.

21:27. Surely I know your thoughts, and your unjust judgments against me.

21:28. For you say: Where is the house of the prince? and where are the dwelling places of the wicked?

21:29. Ask any one of them that go by the way, and you shall perceive that he knoweth these same things.

21:30. Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath.

21:31. Who shall reprove his way to his face? and who shall repay him what he hath done?

21:32. He shall be brought to the graves, and shall watch in the heap of the dead.

21:33. He hath been acceptable to the gravel of Cocytus, and he shall draw every man after him, and there are innumerable before him.

Acceptable to the gravel of Cocytus. . . The Hebrew word, which St. Jerome has here rendered by the name Cocytus, (which the poets represent as a river in hell,) signifies a valley or a torrent: and in this place, is taken for the low region of death and hell: which willingly, as it were, receives the wicked at their death: who are ushered in by innumerable others that have gone before them; and are followed by multitudes above number.

21:34. How then do ye comfort me in vain, whereas your answer is shewn to be repugnant to truth?

Job Chapter 22

Eliphaz falsely imputes many crimes to Job, but promises him prosperity if he will repent.

22:1. Then Eliphaz the Themanite answered, and said:

22:2. Can man be compared with God, even though he were of perfect knowledge?

22:3. What doth it profit God if thou be just? or what dost thou give him if thy way be unspotted?

22:4. Shall he reprove thee for fear, and come with thee into judgment:

22:5. And not for thy manifold wickedness and thy infinite iniquities?

22:6. For thou hast taken away the pledge of thy brethren without cause, and stripped the naked of their clothing.

22:7. Thou hast not given water to the weary, thou hast withdrawn bread from the hungry.

22:8. In the strength of thy arm thou didst possess the land, and being the most mighty thou holdest it.

22:9. Thou hast sent widows away empty, and the arms of the fatherless thou hast broken in pieces.

22:10. Therefore art thou surrounded with shares, and sudden fear

troubleth thee.

22:11. And didst thou think that thou shouldst not see darkness, and that thou shouldst not be covered with the violence of overflowing waters?

22:12. Dost not thou think that God is higher than heaven, and is elevated above the height of the stars?

22:13. And thou sayst: What doth God know? and he judgeth as it were through a mist.

22:14. The clouds are his covert, and he doth not consider our things, and he walketh about the poles of heaven.

22:15. Dost thou desire to keep the path of ages, which wicked men have trodden?

22:16. Who were taken away before their time, and a flood hath overthrown their foundation.

22:17. Who said to God: Depart from us: and looked upon the Almighty as if he could do nothing:

22:18. Whereas he had filled their houses with good things: whose way of thinking be far from me.

22:19. The just shall see, and shall rejoice, and the innocent shall laugh them to scorn.

22:20. Is not their exaltation cut down, and hath not fire devoured the remnants of them?

22:21. Submit thyself then to him, and be at peace: and thereby thou shalt have the best fruits.

22:22. Receive the law of his mouth, and lay up his words in thy heart.

22:23. If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle.

22:24. He shall give for earth flint, and for flint torrents of gold.

22:25. And the Almighty shall be against thy enemies, and silver shall be heaped together for thee.

22:26. Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God.

22:27. Thou shalt pray to him, and he will hear thee, and thou shalt pay vows.

22:28. Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways.

22:29. For he that hath been humbled, shall be in glory: and he that shall bow down his eyes, he shall be saved.

22:30. The innocent shall be saved, and he shall be saved by the cleanness of his hands.

Job Chapter 23

Job wishes to be tried at God's tribunal.

23:1. Then Job answered, and said:

23:2. Now also my words are in bitterness, and the hand of my scourge is more grievous than my mourning.

23:3. Who will grant me that I might know and find him, and come even to his throne?

23:4. I would set judgment before him, and would fill my mouth with complaints.

23:5. That I might know the words that he would answer me, and understand what he would say to me.

23:6. I would not that he should contend with me with much strength, nor overwhelm me with the weight of his greatness.

23:7. Let him propose equity against me, and let my judgment come to victory.

23:8. But if I go to the east, he appeareth not; if to the west, I shall not understand him.

23:9. If to the left hand, what shall I do? I shall not take hold on him: if I turn myself to the right hand, I shall not see him.

23:10. But he knoweth my way, and has tried me as gold that passeth through the fire:

23:11. My foot hath followed his steps, I have kept his way, and have not declined from it.

23:12. I have not departed from the commandments of his lips, and the words of his mouth I have hid in my bosom.

23:13. For he is alone, and no man can turn away his thought: and whatsoever his soul hath desired, that hath he done.

23:14. And when he shall have fulfilled his will in me, many other like things are also at hand with him.

23:15. And therefore I am troubled at his presence, and when I consider him I am made pensive with fear.

23:16. God hath softened my heart, and the Almighty hath troubled me.

23:17. For I have not perished because of the darkness that hangs over me, neither hath the mist covered my face.

Job Chapter 24

God's providence often suffers the wicked to go on a long time in their sins: but punisheth them in another life.

24:1. Times are not hid from the Almighty: but they that know him, know not his days.

24:2. Some have removed landmarks, have taken away flocks by force, and fed them.

24:3. They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge.

24:4. They have overturned the way of the poor, and have oppressed together the meek of the earth.

24:5. Others like wild asses in the desert go forth to their work: by watching for a prey they get bread for their children.

24:6. They reap the field that is not their own, and gather the vintage of his vineyard whom by violence they have oppressed.

24:7. They send men away naked, taking away their clothes who have no covering in the cold:

24:8. Who are wet, with the showers of the mountains, and having no covering embrace the stones.

24:9. They have violently robbed the fatherless, and stripped the poor common people.

24:10. From the naked and them that go without clothing, and from the hungry they have taken away the ears of corn.

24:11. They have taken their rest at noon among the stores of them, who after having trodden the winepresses suffer thirst.

24:12. Out of the cities they have made men to groan, and the soul of the wounded hath cried out, and God doth not suffer it to pass unrevenged.

24:13. They have been rebellious to the light, they have not known his ways, neither have they returned by his paths.

24:14. The murderer riseth at the very break of day, he killeth the needy, and the poor man: but in the night he will be as a thief.

24:15. The eye of the adulterer observeth darkness, saying: No eye shall see me: and he will cover his face.

24:16. He diggeth through houses in the dark, as in the day they had appointed for themselves, and they have not known the light.

24:17. If the morning suddenly appear, it is to them the shadow of death: and they walk in darkness as if it were in light.

24:18. He is light upon the face of the water: cursed be his portion on the earth, let him not walk by the way of the vineyards.

24:19. Let him pass from the snow waters to excessive heat, and his sin even to hell.

24:20. Let mercy forget him: may worms be his sweetness: let him be remembered no more, but be broken in pieces as an unfruitful tree.

24:21. For he hath fed the barren that beareth not, and to the widow he hath done no good.

24:22. He hath pulled down the strong by his might: and when he standeth up, he shall not trust to his life.

24:23. God hath given him place for penance, and he abuseth it unto pride: but his eyes are upon his ways.

24:24. They are lifted up for a little while and shall not stand, and shall be brought down as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken.

24:25. And if it be not so, who can convince me that I have lied, and set my words before God?

Job Chapter 25

God's providence often suffers the wicked to go on a long time in their sins: but punisheth them in another life.

25:1. Times are not hid from the Almighty: but they that know him, know not his days.

25:2. Some have removed landmarks, have taken away flocks by force, and fed them.

25:3. They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge.

25:4. They have overturned the way of the poor, and have oppressed together the meek of the earth.

25:5. Others like wild asses in the desert go forth to their work: by watching for a prey they get bread for their children.

25:6. They reap the field that is not their own, and gather the vintage of his vineyard whom by violence they have oppressed.

25:7. They send men away naked, taking away their clothes who have no covering in the cold:

25:8. Who are wet, with the showers of the mountains, and having no covering embrace the stones.

25:9. They have violently robbed the fatherless, and stripped the poor common people.

25:10. From the naked and them that go without clothing, and from the hungry they have taken away the ears of corn.

25:11. They have taken their rest at noon among the stores of them, who after having trodden the winepresses suffer thirst.

25:12. Out of the cities they have made men to groan, and the soul of the wounded hath cried out, and God doth not suffer it to pass unrevenged.

25:13. They have been rebellious to the light, they have not known his ways, neither have they returned by his paths.

25:14. The murderer riseth at the very break of day, he killeth the needy, and the poor man: but in the night he will be as a thief.

25:15. The eye of the adulterer observeth darkness, saying: No eye shall see me: and he will cover his face.

25:16. He diggeth through houses in the dark, as in the day they had appointed for themselves, and they have not known the light.

25:17. If the morning suddenly appear, it is to them the shadow of death: and they walk in darkness as if it were in light.

25:18. He is light upon the face of the water: cursed be his portion on the earth, let him not walk by the way of the vineyards.

25:19. Let him pass from the snow waters to excessive heat, and his sin even to hell.

25:20. Let mercy forget him: may worms be his sweetness: let him be remembered no more, but be broken in pieces as an unfruitful tree.

25:21. For he hath fed the barren that beareth not, and to the widow he hath done no good.

25:22. He hath pulled down the strong by his might: and when he standeth up, he shall not trust to his life.

25:23. God hath given him place for penance, and he abuseth it unto pride: but his eyes are upon his ways.

25:24. They are lifted up for a little while and shall not stand, and shall be brought down as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken.

25:25. And if it be not so, who can convince me that I have lied, and

set my words before God?

Job Chapter 26

Job declares his sentiments of the wisdom and power of God.

26:1. Then Job answered, and said:

26:2. Whose helper art thou? is it of him that is weak? and dost thou hold up the arm of him that has no strength?

26:3. To whom hast thou given counsel? perhaps to him that hath no wisdom, and thou hast shewn thy very great prudence.

26:4. Whom hast thou desired to teach? was it not him that made life?

26:5. Behold the giants groan under the waters, and they that dwell with them.

26:6. Hell is naked before him, and there is no covering for destruction.

26:7. He stretched out the north over the empty space, and hangeth the earth upon nothing.

26:8. He bindeth up the waters in his clouds, so that they break not out and fall down together.

26:9. He withholdeth the face of his throne, and spreadeth his cloud over it.

26:10. He hath set bounds about the waters, till light and darkness come to an end.

26:11. The pillars of heaven tremble, and dread at his beck.

26:12. By his power the seas are suddenly gathered together, and his wisdom has struck the proud one.

26:13. His spirit hath adorned the heavens, and his obstetric hand brought forth the winding serpent.

His obstetric hand brought forth the winding serpent. . . That is, the omnipotent power of God: which brought forth all things created in time, but conceived in the Divine mind from all eternity. The winding serpent, a constellation of fixed stars winding round the north pole, called Draco. This appears from the foregoing part of the same verse, His spirit hath adorned the heavens.

26:14. Lo, these things are said in part of his ways: and seeing we have heard scarce a little drop of his word, who shall be able to behold the thunder of his greatness?

Job Chapter 27

Job persists in asserting his own innocence, and that hypocrites will be punished in the end.

27:1. Job also added, taking up his parable, and said:

27:2. As God liveth, who hath taken away my judgment, and the Almighty, who hath brought my soul to bitterness,

27:3. As long as breath remaineth in me, and the spirit of God in my nostrils,

27:4. My lips shall not speak iniquity, neither shall my tongue contrive lying.

27:5. God forbid that I should judge you to be just: till I die I will not depart from my innocence.

27:6. My justification, which I have begun to hold, I will not forsake: for my heart doth not reprehend me in all my life.

27:7. Let my enemy be as the ungodly, and my adversary as the wicked one.

27:8. For what is the hope of the hypocrite if through covetousness he take by violence, and God deliver not his soul?

27:9. Will God hear his cry, when distress shall come upon him?

27:10. Or can he delight himself in the Almighty, and call upon God at all times?

27:11. I will teach you by the hand of God, what the Almighty hath, and I will not conceal it.

27:12. Behold you all know it, and why do you speak vain things without cause?

27:13. This is the portion of a wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty.

27:14. If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread.

27:15. They that shall remain of him, shall be buried in death, and his widows shall not weep.

27:16. If he shall heap together silver as earth, and prepare raiment as clay,

27:17. He shall prepare indeed, but the just man shall be clothed with it: and the innocent shall divide the silver.

27:18. He hath built his house as a moth, and as a keeper he hath made

a booth.

27:19. The rich man when he shall sleep shall take away nothing with him: he shall open his eyes and find nothing.

27:20. Poverty like water shall take hold on him, a tempest shall oppress him in the night:

27:21. A burning wind shall take him up, and carry him away, and as a whirlwind shall snatch him from his place.

27:22. And he shall cast upon him, and shall not spare: out of his hand he would willingly flee.

27:23. He shall clasp his hands upon him, and shall hiss at him, beholding his place.

Job Chapter 28

Man's industry searcheth out many things: true wisdom is taught by God alone.

28:1. Silver hath beginnings of its veins, and gold hath a place wherein it is melted.

28:2. Iron is taken out of the earth, and stone melted with heat is turned into brass.

28:3. He hath set a time for darkness, and the end of all things he considereth, the stone also that is in the dark and the shadow of death.

28:4. The flood divideth from the people that are on their journey, those whom the food of the needy man hath forgotten, and who cannot be come at.

28:5. The land, out of which bread grew in its place, hath been overturned with fire.

28:6. The stones of it are the place of sapphires, and the clods of it are gold.

28:7. The bird hath not known the path, neither hath the eye of the vulture beheld it.

28:8. The children of the merchants have not trodden it, neither hath the lioness passed by it.

28:9. He hath stretched forth his hand to the flint, he hath overturned mountains from the roots.

28:10. In the rocks he hath cut out rivers, and his eye hath seen every precious thing.

28:11. The depths also of rivers he hath searched, and hidden things he hath brought forth to light.

28:12. But where is wisdom to be found, and where is the place of understanding?

28:13. Man knoweth not the price thereof, neither is it found in the land of them that live in delights.

28:14. The depth saith: It is not in me: and the sea saith: It is not with me.

28:15. The finest gold shall not purchase it, neither shall silver be weighed in exchange for it.

28:16. It shall not be compared with the dyed colours of India, or with the most precious stone sardonyx, or the sapphire.

28:17. Gold or crystal cannot equal it, neither shall any vessels of gold be changed for it.

28:18. High and eminent things shall not be mentioned in comparison of it: but wisdom is drawn out of secret places.

28:19. The topaz of Ethiopia shall not be equal to it, neither shall it be compared to the cleanest dyeing.

28:20. Whence then cometh wisdom? and where is the place of understanding?

28:21. It is hid from the eyes of all living, and the fowls of the air know it not.

28:22. Destruction and death have said: With our ears we have heard the fame thereof.

28:23. God understandeth the way of it, and he knoweth the place thereof.

28:24. For he beholdeth the ends of the world: and looketh on all things that are under heaven.

28:25. Who made a weight for the winds, and weighed the waters by measure.

28:26. When he gave a law for the rain, and a way for the sounding storms.

28:27. Then he saw it, and declared, and prepared, and searched it.

28:28. And he said to man: Behold the fear of the Lord, that is wisdom: and to depart from evil, is understanding.

Job relates his former happiness, and the respect that all men shewed him.

29:1. Job also added, taking up his parable, and said:

29:2. Who will grant me, that I might be according to the months past, according to the days in which God kept me?

29:3. When his lamp shined over my head, and I walked by his light in darkness?

29:4. As I was in the days of my youth, when God was secretly in my tabernacle?

29:5. When the Almighty was with me: and my servants round about me?

29:6. When I washed my feet with butter, and the rock poured me out rivers of oil?

29:7. When I went out to the gate of the city, and in the street they prepared me a chair?

29:8. The young men saw me, and hid themselves: and the old men rose up and stood.

29:9. The princes ceased to speak, and laid the finger on their mouth.

29:10. The rulers held their peace, and their tongue cleaved to their throat.

29:11. The ear that heard me blessed me, and the eye that saw me gave witness to me:

29:12. Because I had delivered the poor man that cried out; and the fatherless, that had no helper.

29:13. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow.

29:14. I was clad with justice: and I clothed myself with my judgment, as with a robe and a diadem.

29:15. I was an eye to the blind, and a foot to the lame.

29:16. I was the father of the poor: and the cause which I knew not, I searched out most diligently.

29:17. I broke the jaws of the wicked man, and out of his teeth I took away the prey.

29:18. And I said: I shall die in my nest, and as a palm tree shall multiply my days.

29:19. My root is opened beside the waters, and dew shall continue in my harvest.

29:20. My glory shall always be renewed, and my bow in my hand shall be repaired.

29:21. They that heard me, waited for my sentence, and being attentive held their peace at my counsel.

29:22. To my words they durst add nothing, and my speech dropped upon them.

29:23. They waited for me as for rain, and they opened their mouth as for a latter shower.

29:24. If at any time I laughed on them, they believed not, and the light of my countenance fell not on earth.

29:25. If I had a mind to go to them, I sat first, and when I sat as a king, with his army standing about him, yet I was a comforter of them that mourned.

Job Chapter 30

Job shews the wonderful change of his temporal estate, from welfare to great calamity.

30:1. But now the younger in time scorn me, whose fathers I would not have set with the dogs of my flock:

But now the younger in time. . . That is, younger than I am, and as it were obscure, when I was conspicuous and in magnificence; they now look down on me.

30:2. The strength of whose hands was to me as nothing, and they were thought unworthy of life itself.

30:3. Barren with want and hunger, who gnawed in the wilderness, disfigured with calamity and misery.

30:4. And they ate grass, and barks of trees, and the root of junipers was their food.

30:5. Who snatched up these things out of the valleys, and when they had found any of them, they ran to them with a cry.

30:6. They dwelt in the desert places of torrents, and in caves of earth, or upon the gravel.

30:7. They pleased themselves among these kind of things, and counted it delightful to be under the briers.

30:8. The children of foolish and base men, and not appearing at all upon the earth.

30:9. Now I am turned into their song, and am become their byword.

30:10. They abhor me, and flee far from me, and are not afraid to spit in my face.

30:11. For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth.

30:12. At the right hand of my rising, my calamities forthwith arose: they have overthrown my feet, and have overwhelmed me with their paths as with waves.

30:13. They have destroyed my ways, they have lain in wait against me, and they have prevailed, and there was none to help.

30:14. They have rushed in upon me, as when a wall is broken, and a gate opened, and have rolled themselves down to my miseries.

30:15. I am brought to nothing: as a wind thou hast taken away my desire: and my prosperity hath passed away like a cloud.

30:16. And now my soul fadeth within myself, and the days of affliction possess me.

30:17. In the night my bone is pierced with sorrows: and they that feed upon me, do not sleep.

30:18. With the multitude of them my garment is consumed, and they have girded me about, as with the collar of my coat.

30:19. I am compared to dirt, and am likened to embers and ashes.

30:20. I cry to thee, and thou hearest me not: I stand up, and thou dost not regard me.

30:21. Thou art changed to be cruel toward me, and in the hardness of thy hand thou art against me.

30:22. Thou hast lifted me up, and set me as it were upon the wind, and thou hast mightily dashed me.

30:23. I know that thou wilt deliver me to death, where a house is appointed for every one that liveth.

30:24. But yet thou stretchest not forth thy hand to their consumption: and if they shall fall down thou wilt save.

30:25. I wept heretofore for him that was afflicted, and my soul had compassion on the poor.

30:26. I expected good things, and evils are come upon me: I waited for light, and darkness broke out.

30:27. My inner parts have boiled without any rest, the days of affliction have prevented me.

30:28. I went mourning without indignation; I rose up, and cried in the crowd.

30:29. I was the brother of dragons, and companion of ostriches.

Brother of dragons, etc. . . Imitating these creatures in their lamentable noise.

30:30. My skin is become black upon me, and my bones are dried up with heat.

30:31. My harp is turned to mourning, and my organ into the voice of those that weep.

Job Chapter 31

Job, to defend himself from the unjust judgments of his friends, gives a sincere account of his own virtues.

31:1. I made a covenant with my eyes, that I would not so much as think upon a virgin.

31:2. For what part should God from above have in me, and what inheritance the Almighty from on high?

31:3. Is not destruction to the wicked, and aversion to them that work iniquity?

31:4. Doth not he consider my ways, and number all my steps?

31:5. If I have walked in vanity, and my foot hath made haste to deceit:

31:6. Let him weigh me in a just balance, and let God know my simplicity.

31:7. If my step hath turned out of the way, and if my heart hath followed my eyes, and if a spot hath cleaved to my hands:

31:8. Then let me sow and let another reap: and let my offspring be rooted out.

31:9. If my heart hath been deceived upon a woman, and if I have laid wait at my friend's door:

31:10. Let my wife be the harlot of another, and let other men lie with her.

31:11. For this is a heinous crime, and a most grievous iniquity.

31:12. It is a fire that devoureth even to destruction, and rooteth up all things that spring.

31:13. If I have despised to abide judgment with my manservant, or my maidservant, when they had any controversy against me:

31:14. For what shall I do when God shall rise to judge? and when he

shall examine, what shall I answer him?

31:15. Did not he that made me in the womb make him also: and did not one and the same form me in the womb?

31:16. If I have denied to the poor what they desired, and have made the eyes of the widow wait:

31:17. If I have eaten my morsel alone, and the fatherless hath not eaten thereof:

31:18. (For from my infancy mercy grew up with me: and it came out with me from my mother's womb:)

31:19. If I have despised him that was perishing for want of clothing, and the poor man that had no covering:

31:20. If his sides have not blessed me, and if he were not warmed with the fleece of my sheep:

31:21. If I have lifted up my hand against the fatherless, even when I saw myself superior in the gate:

31:22. Let my shoulder fall from its joint, and let my arm with its bones be broken.

31:23. For I have always feared God as waves swelling over me, and his weight I was unable to bear.

31:24. If I have thought gold my strength, and have said to fine gold: My confidence:

31:25. If I have rejoiced over my great riches, and because my hand had gotten much.

31:26. If I beheld the sun when it shined and the moon going in brightness:

If I beheld the sun, etc. . . If I behold the sun and moon with admiration, knowing them to be created and governed by the power of God, I call on my adversaries to produce any thing against me, whereby I could be charged with worshipping the sun or moon.

31:27. And my heart in secret hath rejoiced, and I have kissed my hand with, my mouth:

31:28. Which is a very great iniquity, and a denial against the most high God.

31:29. If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him.

31:30. For I have not given my mouth to sin, by wishing a curse to his soul.

31:31. If the men of my tabernacle have not said: Who will give us of his flesh that we may be filled?

31:32. The stranger did not stay without, my door was open to the traveller.

31:33. If as a man I have hid my sin, and have concealed my iniquity in my bosom.

31:34. If I have been afraid at a very great multitude, and the contempt of kinsmen hath terrified me: and have not rather held my peace, and not gone out of the door.

31:35. Who would grant me a hearing, that the Almighty may hear my desire: and that he himself that judgeth would write a book,

31:36. That I may carry it on my shoulder, and put it about me as a crown?

31:37. At every step of mine I would pronounce it, and offer it as to a prince.

31:38. If my land cry against me, and with it the furrows thereof mourn:

31:39. If I have eaten the fruits thereof without money, and have afflicted the son of the tillers thereof:

31:40. Let thistles grow up to me instead of wheat, and thorns instead of barley.

The words of Job are ended.

Job Chapter 32

Eliu is angry with Job and his friends. He boasts of himself.

32:1. So these three men ceased to answer Job, because he seemed just to himself.

32:2. And Eliu the son of Barachel the Buzite of the kindred of Ram, was angry and was moved to indignation: now he was angry against Job, because he said he was just before God.

32:3. And he was angry with his friends, because they had not found a reasonable answer, but only had condemned Job.

32:4. So Eliu waited while Job was speaking because they were his elders that were speaking.

32:5. But when he saw that the three were not able to answer, he was exceedingly angry.

32:6. Then Eliu the son of Barachel the Buzite answered, and said: I am younger in days, and you are more ancient, therefore hanging down my head, I was afraid to shew you my opinion.

32:7. For I hoped that greater age would speak, and that a multitude of years would teach wisdom.

32:8. But, as I see, there is a spirit in men, and the inspiration of the Almighty giveth understanding.

32:9. They that are aged are not the wise men, neither do the ancients understand judgment.

32:10. Therefore I will speak: Hearken to me, I also will shew you my wisdom.

32:11. For I have waited for your words, I have given ear to your wisdom, as long as you were disputing in words.

32:12. And as long as I thought you said some thing, I considered: but, as I see, there is none of you that can convince Job, and answer his words.

32:13. Lest you should say: We have found wisdom, God hath cast him down, not man.

32:14. He hath spoken nothing to me, and I will not answer him according to your words.

32:15. They were afraid, and answered no more, and they left off speaking.

32:16. Therefore because I have waited, and they have not spoken: they stood, and answered no more:

32:17. I also will answer my part, and will shew my knowledge.

32:18. For I am full of matter to speak of, and the spirit of my bowels straiteneth me.

32:19. Behold, my belly is as new wine which wanteth vent, which bursteth the new vessels.

32:20. I will speak and take breath a little: I will open my lips, and will answer.

32:21. I will not accept the person of man, and I will not level God with man.

I will not level God with man. . . Here Eliu considers that Job hath put himself on a level with God, by the manner he assumed to justify his own life in speaking to God as if he spoke to an equal: Eliu expresses in the following ver. 22 his fear of punishment hereafter for such an attempt.

32:22. For I know not how long I shall continue, and whether after a while my Maker may take me away.

Job Chapter 33

Eliu blames Job for asserting his own innocence.

33:1. Hear therefore, O Job, my speeches, and hearken to all my words.

33:2. Behold now I have opened my mouth, let my tongue speak within my jaws.

33:3. My words are from my upright heart, and my lips shall speak a pure sentence.

33:4. The spirit of God made me, and the breath of the Almighty gave me life.

33:5. If thou canst, answer me, and stand up against my face.

33:6. Behold God hath made me as well as thee, and of the same clay I also was formed.

33:7. But yet let not my wonder terrify thee, and let not my eloquence be burdensome to thee.

33:8. Now thou hast said in my hearing, and I have heard the voice of thy words:

33:9. I am clean, and without sin: I am unspotted, and there is no iniquity in me.

33:10. Because he hath found complaints against me, therefore he hath counted me for his enemy.

33:11. He hath put my feet in the stocks, he hath observed all my paths.

33:12. Now this is the thing in which thou art not justified: I will answer thee, that God is greater than man.

33:13. Dost thou strive against him, because he hath not answered thee to all words?

33:14. God speaketh once, and repeateth not the selfsame thing the second time.

33:15. By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds:

33:16. Then he openeth the ears of men, and teaching instructeth them in what they are to learn.

33:17. That he may withdraw a man from the things he is doing, and may deliver him from pride.

33:18. Rescuing his soul from corruption: and his life from passing to the sword.

33:19. He rebuketh also by sorrow in the bed, and he maketh all his bones to wither.

33:20. Bread becometh abominable to him in his life, and to his soul the meat which before he desired.

33:21. His flesh shall be consumed away, and his bones that were covered shall be made bare.

33:22. His soul hath drawn near to corruption, and his life to the destroyers.

33:23. If there shall be an angel speaking for him, one among thousands, to declare man's uprightness,

33:24. He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him.

33:25. His flesh is consumed with punishments, let him return to the days of his youth.

33:26. He shall pray to God, and he will be gracious to him: and he shall see his face with joy, and he will render to man his justice.

33:27. He shall look upon men, and shall say: I have sinned, and indeed I have offended, and I have not received what I have deserved.

33:28. He hath delivered his soul from going into destruction, that it may live and see the light.

33:29. Behold, all these things God worketh three times within every one.

33:30. That he may withdraw their souls from corruption, and enlighten them with the light of the living.

33:31. Attend, Job, and hearken to me, and hold thy peace, whilst I speak.

33:32. But if thou hast any thing to say, answer me, speak: for I would have thee to appear just.

33:33. And if thou have not, hear me: hold thy peace, and I will teach thee wisdom.

Job Chapter 34

Eliu charges Job with blasphemy: and sets forth the power and justice of God.

34:1. And Eliu continued his discourse, and said:

34:2. Hear ye, wise men, my words, and ye learned, hearken to me:

34:3. For the ear trieth words, and the mouth discerneth meats by the taste.

34:4. Let us choose to us judgment, and let us see among ourselves what is the best.

34:5. For Job hath said: I am just, and God hath overthrown my judgment.

34:6. For in judging me there is a lie: my arrow is violent without any sin.

34:7. What man is there like Job, who drinketh up scorning like water?

34:8. Who goeth in company with them that work iniquity, and walketh with wicked men?

34:9. For he hath said: Man shall not please God, although he run with him.

34:10. Therefore, ye men of understanding, hear me: far from God be wickedness, and iniquity from the Almighty.

34:11. For he will render to a man his work, and according to the ways of every one he will reward them.

34:12. For in very deed God will not condemn without cause, neither will the Almighty pervert judgment.

34:13. What other hath he appointed over the earth? or whom hath he set over the world which he made?

34:14. If he turn his heart to him, he shall draw his spirit and breath unto himself.

34:15. All flesh shall perish together, and man shall return into ashes.

34:16. If then thou hast understanding, hear what is said, and hearken to the voice of my words.

34:17. Can he be healed that loveth not judgment? and how dost thou so far condemn him that is just?

34:18. Who saith to the king: Thou art an apostate: who calleth rulers ungodly:

34:19. Who accepteth not the persons of princes: nor hath regarded the tyrant, when he contended against the poor man: for all are the work of his hands.

34:20. They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the violent without hand.

34:21. For his eyes are upon the ways of men, and he considereth all their steps.

34:22. There is no darkness, and there is no shadow of death, where they may be hid who work iniquity.

34:23. For it is no longer in the power of man to enter into judgment with God.

34:24. He shall break in pieces many and innumerable, and shall make others to stand in their stead.

34:25. For he knoweth their works: and therefore he shall bring night on them, and they shall be destroyed.

34:26. He hath struck them, as being wicked, in open sight.

34:27. Who as it were on purpose have revolted from him, and would not understand all his ways:

34:28. So that they caused the cry of the needy to come to him, and he heard the voice of the poor.

34:29. For when he granteth peace, who is there that can condemn? When he hideth his countenance, who is there that can behold him, whether it regard nations, or all men?

34:30. Who maketh a man that is a hypocrite to reign for the sins of the people?

34:31. Seeing then I have spoken of God, I will not hinder thee in thy turn.

34:32. If I have erred, teach thou me: if I have spoken iniquity, I will add no more.

34:33. Doth God require it of thee, because it hath displeased thee? for thou beganst to speak, and not I: but if thou know any thing better, speak.

34:34. Let men of understanding speak to me, and let a wise man hearken to me.

34:35. But Job hath spoken foolishly, and his words sound not discipline.

34:36. My father, let Job be tried even to the end: cease not from the man of iniquity.

34:37. Because he addeth blasphemy upon his sins, let him be tied fast in the mean time amongst us: and then let him provoke God to judgment with his speeches.

Job Chapter 35

Eliu declares that the good or evil done by man cannot reach God.

35:1. Moreover Eliu spoke these words:

35:2. Doth thy thought seem right to thee, that thou shouldst say: I am more just than God?

35:3. For thou saidst: That which is right doth not please thee: or what will it profit thee if I sin?

35:4. Therefore I will answer thy words, and thy friends with thee.

35:5. Look up to heaven and see, and behold the sky, that it is higher than thee.

35:6. If thou sin, what shalt thou hurt him? and if thy iniquities be multiplied, what shalt thou do against him?

35:7. And if thou do justly, what shalt thou give him, or what shall he receive of thy hand?

35:8. Thy wickedness may hurt a man that is like thee: and thy justice may help the son of man.

35:9. By reason of the multitude of oppressors they shall cry out: and shall wail for the violence of the arm of tyrants.

35:10. And he hath not said: Where is God, who made me, who hath given songs in the night?

35:11. Who teacheth us more than the beasts of the earth, and instructeth us more than the fowls of the air.

35:12. There shall they cry, and he will not hear, because of the pride of evil men.

35:13. God therefore will not hear in vain, and the Almighty will look into the causes of every one.

35:14. Yea, when thou shalt say: He considereth not: be judged before him, and expect him.

35:15. For he doth not now bring on his fury, neither doth he revenge wickedness exceedingly.

35:16. Therefore Job openeth his mouth in vain, and multiplieth words without knowledge.

Job Chapter 36

Eliu proceeds in setting forth the justice and power of God.

36:1. Eliu also proceeded, and said:

36:2. Suffer me a little, and I will shew thee: for I have yet somewhat

to speak in God's behalf.

36:3. I will repeat my knowledge from the beginning, and I will prove my Maker just.

36:4. For indeed my words are without a lie, and perfect knowledge shall be proved to thee.

36:5. God doth not cast away the mighty, whereas he himself also is mighty.

36:6. But he saveth not the wicked, and he giveth judgment to the poor.

36:7. He will not take away his eyes from the just, and he placeth kings on the throne for ever, and they are exalted.

36:8. And if they shall be in chains, and be bound with the cords of poverty:

36:9. He shall shew them their works, and their wicked deeds, because they have been violent.

36:10. He also shall open their ear, to correct them: and shall speak, that they may return from iniquity.

36:11. If they shall hear and observe, they shall accomplish their days in good, and their years in glory.

36:12. But if they hear not, they shall pass by the sword, and shall be consumed in folly.

36:13. Dissemblers and crafty men prove the wrath of God, neither shall they cry when they are bound.

36:14. Their soul shall die in a storm, and their life among the effeminate.

36:15. He shall deliver the poor out of his distress, and shall open his ear in affliction.

36:16. Therefore he shall set thee at large out of the narrow mouth, and which hath no foundation under it: and the rest of thy table shall be full of fatness.

Out of the narrow mouth. . . That is, out of hell, whose entrance is narrow, and its depth bottomless; but figuratively meant here, that is, from his miseries and calamity to be restored to his former state of happiness.

36:17. Thy cause hath been judged as that of the wicked, cause and judgment thou shalt recover.

36:18. Therefore let not anger overcome thee to oppress any man: neither let multitude of gifts turn thee aside.

36:19. Lay down thy greatness without tribulation, and all the mighty of strength.

36:20. Prolong not the night that people may come up for them.

36:21. Beware thou turn not aside to iniquity: for this thou hast begun to follow after misery.

For this thou hast begun to follow after misery. . .Eliu charges Job, that notwithstanding his misery, he does not fear God as he ought: but in his judgment, falls into iniquity.

36:22. Behold, God is high in his strength, and none is like him among the lawgivers.

36:23. Who can search out his ways? or who can say to him: Thou hast wrought iniquity?

36:24. Remember that thou knowest not his work, concerning which men have sung.

36:25. All men see him, every one beholdeth afar off.

36:26. Behold, God is great, exceeding our knowledge: the number of his years is inestimable.

36:27. He lifteth up the drops of rain, and poureth out showers like floods:

36:28. Which flow from the clouds that cover all above.

36:29. If he will spread out clouds as his tent,

36:30. And lighten with his light from above, he shall cover also the ends of the sea.

36:31. For by these he judgeth people, and giveth food to many mortals.

36:32. In his hands he hideth the light, and commandeth it to come again.

36:33. He sheweth his friend concerning it, that it is his possession, and that he may come up to it.

Job Chapter 37

Eliu goes on in his discourse, shewing God's wisdom and power, by his wonderful works.

37:1. At this my heart trembleth, and is moved out of its place.

37:2. Hear ye attentively the terror of his voice, and the sound that cometh out of his mouth.

37:3. He beholdeth under all the heavens, and his light is upon the ends of the earth.

37:4. After it a noise shall roar, he shall thunder with the voice of his majesty, and shall not be found out, when his voice shall be heard.

37:5. God shall thunder wonderfully with his voice, he that doth great and unsearchable things.

37:6. He commandeth the snow to go down upon the earth, and the winter rain, and the shower of his strength.

37:7. He sealeth up the hand of all men, that every one may know his works.

He sealeth up, etc. . . When he sends those showers of his strength, that is, those storms of rain, he seals up, that is, he shuts up the hands of men from their usual works abroad, and confines them within doors, to consider his works; or to forecast their works, that is, what they themselves are to do.

37:8. Then the beast shall go into his covert, and shall abide in his den.

37:9. Out of the inner parts shall a tempest come, and cold out of the north.

37:10. When God bloweth there cometh frost, and again the waters are poured out abundantly.

37:11. Corn desireth clouds, and the clouds spread their light:

37:12. Which go round about, whithersoever the will of him that governeth them shall lead them, to whatsoever he shall command them upon the face of the whole earth:

37:13. Whether in one tribe, or in his own land, or in what place soever of his mercy he shall command them to be found.

37:14. Hearken to these things, Job: Stand, and consider the wondrous works of God.

37:15. Dost thou know when God commanded the rains, to shew his light of his clouds?

37:16. Knowest thou the great paths of the clouds, and the perfect knowledges?

37:17. Are not thy garments hot, when the south wind blows upon the earth?

37:18. Thou perhaps hast made the heavens with him, which are most strong, as if they were of molten brass.

37:19. Shew us what we may say to him: or we are wrapped up in darkness.

37:20. Who shall tell him the things I speak? even if a man shall speak, he shall be swallowed up.

He shall be swallowed up. . . All that man can say when he speaks of God, is so little and inconsiderable in comparison with the subject, that man is lost, and as it were swallowed up in so immense an ocean.

37:21. But now they see not the light: the air on a sudden shall be thickened into clouds, and the wind shall pass and drive them away.

37:22. Cold cometh out of the north, and to God praise with fear.

37:23. We cannot find him worthily: he is great in strength, and in judgment, and in justice, and he is ineffable.

37:24. Therefore men shall fear him, and all that seem to themselves to be wise, shall not dare to behold him.

Job Chapter 38

God interposes and shews from the things he hath made, that man cannot comprehend his power and wisdom.

38:1. Then the Lord answered Job out of a whirlwind, and said:

The Lord. That is, an angel speaking in the name of the Lord.

38:2. Who is this that wrappeth up sentences in unskilful words?

38:3. Gird up thy loins like a man: I will ask thee, and answer thou me.

38:4. Where wast thou when I laid the foundations of the earth? tell me if thou hast understanding.

38:5. Who hath laid the measures thereof, if thou knowest or who hath stretched the line upon it?

38:6. Upon what are its bases grounded? or who laid the corner stone thereof,

38:7. When the morning stars praised me together, and all the sons of God made a joyful melody?

38:8. Who shut up the sea with doors, when it broke forth as issuing out of the womb:

38:9. When I made a cloud the garment thereof, and wrapped it in a mist as in swaddling bands?

38:10. I set my bounds around it, and made it bars and doors:

38:11. And I said: Hitherto thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves.

38:12. Didst thou since thy birth command the morning, and shew the

dawning of the day its place?

38:13. And didst thou hold the extremities of the earth shaking them, and hast thou shaken the ungodly out of it?

38:14. The seal shall be restored as clay, and shall stand as a garment.

38:15. From the wicked their light shall be taken away, and the high arm shall be broken.

38:16. Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep?

38:17. Have the gates of death been opened to thee, and hast thou seen the darksome doors?

38:18. Hast thou considered the breadth of the earth? tell me, if thou knowest all things?

38:19. Where is the way where light dwelleth, and where is the place of darkness?

38:20. That thou mayst bring every thing to its own bounds, and understand the paths of the house thereof.

38:21. Didst thou know then that thou shouldst be born? and didst thou know the number of thy days?

38:22. Hast thou entered into the storehouses of the snow, or hast thou beheld the treasures of the hail:

38:23. Which I have prepared for the time of the enemy, against the day of battle and war?

38:24. By what way is the light spread, and heat divided upon the earth?

38:25. Who gave a course to violent showers, or a way for noisy thunder:

38:26. That it should rain on the earth without man in the wilderness, where no mortal dwelleth:

38:27. That it should fill the desert and desolate land, and should bring forth green grass?

38:28. Who is the father of rain? or who begot the drops of dew?

38:29. Out of whose womb came the ice? and the frost from heaven who hath gendered it?

38:30. The waters are hardened like a stone, and the surface of the deep is congealed.

38:31. Shalt thou be able to join together the shining stars the Pleiades, or canst thou stop the turning about of Arcturus?

Pleiades. . .Hebrew, Cimah. A cluster of seven stars in the constellation Taurus or the Bull. Arcturus, a bright star in the constellation Bootes. The Hebrew name Cesil, is variously interpreted; by some, Orion; by others, the Great Bear is understood.

38:32. Canst thou bring forth the day star in its time, and make the evening star to rise upon the children of the earth?

38:33. Dost thou know the order of heaven, and canst thou set down the reason thereof on the earth?

38:34. Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee?

38:35. Canst thou send lightnings, and will they go, and will they return and say to thee: Here we are?

38:36. Who hath put wisdom in the heart of man? or who gave the cock understanding?

Understanding. . .That instinct by which he distinguishes the times of crowing in the night.

38:37. Who can declare the order of the heavens, or who can make the harmony of heaven to sleep?

38:38. When was the dust poured on the earth, and the clods fastened together?

38:39. Wilt thou take the prey for the lioness, and satisfy the appetite of her whelps,

38:40. When they couch in the dens and lie in wait in holes?

38:41. Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat?

Job Chapter 39

The wonders of the power and providence of God in many of his creatures.

39:1. Knowest thou the time when the wild goats bring forth among the rocks, or hast thou observed the hinds when they fawn?

39:2. Hast thou numbered the months of their conceiving, or knowest thou the time when they bring forth?

39:3. They bow themselves to bring forth young, and they cast them, and send forth roarings.

39:4. Their young are weaned and go to feed: they go forth, and return not to them.

39:5. Who hath sent out the wild ass free, and who hath loosed his bonds?

39:6. To whom I have given a house in the wilderness, and his dwellings in the barren land.

39:7. He scorneth the multitude of the city, he heareth not the cry of the driver.

39:8. He looketh round about the mountains of his pasture, and seeketh for every green thing,

39:9. Shall the rhinoceros be willing to serve thee, or will he stay at thy crib?

39:10. Canst thou bind the rhinoceros with thy thong to plough, or will he break the clods of the valleys after thee?

39:11. Wilt thou have confidence in his great strength, and leave thy labours to him?

39:12. Wilt thou trust him that he will render thee the seed, and gather it into thy barnfloor?

39:13. The wing of the ostrich is like the wings of the heron, and of the hawk.

39:14. When she leaveth her eggs on the earth, thou perhaps wilt warm them in the dust.

39:15. She forgetteth that the foot may tread upon them, or that the beasts of the field may break them.

39:16. She is hardened against her young ones, as though they were not hers, she hath laboured in vain, no fear constraining her.

39:17. For God hath deprived her of wisdom, neither hath he given her understanding.

39:18. When time shall be, she setteth up her wings on high: she scorneth the horse and his rider.

39:19. Wilt thou give strength to the horse or clothe his neck with neighing?

39:20. Wilt thou lift him up like the locusts? the glory of his nostrils is terror.

39:21. He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men.

39:22. He despiseth fear, he turneth not his back to the sword.

39:23. Above him shall the quiver rattle, the spear and shield shall glitter.

39:24. Chasing and raging he swalloweth the ground, neither doth he

make account when the noise of the trumpet soundeth.

39:25. When he heareth the trumpet he saith: Ha, ha: he smelleth the battle afar off, the encouraging of the captains, and the shouting of the army.

39:26. Doth the hawk wax feathered by thy wisdom, spreading her wings to the south?

39:27. Will the eagle mount up at thy command, and make her nest in high places?

39:28. She abideth among the rocks, and dwelleth among cragged flints, and stony hills, where there is no access.

39:29. From thence she looketh for the prey, and her eyes behold afar off.

39:30. Her young ones shall suck up blood: and wheresoever the carcass shall be, she is immediately there.

39:31. And the Lord went on, and said to Job:

39:32. Shall he that contendeth with God be so easily silenced? surely he that reproveth God, ought to answer him.

39:33. Then Job answered the Lord, and said:

39:34. What can I answer, who hath spoken inconsiderately? I will lay my hand upon my mouth.

Spoken inconsiderately. . .If we discuss all Job's words (saith St. Gregory), we shall find nothing impiously spoken; as may be gathered from the words of the Lord himself, chap. 42, ver. 7, 8; but what was reprehensible in him, was the manner of expressing himself at times, speaking too much of his own affliction, and too little of God's goodness towards him, which here he acknowledges as inconsiderate.

39:35. One thing I have spoken, which I wish I had not said: and another, to which I will add no more.

Job Chapter 40

Of the power of God in the behemoth and the leviathan.

40:1. And the Lord answering Job out of the whirlwind, said:

40:2. Gird up thy loins like a man: I will ask thee, and do thou tell me.

40:3. Wilt thou make void my judgment: and condemn me, that thou mayst be justified?

40:4. And hast thou an arm like God, and canst thou thunder with a

voice like him?

40:5. Clothe thyself with beauty, and set thyself up on high, and be glorious, and put on goodly garments.

40:6. Scatter the proud in thy indignation, and behold every arrogant man, and humble him.

40:7. Look on all that are proud, and confound them, and crush the wicked in their place,

40:8. Hide them in the dust together, and plunge their faces into the pit.

40:9. Then I will confess that thy right hand is able to save thee.

40:10. Behold behemoth whom I made with thee, he eateth grass like an ox.

Behemoth. . .In Hebrew, behema, which signifies in general an animal; but many authors explain, that here it is put for the elephant.

40:11. His strength is in his loins, and his force in the navel of his belly.

40:12. He setteth up his tail like a cedar, the sinews of his testicles are wrapped together.

40:13. His bones are like pipes of brass, his gristle like plates of iron.

40:14. He is the beginning of the ways of God, who made him, he will apply his sword.

He will apply his sword. . .This text is variously explained: some explain the sword, the horn given to the animal for his defence: others, the power that God hath given to the animal for his defence: others, the power that God hath given to man to slay him, notwithstanding his great size and strength.

40:15. To him the mountains bring forth grass: there all the beasts of the field shall play.

40:16. He sleepeth under the shadow, in the covert of the reed, and in moist places.

40:17. The shades cover his shadow, the willows of the brook shall compass him about.

40:18. Behold, he will drink up a river, and not wonder: and he trusteth that the Jordan may run into his mouth.

40:19. In his eyes as with a hook he shall take him, and bore through his nostrils with stakes.

40:20. Canst thou draw out the leviathan with a hook, or canst thou tie his tongue with a cord?

Leviathan. . .The whale or some sea monster.

40:21. Canst thou put a ring in his nose, or bore through his jaw with a buckle?

40:22. Will he make many supplications to thee, or speak soft words to thee?

40:23. Will he make a covenant with thee, and wilt thou take him to be a servant for ever,

40:24. Shalt thou play with him as with a bird, or tie him up for thy handmaids?

40:25. Shall friends cut him in pieces, shall merchants divide him?

40:26. Wilt thou fill nets with his skin, and the cabins of fishes with his head?

40:27. Lay thy hand upon him: remember the battle, and speak no more.

40:28. Behold his hope shall fail him, and in the sight of all he shall be cast down.

Job Chapter 41

A further description of the leviathan.

41:1. I will not stir him up, like one that is cruel, for who can resist my countenance?

41:2. Who hath given me before that I should repay him? All things that are under heaven are mine.

41:3. I will not spare him, nor his mighty words, and framed to make supplication.

41:4. Who can discover the face of his garment? or who can go into the midst of his mouth?

41:5. Who can open the doors of his face? his teeth are terrible round about.

41:6. His body is like molten shields, shut close up with scales pressing upon one another.

41:7. One is joined to another, and not so much as any air can come between them:

41:8. They stick one to another and they hold one another fast, and shall not be separated.

41:9. His sneezing is like the shining of fire, and his eyes like the

eyelids of the morning.

41:10. Out of his mouth go forth lamps, like torches of lighted fire.

41:11. Out of his nostrils goeth smoke, like that of a pot heated and boiling.

41:12. His breath kindleth coals, and a flame cometh forth out of his mouth.

41:13. In his neck strength shall dwell, and want goeth before his face.

41:14. The members of his flesh cleave one to another: he shall send lightnings against him, and they shall not be carried to another place.

41:15. His heart shall be as hard as a stone, and as firm as a smith's anvil,

41:16. When he shall raise him up, the angels shall fear, and being affrighted shall purify themselves.

Angels. . .Elim, Hebrew: which signifies here, the mighty, the most valiant, shall fear this monstrous fish, and in their fear shall seek to be purified.

41:17. When a sword shall lay at him, it shall not be able to hold, nor a spear, nor a breastplate.

41:18. For he shall esteem iron as straw, and brass as rotten wood.

41:19. The archer shall not put him to flight, the stones of the sling are to him like stubble.

41:20. As stubble will he esteem the hammer, and he will laugh him to scorn who shaketh the spear.

41:21. The beams of the sun shall be under him, and he shall strew gold under him like mire.

Under him. . .He shall not value the beams of the sun; and gold to him shall be like mire.

41:22. He shall make the deep sea to boil like a pot, and shall make it as when ointments boil.

41:23. A path shall shine after him, he shall esteem the deep as growing old.

The deep as growing old. . .Growing hoary, as it were with the froth which he leaves behind him.

41:24. There is no power upon earth that can be compared with him who was made to fear no one,

41:25. He beholdeth every high thing, he is king over all the children of pride.

He is king, etc. . . He is superior in strength to all that are great and strong amongst living creatures: mystically it is understood of the devil, who is king over all the proud.

Job Chapter 42

Job submits himself. God pronounces in his favour. Job offers sacrifice for his friends. He is blessed with riches and children, and dies happily,

42:1. Then Job answered the Lord, and said:

42:2. I know that thou canst do all things, and no thought is hid from thee.

42:3. Who is this that hideth counsel without knowledge? Therefore I have spoken unwisely, and things that above measure exceeded my knowledge.

42:4. Hear, and I will speak: I will ask thee, and do thou tell me.

42:5. With the hearing of the ear, I have heard thee, but now my eye seeth thee.

42:6. Therefore I reprehend myself, and do penance in dust and ashes.

42:7. And after the Lord had spoken these words to Job, he said to Eliphaz the Themanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant Job hath.

42:8. Take unto you therefore seven oxen and seven rams, and go to my servant Job, and offer for yourselves a holocaust, and my servant Job shall pray for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.

42:9. So Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as the Lord had spoken to them, and the Lord accepted the face of Job.

42:10. The Lord also was turned at the penance of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before.

42:11. And all his brethren came to him, and all his sisters, and all that knew him before, and they ate bread with him in his house: and bemoaned him, and comforted him upon all the evil that God had brought upon him. And every man gave him one ewe, and one earring of gold.

42:12. And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

42:13. And he had seven sons, and three daughters.

42:14. And he called the name of one Dies, and the name of the second Cassia, and the name of the third Cornustibii.

42:15. And there were not found in all the earth women so beautiful as the daughters of Job: and their father gave them inheritance among their brethren.

42:16. And Job lived after these things, a hundred and forty years, and he saw his children, and his children's children, unto the fourth generation, and he died an old man, and full of days.

End of Project Gutenberg Holy Bible, Douay-Rheims Version, O.T. Part 1

Livros Grátis

(<http://www.livrosgratis.com.br>)

Milhares de Livros para Download:

[Baixar livros de Administração](#)

[Baixar livros de Agronomia](#)

[Baixar livros de Arquitetura](#)

[Baixar livros de Artes](#)

[Baixar livros de Astronomia](#)

[Baixar livros de Biologia Geral](#)

[Baixar livros de Ciência da Computação](#)

[Baixar livros de Ciência da Informação](#)

[Baixar livros de Ciência Política](#)

[Baixar livros de Ciências da Saúde](#)

[Baixar livros de Comunicação](#)

[Baixar livros do Conselho Nacional de Educação - CNE](#)

[Baixar livros de Defesa civil](#)

[Baixar livros de Direito](#)

[Baixar livros de Direitos humanos](#)

[Baixar livros de Economia](#)

[Baixar livros de Economia Doméstica](#)

[Baixar livros de Educação](#)

[Baixar livros de Educação - Trânsito](#)

[Baixar livros de Educação Física](#)

[Baixar livros de Engenharia Aeroespacial](#)

[Baixar livros de Farmácia](#)

[Baixar livros de Filosofia](#)

[Baixar livros de Física](#)

[Baixar livros de Geociências](#)

[Baixar livros de Geografia](#)

[Baixar livros de História](#)

[Baixar livros de Línguas](#)

[Baixar livros de Literatura](#)
[Baixar livros de Literatura de Cordel](#)
[Baixar livros de Literatura Infantil](#)
[Baixar livros de Matemática](#)
[Baixar livros de Medicina](#)
[Baixar livros de Medicina Veterinária](#)
[Baixar livros de Meio Ambiente](#)
[Baixar livros de Meteorologia](#)
[Baixar Monografias e TCC](#)
[Baixar livros Multidisciplinar](#)
[Baixar livros de Música](#)
[Baixar livros de Psicologia](#)
[Baixar livros de Química](#)
[Baixar livros de Saúde Coletiva](#)
[Baixar livros de Serviço Social](#)
[Baixar livros de Sociologia](#)
[Baixar livros de Teologia](#)
[Baixar livros de Trabalho](#)
[Baixar livros de Turismo](#)